

NOTES,
EXEGETICAL, PRACTICAL AND DEVOTIONAL,
ON THE BOOK
OF
EXODUS,

FOR THE PULPIT, FAMILY AND SABBATH-SCHOOL.

BY
ALFRED NEVIN, D.D., LL.D.,
AUTHOR OF "POPULAR EXPOSITOR OF THE GOSPELS AND ACTS," "GUIDE TO
THE ORACLES," "THE VOICE OF GOD," ETC., ETC.

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PREFACE.

THE Divine blessing is implored on these Notes as they go forth to the public. They will, it is hoped, aid the student, or ordinary reader, in understanding the instructive portion of Holy Scripture which they are designed to explain. Controlled by this desire, the author, in the preparation of them, called to his service all the aid he could command. Great care was taken to give them a popular character, by eschewing all useless parade of learning, and particularly any minute verbal criticism which might repel either by its dryness or its difficulty. And yet, it is trusted, they will be found to be sufficiently marked by careful exegesis and practical exposition, to assure the thoughtful reader that an honest and earnest effort has been made for a thorough and faithful development of this interesting section of inspired truth. Such is the typical character of the book expounded that a commentary on it might warrantably be entitled "The Gospel in Exodus." But though the way did not seem quite clear to give this volume such a designation, in writing it the adumbrative relation which the text bears to the "good things" then future, was constantly kept in view. The Notes may not prove unacceptable to ministers and heads of families, especially as they cover ground on which so little comparatively has been published, yet they have a direct adaptation to Sabbath-school teachers and scholars. And neither of these important classes, it is confidently believed, would be likely to be less benefited, either intellectually or spiritually, by preparing their lessons for themselves from such sources as this, than by having those lessons prepared for them in any form which would, or even might, lead them to neglect the personal, patient and prayerful searching of the Word of God.

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INTRODUCTION.

NAME OF THE BOOK.

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EXODUS, the second book of Moses, is so called from its being occupied principally with a relation of the *departure* of the Israelites from Egypt, and the incidents that immediately preceded as well as followed that memorable migration. In Hebrew Bibles, in which it is called *Shemoth*, or *Names*, from the clause with which it begins, it is divided into eleven *perashioth* or chapters, and twenty-nine *sedarim* or sections: in our own it is distributed into forty chapters. The events recorded in it may be arranged, in general, as follows:

The Israelites after Joseph's death, i.; birth and training of Moses, ii.-vi.; the Exode, vii. 15-21; first year's journey, their covenant, moral and other laws, the tabernacle, xv., xxii.-xl. A period of 145 years.

ITS RELATION TO GENESIS.

Col. div.
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The book of Exodus is closely connected with that of Genesis, yet it has a distinct character. Through the former book the large history of the human race was continually narrowing into that of a family to be separated from other nations as the chosen depository of divine truth, whose fortunes should exhibit the outlines of the divine dealings, to be filled up in the future trials and triumphs of the Church. And branch after branch of that family is divided off, till a single nucleus is reached, to whom the promise of extended blessing was committed. The book of Exodus takes up the

narrative of that family so circumscribed, and follows out its development in the increase of a household into a people, in the consolidation of vague promises into an orderly covenant, with its sanctions, and its regulations, and its priesthood, all pointing forward again to something still more substantial and more sufficient, when the teachings of a long minority should have ended, and the shadows of a tedious night have been succeeded by the bright rising of the Sun of Righteousness.

ITS GENERAL CHARACTER.

