
DEUTERONOMY 28:1 It shall happen, if you shall listen diligently to the LORD your God's voice, to observe to do all his commandments which I command you this day, that the LORD your God will set you high above all the nations of the earth.

The blessings which God pronounces on the obedient, Deu 28:1-6. Particular privileges which the faithful shall receive, Deu 28:7-13. The curses pronounced against the ungodly and idolatrous, Deu 28:14-19. A detailed account of the miseries which should be inflicted on them, should they neglect the commandments of the Lord, Deu 28:20. They shall be smitten with the pestilence, Deu 28:21; with consumption, fever, etc., Deu 28:22; drought and barrenness, Deu 28:23, Deu 28:24; they shall be defeated by their enemies, Deu 28:25, Deu 28:26; they shall be afflicted with the botch of Egypt, Deu 28:27; with madness and blindness, Deu 28:28, Deu 28:29; they shall be disappointed in all their projects, Deu 28:30; deprived of all their possessions, and afflicted in all their members, Deu 28:31-35; they and their king shall go into captivity, Deu 28:36, and become a by-word among the nations, Deu 28:37. Their land shall be unfruitful, and they shall be the lowest of all people, Deu 28:38-44. All these curses shall come on them should they be disobedient, Deu 28:45-48. Character of the people by whom they should be subdued, Deu 28:49, Deu 28:50. Particulars of their dreadful sufferings, Deu 28:51-57. A recapitulation of their wretchedness, Deu 28:58-63. The prediction that they shall be scattered among all the nations of the earth, Deu 28:64-68.

DEUTERONOMY 28:2 All these blessings will come upon you, and overtake you, if you listen to the LORD your God's voice.

Verse 2

All these blessings shall come on thee - God shall pour out his blessing from heaven upon thee. And overtake thee. Upright men are represented as going to the kingdom of God, and God's blessings as following and overtaking them in their heavenly journey. There are several things in this verse worthy of the most careful observation: - 1. If thou shalt hearken unto the voice of the Lord thy God. The voice of God must be heard; without a Divine revelation how can the Divine will be known? And if not known, it cannot be fulfilled. 2. When God speaks, men must hearken to the words of his mouth. He who does not hearken will not obey. 3. He who hearkens to the words of God must set out for the kingdom of heaven. The curse must fall on him who stands in the way of sinners, and will overtake them who loiter in the way of righteousness. 4. Those who run in the way of God's testimonies shall have an abundance of blessing. Blessings shall come upon them, and blessings shall overtake them - in every part of their march through life they shall continue to receive the fulfillment of the various promises of God which relate to all circumstances, vicissitudes, trials, stages of life, etc., etc., each overtaking them in the time and place where most needed.

DEUTERONOMY 28:3 You shall be blessed in the city, and you shall be blessed in the field.

Verse 3

In the city - In all civil employments. In the field - in all agricultural pursuits.

DEUTERONOMY 28:4 You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock.

Verse 4

Fruit of thy body - All thy children. Increase of thy kine, etc.; every animal employed in domestic and agricultural purposes shall be under the especial protection of Divine Providence.

DEUTERONOMY 28:5 Your basket and your kneading trough shall be blessed.

Verse 5

Thy basket - Thy olive gathering and vintage, as the basket was employed to collect those fruits.

Store - מִשְׂאֵרֶת mishereh, kneading-trough, or remainder; all that is laid up for future use, as well as what is prepared for present consumption. Some think that by basket all their property abroad may be meant, and by store all that they have at home, i. e., all that is in the fields, and all that is in the houses. The following note of Mr. Harmer is important: - "Commentators seem to be at a great loss how to explain the basket and the store mentioned Deu 28:5, Deu 28:17. Why Moses, who in the other verses mentions things in general, should in this case be so minute as to mention baskets, seems strange; and they that interpret either the first or the second of these words of the repositories of their corn, etc., forget that their barns or storehouses are spoken of presently after this in Deu 28:8. Might I be permitted to give my opinion here, I should say that the basket, טַנָּה tene, in this place means their travelling baskets, and the other word מִשְׂאֵרֶת mishereh, (their store), signifies their leathern bags, in both which they were wont to carry things in travelling. The first of these words occurs nowhere else in the Scriptures but in the account that is given us of the conveyance in which they were to carry their first-fruits to Jerusalem; the other nowhere but in the description of the hurrying journey of Israel out of Egypt, where it means the utensils in which they then carried their dough, which I have shown elsewhere in these papers means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Hasselquist informs us that the Eastern people use baskets in travelling; for, speaking of that species of the palm tree which produces dates, and its great usefulness to the people of those countries, he tells us that of the leaves of this tree they make baskets, or rather a kind of short bags, which are used in Turkey on journeys and in their houses; pages 261,262. Hampers and panniers are English terms denoting travelling baskets, as tene seems to be a Hebrew word of the same general import, though their forms might very much differ, as it is certain that of the travelling baskets mentioned by Hasselquist now does. "In like manner as they now carry meal, figs, and raisins, in a goat's skin in Barbary for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned Eze 27:17. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care, supposed, in a manuscript note on Gen 43:11, that the balm and the honey sent by Jacob into Egypt for a present were carried in a goat or kid's skin, in which all sorts of things, both dry and liquid, are wont to be carried in the East. "Understood after this manner, the passage

promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out and in their return. In this view the passage appears with due distinctness, and a noble extent." - Observations, vol. 2:, p. 181.

DEUTERONOMY 28:6 You shall be blessed when you come in, and you shall be blessed when you go out.

Verse 6

When thou comest in - From thy employment, thou shalt find that no evil has happened to the family or dwelling in thy absence.

When thou goest out - Thy way shall be made prosperous before thee, and thou shalt have the Divine blessing in all thy labors.

DEUTERONOMY 28:7 The LORD will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways.

Verse 7

The Lord shall cause thine enemies, etc. - This is a promise of security from foreign invasion, or total discomfiture of the invaders, should they enter the land. They shall come against thee one way - in the firmest and most united manner. And flee seven ways - shall be utterly broken, confounded, and finally routed.

DEUTERONOMY 28:8 The LORD will command the blessing on you in your barns, and in all that you put your hand to. He will bless you in the land which the LORD your God gives you.

Verse 8

The Lord shall command the blessing upon thee - Every thing that thou hast shall come by Divine appointment; thou shalt have nothing casually, but every thing, both spiritual and temporal, shall come by the immediate command of God.

DEUTERONOMY 28:9 The LORD will establish you for a holy people to himself, as he has sworn to you, if you shall keep the commandments of the LORD your God, and walk in his ways.

Verse 9

The Lord shall establish thee a holy people unto himself - This is the sum of all blessings, to be made holy, and be preserved in holiness.

If thou shalt keep, etc. - Here is the solemn condition; if they did not keep God's testimonies, taking them for the regulators of their lives, and according to their direction walking in his ways, under the influence and aids of his grace, then the curses, and not the blessings, must be their portion. See Deu 28:15, etc.

DEUTERONOMY 28:10 All the peoples of the earth shall see that you are called by the LORD's name, and they will be afraid of you.

DEUTERONOMY 28:11 The LORD will grant you abundant prosperity, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land which the LORD swore to your fathers to give you.

DEUTERONOMY 28:12 The LORD will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand. You will lend to many nations, and you will not borrow.

Verse 12

The Lord shall open unto thee his good treasure - The clouds, so that a sufficiency of fructifying showers should descend at all requisite times, and the vegetative principle in the earth should unfold and exert itself, so that their crops should be abundant.