Taken by itself, without reference to what preceded and what followed, the book of Exodus would be a riddle; viewed in its right proportion as but a part of the great counsel of God, it is luminous with instruction and encouragement. Here is a peculiar revelation of God (ch. iii. 14; vi. 3; xxxiv. 5-7). Here we see the wonderful ways of Providence. Here we have a striking development of human nature, both in the case of the Egyptians and the Israelites. Here we see the law, "holy, just and good." Here we behold the conduct of God toward his people, trying them, delivering them, providing for their welfare, bearing with them and punishing them for their sins. The great lessons of faith and practice are here taught us in a very striking manner, if we rightly consider the various truths, events, characters and typical references which are submitted to our contemplation. Such references, indeed, meet us at every point. The Israelites in the wilderness were a type of the Church in the world. Moses, Aaron, the paschal lamb, the manna, the rock in Horeb, the tabernacle and the mercy-seat were immediate types of Christ, the true high priest and prophet of the Church, the sacrifice for sin, the bread of life, the giver of the Holy Spirit who is the living water, the real propitiatory, the incarnate Word, in whose human nature (the true tabernacle) dwelt the fulness of the Godhead bodily.

ITS SCOPE.

‘The scope of the book of *Exodus*,’ says an eminent scholar, “is not to be limited to the mere fortunes of the chosen people. . . . It details a certain stage of that momentous process by which the covenant with man is to be upheld, and its benefits secured for a growing proportion of our fallen race, until at length the main body, at least, of all kindreds and tongues returns to God. This imparts a new dignity to the record now before us, and imposes a higher significance on the characteristic events which it celebrates. The chosen nations are interesting no longer merely on account of themselves as an end contemplated by the great Designer, but on account of their paramount importance as a means of incalculable blessing to the whole family of man. The oracles of God flow forth in gradual streams from the mouths of their prophets. The system of symbolic ordinances shadowing forth the way of salvation is set up and administered among them. The Messiah, who was revealed in these oracles and foreshadowed by these ordinances, is to be born of this people to make a propitiation not only for their sins, but for those of the whole world, fulfil the requirements of the ancient covenant on behalf of man, and so to receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. In the exodus of this peculiar people out of Egypt, therefore, we are in the very pathway of that great transaction by which He with whom one day is as a thousand years, and a thousand years as one day, will eventually bring all the nations of man again into reconciliation with himself. This is the sublimest enterprise in which the interest of man can be concerned.”

ITS CREDIBILITY.

The credibility of *Exodus* is beyond denial. The objections which have been made by rationalists to some of its

narratives as literally understood, such as those of the vast increase of the Israelites, the infliction of the plagues, the passage of the Red Sea, etc., have been urged in vain. The real objection to each and all of these narratives is that they assert or imply supernatural interference, and it is held that God does not or cannot interfere with the natural laws which are imagined by his disposition at first, it may be, or else by some strange inherent power of establishing and executing themselves, uninterruptedly to govern and control the universe. But this evidently is a limiting of the Holy One of Israel. Besides, the spiritual substance of the whole book, the divine idea which pervades and combines all its details, is in itself such a miracle, such a peculiar and wondrous phenomenon, as to lend natural support and undeniable confirmation to the isolated and physical wonders themselves, so that it is impossible to deny the latter without creating a second and new wonder, an unnatural course in the Jewish history. Nor is that part of the book which contains the miracles deficient in numerous historical proofs in verification of them. As the events of this history are laid in Egypt and Arabia, we have ample opportunity of testing the accuracy of the Mosaical accounts, and surely we find nowhere the least transgression against Egyptian institutions and customs; on the contrary, it is most evident that the author had a thorough knowledge of the Egyptian institutions and the spirit that pervaded them. Exodus contains a mass of incidents and detailed descriptions which have gained new force from the modern discoveries and researches in the field of Egyptian antiquities. These incidents were peculiarly attested by history. For example, Manetho's story of the Hyksos points at least to some early connection between the Israelites and the Egyptians, and is corroborative of the fact implied in the Pentateuch that, at the time of the Israelitish sojourn, Egypt was ruled by a foreign dynasty. Manetho speaks, too, of strangers from the East who occu-

ped the eastern part of Lower Egypt. And as to Pharaoh's daughter going to the river to bathe (Ex. ii. 5), Herodotus tells us (also the monuments) that in ancient Egypt the women were under no restraint, but apparently lived more in public than the men. Besides, the Egyptians supposed a sovereign virtue to reside in the Nile waters. According to the monuments, the Pharaohs led their armies to battle, and the armies consisted entirely of infantry and chariots (xiv. 6, 7). So, too, with the description of the passage of the Israelites through the desert—it evinces such a thorough familiarity with the localities as to excite the utmost respect of scrupulous and scientific travellers of our own time for the authenticity of the book.