DEUTERONOMY 28:13 The LORD will make you the head, and not the tail. You will be above only, and you will not be beneath; if you listen to the commandments of the LORD your God, which I command you this day, to observe and to do,

DEUTERONOMY 28:14 and shall not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

Verse 14

Thou shalt not go aside - to the right hand or to the left - The way of obedience is a straight way; it goes right forward; he who declines either to right or left from this path goes astray and misses heaven.

DEUTERONOMY 28:15 But it shall come to pass, if you will not listen to the LORD your God's voice, to observe to do all his commandments and his statutes which I command you this day, that all these curses will come on you, and overtake you.

DEUTERONOMY 28:16 You will be cursed in the city, and you will be cursed in the field.

DEUTERONOMY 28:17 Your basket and your kneading trough will be cursed.

DEUTERONOMY 28:18 The fruit of your body, the fruit of your ground, the increase of your livestock, and the young of your flock will be cursed.

DEUTERONOMY 28:19 You will be cursed when you come in, and you will be cursed when you go out.

DEUTERONOMY 28:20 The LORD will send on you cursing, confusion, and rebuke, in all that you put your hand to do, until you are destroyed, and until you perish quickly; because of the evil of your doings, by which you have forsaken me.

Verse 20

Cursing - This shall be thy state; vexation - grief, trouble, and anguish of heart; rebuke - continual judgments, and marks of God's displeasure.

DEUTERONOMY 28:21 The LORD will make the pestilence cling to you, until he has consumed you from off the land, where you go in to possess it.

Verse 21

The pestilence cleave unto thee - יהוה בך אה הדבר yadbek Yehovah becha eth haddaber, the Lord shall cement the pestilence or plague to thee. Sept., Προσκολλησει Κυριος εις σε τον θανατον, The Lord will glue - inseparably attach, the death unto thee. How dreadful a plague it must be that ravages without intermission, any person may conceive who has ever heard the name.

DEUTERONOMY 28:22 The LORD will strike you with consumption, with fever, with inflammation, with fiery heat, with the sword, with blight, and with mildew. They will pursue you until you perish.

Verse 22

Consumption - שחפת shachepheth, atrophy through lack of food; from שחש shacaph, to be in want.

Fever - קדחת kaddachath, from קדח kadach, to be kindled, burn, sparkle; a burning inflammatory fever.

Inflammation - דלקת dalleketh, from דלק dalak, to pursue eagerly, to burn after; probably a rapidly consuming cancer.

Extreme burning - חרחר charchur, burning upon burning, scald upon scald; from חר char, to be heated, enraged, etc. This probably refers, not only to excruciating inflammations on the body, but also to the irritation and agony of a mind utterly abandoned by God, and lost to hope. What an accumulation of misery! how formidable! and especially in a land where great heat was prevalent and dreadful.

Sword - War in general, enemies without, and civil broils within. This was remarkably the case in the last siege of Jerusalem.

Blasting - שדפון shiddaphon, probably either the blighting east wind that ruined vegetation, or those awful pestilential winds which suffocate both man and beast wherever they come. These often

prevail in different parts of the East, and several examples have already been given. See Gen 41:6 (note).

Mildew - ירקון yerakon, an exudation of the vegetative juice from different parts of the stalk, by which the maturity and perfection of the plant are utterly prevented. It comes from ירק yarak, to throw out moisture.

Of these seven plagues, the five former were to fall on their bodies, the two latter upon their substance. What a fearful thing it is to fall into the hands of the living God!

DEUTERONOMY 28:23 Your sky that is over your head will be brass, and the earth that is under you will be iron.

Verse 23

Thy heaven - shall be brass, and the earth - iron - The atmosphere should not be replenished with aqueous vapours, in consequence of which they should have neither the early nor the latter rain; hence the earth - the ground, must be wholly intractable, and, through its hardness, incapable of cultivation. God shows them by this that he is Lord of nature; and that drought and sterility are not casualties, but proceed from the immediate appointment of the Lord.

DEUTERONOMY 28:24 The LORD will make the rain of your land powder and dust. It will come down on you from the sky, until you are destroyed.

Verse 24

The rain of thy land powder and dust - As their heavens - atmosphere, clouds, etc., were to be as brass - yielding no rain; so the surface of the earth must be reduced to powder; and this, being frequently taken up by the strong winds, would fall down in showers instead of rain. Whole caravans have been buried under showers of sand; and Thevenot, a French traveler, who had observed these showers of dust, etc., says, "They grievously annoy all they fall on, filling their eyes, ears, nostrils, etc." - Travels in the East, part 1, book ii., chap. 80. The ophthalmia in Egypt appears to be chiefly owing to a very fine sand, the particles of which are like broken glass, which are carried about by the wind, and, entering into the ciliary glands, produce grievous and continual inflammations.

DEUTERONOMY 28:25 The LORD will cause you to be struck before your enemies. You will go out one way against them, and will flee seven ways before them. You will be tossed back and forth among all the kingdoms of the earth.

DEUTERONOMY 28:26 Your dead body will be food to all birds of the sky, and to the animals of the earth; and there will be no one to frighten them away.

DEUTERONOMY 28:27 The LORD will strike you with the boils of Egypt, with the tumours, with the scurvy, and with the itch, of which you can not be healed.

 Verse 27

The Lord will smite thee with the botch - שֶׁחִין shechin, a violent inflammatory swelling. In Job ii., one of the Hexapla versions renders it ελεφας, the elephantiasis, a disease the most horrid that can possibly afflict human nature. In this disorder, the whole body is covered with a most loathsome scurf; the joints are all preternaturally enlarged, and the skin swells up and grows into folds like that of an elephant, whence the disease has its name. The skin, through its rigidity, breaks across at all the joints, and a most abominable ichor flows from all the chinks, etc. See an account of it in Aretaeus, whose language is sufficient to chill the blood of a maniac, could he attend to the description given by this great master, of this most loathsome and abominable of all the natural productions of death and sin. This was called the botch of Egypt, as being peculiar to that country, and particularly in the vicinity of the Nile. Hence those words of Lucretius: -

Est Elephas morbus, qui circum flumina Nili

Nascitur, Aegypto in media; nec praeterea usquam.

Lib. vi., ver. 1112.

Emerods - עֶפְלִים ophalim, from עָפַל aphal, to be elevated, raised up; swellings, protuberances; probably the bleeding piles.

Scab - בִּרְגַר garab does not occur as a verb in the Hebrew Bible, but gharb, in Arabic, signifies a distemper in the corner of the eye, (Castel)., and may amount to the Egyptian ophthalmia, which is so epidemic and distressing in that country: some suppose the scurvy to be intended.

Itch - חֶרֶס cheres, a burning itch, probably something of the erysipelalous kind, or what is commonly called St. Anthony's fire.

Whereof thou canst not be healed - For as they were inflicted by God's justice, they could not of course be cured by human art.

DEUTERONOMY 28:28 The LORD will strike you with madness, with blindness, and with astonishment of heart.

 Verse 28

The Lord shall smite thee with madness - שִׁגְגֹון shiggaon, distraction, so that thou shalt not know what to do.

And blindness - עִוְרוֹן ivvaron, blindness, both physical and mental; the גֶּרֶב garab, (Deu 28:27), destroying their eyes, and the judgments of God confounding their understandings.

Astonishment - תִּמְהוֹן timmahon, stupidity and amazement. By the just judgments of God they were so completely confounded, as not to discern the means by which they might prevent or remove their calamities, and to adopt those which led directly to their ruin. How true is the ancient saying, Quos Deus vult perdere, prius dementat! "Those whom God is determined to destroy, he first infatuates." But this applies not exclusively to the poor Jews: how miserably infatuated have the powers of the

continent of Europe been, in all their councils and measures, for several years past! And what is the result? They have fallen - most deplorably fallen!

DEUTERONOMY 28:29 You will grope at noontide, as the blind gropes in darkness, and you shall not prosper in your ways. You will only be oppressed and robbed always, and there will be no one to save you.

Verse 29

Thou shalt be only oppressed, etc. - Perhaps no people under the sun have been more oppressed and spoiled than the rebellious Jews. Indeed, this has been their portion, with but little intermission, for nearly 1,800 years. And still they grope at noon day, as the blind gropeth in darkness - they do not yet discover, notwithstanding the effulgence of the light by which they are encompassed, that the rejection of their own Messiah is the cause of all their calamities.

DEUTERONOMY 28:30 You will betroth a wife, and another man shall lie with her. You will build a house, and you won't dwell in it. You will plant a vineyard, and not use its fruit.

Verse 30

Thou shalt betroth a wife, etc. - Can any heart imagine any thing more grievous than the evils threatened in this and the following verses? To be on the brink of all social and domestic happiness, and then to be suddenly deprived of all, and see an enemy possess and enjoy every thing that was dear to them, must excite them to the utmost pitch of distraction and madness. They have, it is true, grievously sinned; but, O ye Christians, have they not grievously suffered for it? Is not the stroke of God heavy enough upon them? Do not then, by unkind treatment or cruel Oppression, increase their miseries. They are, above all others, the men who have seen affliction by the stroke of his rod; Lam 3:1.

DEUTERONOMY 28:31 Your ox will be slain before your eyes, and you will not eat any of it. Your donkey will be violently taken away from before your face, and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to save you.

DEUTERONOMY 28:32 Your sons and your daughters will be given to another people. Your eyes will look, and fail with longing for them all day long. There will be no power in your hand.

Verse 32

Thy sons and thy daughters shall be given unto another people - In several countries, particularly in Spain and Portugal, the children of the Jews have been taken from them by order of government, and educated in the Popish faith. There have been some instances of Jewish children being taken from their parents even in Protestant countries.

DEUTERONOMY 28:33 A nation which you don't know eat the fruit of your ground and all of your work. You will only be oppressed and crushed always;

DEUTERONOMY 28:34 so that the sights that you see with your eyes will drive you mad.

DEUTERONOMY 28:35 The LORD will strike you in the knees and in the legs with a sore boil, of which you can not be healed, from the sole of your foot to the crown of your head.

Verse 35

With a sore botch - שֶׁחִין shechin, an inflammatory swelling, a burning boil. See Deu 28:27.

DEUTERONOMY 28:36 The LORD will bring you, and your king whom you will set over yourselves, to a nation that you have not known, you nor your fathers. There you will serve other gods of wood and stone.

Verse 36

Can any thing be conceived more dreadful than the calamities threatened in these verses?

DEUTERONOMY 28:37 You will become an astonishment, a proverb, and a byword among all the peoples where the LORD will lead you away.

DEUTERONOMY 28:38 You will carry much seed out into the field, and will gather little in; for the locust will consume it.

DEUTERONOMY 28:39 You will plant vineyards and dress them, but you will neither drink of the wine, nor harvest, because worms will eat them.

DEUTERONOMY 28:40 You will have olive trees throughout all your borders, but you won't anoint yourself with the oil; for your olives will drop off.

DEUTERONOMY 28:41 You will father sons and daughters, but they will not be yours; for they will go into captivity.

DEUTERONOMY 28:42 Locusts will consume all of your trees and the fruit of your ground.

DEUTERONOMY 28:43 The foreigner who is in your midst will mount up above you higher and higher, and you will come down lower and lower.

DEUTERONOMY 28:44 He will lend to you, and you won't lend to him. He will be the head, and you will be the tail.

DEUTERONOMY 28:45 All these curses will come on you, and will pursue you, and overtake you, until you are destroyed; because you didn't listen to the LORD your God's voice, to keep his commandments and his statutes which he commanded you.

DEUTERONOMY 28:46 They will be for a sign and for a wonder to you and to your seed forever.

DEUTERONOMY 28:47 Because you didn't serve the LORD your God with joyfulness, and with gladness of heart, by reason of the abundance of all things;

DEUTERONOMY 28:48 therefore you will serve your enemies whom the LORD sends against you, in hunger, in thirst, in nakedness, and in lack of all things. He will put an iron yoke on your neck, until he has destroyed you.

Verse 48

Therefore shalt thou serve thine enemies - Because they would not serve God, therefore they became slaves to men.

DEUTERONOMY 28:49 The LORD will bring a nation against you from far, from the end of the earth, as the eagle flies; a nation whose language you will not understand;

Verse 49

A nation - from far - Probably the Romans.

As the eagle flieth - The very animal on all the Roman standards. The Roman eagle is proverbial.

Whose tongue thou shalt not understand - The Latin language, than which none was more foreign to the structure and idiom of the Hebrew.

DEUTERONOMY 28:50 a nation of fierce facial expressions, that doesn't respect the elderly, nor show favour to the young,

DEUTERONOMY 28:51 and they will eat the fruit of your livestock, and the fruit of your ground, until you are destroyed. They also won't leave you grain, new wine, or oil, the increase of your livestock, or the young of your flock, until they have caused you to perish.

DEUTERONOMY 28:52 They will besiege you in all your gates, until your high and fortified walls come down, in which you trusted, throughout all your land. They will besiege you in all your gates throughout all your land, which the LORD your God has given you.

Verse 52

He - Nebuchadnezzar first, (2Kgs 25:1, 2Kgs 25:2, etc.), and Titus next; shall besiege thee - beset thee round on every side, and cast a trench around thee: viz., lines of circumvallation, as our Lord predicted; (see Mat 24:1, etc., and Luk 21:5, etc.); in all thy gates throughout all thy land - all thy fenced cities, which points out that their subjugation should be complete, as both Jerusalem and all their fortified places should be taken. This was done literally by Nebuchadnezzar and the Romans.

DEUTERONOMY 28:53 You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom the LORD your God has given you, in the siege and in the distress with which your enemies will distress you.

DEUTERONOMY 28:54 The man who is tender among you, and very delicate, his eye will be evil toward his brother, toward the wife whom he loves, and toward the remnant of his children whom he has remaining;

DEUTERONOMY 28:55 so that he will not give to any of them of the flesh of his children whom he will eat, because he has nothing left to him, in the siege and in the distress with which your enemy will distress you in all your gates.

DEUTERONOMY 28:56 The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and tenderness, her eye will be evil toward the husband that she loves, toward her son, toward her daughter,

Verse 56

The tender and delicate woman - This was literally fulfilled when Jerusalem was besieged by the Romans; a woman named Mary, of a noble family, driven to distraction by famine, boiled and ate her own child! See a similar case 2Kgs 6:29 (note); and Lev 26:29 (note).

DEUTERONOMY 28:57 toward her young one who comes out from between her feet, and toward her children whom she bears; for she will eat them secretly for lack of all things, in the siege and in the distress with which your enemy will distress you in your gates.

Verse 57

Toward her young one - and toward her children which she shall bear - There seems to be a species of tautology in the two clauses of this verse, which may be prevented by translating the last word, *שליטה* shilyathah, literally, her secondines, which is the meaning of the Arabic sala, not badly understood by the Septuagint, *χρσιον αυτης*, the chorion or exterior membrane, which invests the fetus in the womb; and still better translated by Luther, the after-birth; which saying of Moses strongly marks the deepest distress, when the mother is represented as feeling the most poignant regret that her child was brought forth into such a state of suffering and death; and 2dly, that it was likely, from the favorable circumstances after the birth, that she herself should survive her inlaying. No words can more forcibly depict the miseries of those dreadful times. On this ground I see no absolute need for Kennicott's criticism, who, instead of *ובשליטה* ubeshilyathah, against her secondines, reads *ובשלה* ubashelah, and she shall boll, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. 57. And she shall boil that which cometh out from between her feet, even her children, which she shall bear, for she shall eat them, for want of all things, secretly." These words, says he, being prophetic, are fulfilled in 2Kgs 6:29, for we read there that two women of Samaria having agreed to eat their own children, one was actually boiled, where the very same word, *בשל* bashal is used. See Kennicott's Dissertations on 1 Chronicles 11, etc., p. 421.

DEUTERONOMY 28:58 If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, THE LORD YOUR GOD;

DEUTERONOMY 28:59 then the LORD will make your plagues fearful, and the plagues of your seed, even great plagues, and of long duration, and severe sicknesses, and of long duration.

DEUTERONOMY 28:60 He will bring on you again all the diseases of Egypt, which you were afraid of; and they will cling to you.

DEUTERONOMY 28:61 Also every sickness and every plague, which is not written in the book of this law, the LORD will bring them on you, until you are destroyed.

DEUTERONOMY 28:62 You will be left few in number, even though you were as the stars of the sky for multitude; because you didn't listen to the LORD your God's voice.

DEUTERONOMY 28:63 It will happen that as the LORD rejoiced over you to do you good, and to multiply you, so the LORD will rejoice over you to cause you to perish, and to destroy you. You will be plucked from off of the land where you go in to possess it.

DEUTERONOMY 28:64 The LORD will scatter you among all peoples, from one end of the earth to the other end of the earth. There you will serve other gods, which you have not known, you nor your fathers, even wood and stone.

Verse 64

The Lord shall scatter thee among all people - How literally has this been fulfilled! The people of the Jews are scattered over every nation under heaven.

DEUTERONOMY 28:65 Among these nations you will find no ease, and there will be no rest for the sole of your foot; but the LORD will give you there a trembling heart, failing of eyes, and pining of soul.

Verse 65

No ease - a trembling heart, and failing of eyes - The trembling of heart may refer to their state of continual insecurity, being, under every kind of government, proscribed, and, even under the most mild, uncertain of toleration and protection; and the failing of eyes, to their vain and ever-disappointed expectation of the Messiah.

DEUTERONOMY 28:66 Your life will hang in doubt before you. You will be afraid night and day, and will have no assurance of your life.

DEUTERONOMY 28:67 In the morning you will say, "I wish it were evening!" and at evening you will say, "I wish it were morning!" for the fear of your heart which you will fear, and for the sights which your eyes will see.

DEUTERONOMY 28:68 The LORD will bring you into Egypt again with ships, by the way of which I told to you that you would never see it again. There you will sell yourselves to your enemies for male and female slaves, and nobody will buy you.

Verse 68

And the Lord shall bring thee into Egypt again - That is, into another state of slavery and bondage similar to that of Egypt, out of which they had been lately brought. And there ye shall be sold, that is, be exposed to sale, or expose yourself to sale as the word היתמכרתם hithmaccartem may be rendered; they were vagrants, and wished to become slaves that they might be provided with the necessaries of life. And no man shall buy you; even the Romans thought it a reproach to have a Jew for a slave, they had become so despicable to all mankind. When Jerusalem was taken by Titus, many of the captives, which were above seventeen years of age, were sent into the works in Egypt. See Josephus, Antiq., b. xii, 100:1, 2, War b. vi., c. 9, s. 2; and above all, see Bp. Newton's Dissertations on the Prophecies.

The first verse of the next chapter, in some of the most correct Hebrew Bibles, makes the 69th of this; and very properly, as the second verse of the following chapter begins a new subject.

This is an astonishing chapter: in it are prophecies delivered more than 3,000 years ago, and now fulfilling.

O God, how immense is thy wisdom, and how profound thy counsels! To thee alone are known all thy works from the beginning to the end. What an irrefragable proof does this chapter, compared with the past and present state of the Jewish people, afford of the truth and Divine origin of the Pentateuch!