But without entering into an argument, it is enough to say that Exodus, besides being cited by Manetho, Tacitus and other heathen authors, is also recognized by all succeeding Scripture writers. They go upon the presumption that its history is fact. The following passages are but a sample of those which may be found in the Old Testament referring to events related in Exodus: Josh. ii. 10; iii. 3.; xviii. 1; Judges xix. 30; 1 Sam. iv. 3-8; x. 18; xii. 6, 8; xxviii. 6; 2 Sam. vii. 2, 6; 1 Kings viii. 9, 16, 51, 53; ix. 9; 2 Kings xvii. 7; xxi. 15; 1 Chron. vi. 1-3, 49; xvii. 21; 2 Chron. v. 7, 8, 10; xxx. 18; xxxv. 6; Neh. xiii. 15; Ps. lxxvii. 20; lxxviii. 12-16, 23-25, 43-53; cv. 23-41; Isa. xi. 16; lxiii. 11-14; Jer. vii. 22, 25; xxxii. 18-21; Dan. ix. 15; Hos. xi. 1; Mal. iv. 4. Besides these, twenty-five passages, according to Rivet, are quoted in express words from Exodus by our Saviour and his apostles, and nineteen allusions to the sense are made in the New Testament. The credit of this book is therefore well sustained by competent authority.

ITS AUTHORSHIP.

It is no evidence that Moses was not the author of this book that we cannot produce testimonies of the fact from

contemporary writers. If there were any at that remote period, their works and their memory have perished. "The Jews, as a nation," says Sumner, in his *Treatise on the Records of the Creation*, "were always in obscurity, the certain consequence not only of their situation, but of the peculiar constitution and jealous nature of their government. Can it, then, reasonably be expected that we should obtain positive testimony concerning this small and insulated nation from foreign historians, when the most ancient of these whose works remain lived more than a thousand years posterior to Moses? Can we look for it from the Greeks, when Thucydides has declared that even respecting his own countrymen he could procure no authentic record prior to the Trojan war? or from the Romans, who had scarcely begun to be a people when the empire of Jerusalem was destroyed and the whole nation reduced to captivity?" Such profane testimony as can be produced serves only to show what was the prevailing opinion among heathens; and when we find them not only recording many of the facts in the narrative of Moses, but speaking of him by name, and referring to his law, we conclude that no doubt was entertained that he was the lawgiver of the Jews, or that his writings were genuine. Diodorus Siculus, Strabo, Tacitus, Juvenal and Longinus make mention of him and his writings in the same manner as we appeal to Cicero and his works.

That the authorship of this book is rightly ascribed to Moses is, indeed, proved by the arguments which go to ascertain the entire Pentateuch as the production of his hand. Moses testifies of himself (Ex. xxiv. 4) that he "wrote all the words of the Lord," commanded him on a certain occasion, which words are contained in this book. Our Saviour, also, when citing (Mark xii. 26) a certain passage from this book, calls it "the book of Moses." And again (Luke xx. 37) he says, "Now that the dead are raised, even Moses showed at the bush." It is moreover to be observed that

the books of the Old Testament are spoken of in the New (Luke xv. 31) as divided into two grand classes, "Moses and the prophets," and in verse 16, "the law and the prophets;" so that all the Scriptures, besides "the prophets," were written by Moses; in other words, the four books of the "law" were written by him. There remains, therefore, no room for doubt that Moses wrote the book of Exodus; and if anything more were necessary to establish its canonical character, it would be found in the fact above referred to as to quotations from it by Christ and his apostles.

ANALYSIS OF THE BOOK OF EXODUS.

PART I.

TRANSACTIONS BEFORE THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

Sect. 1. The oppression of the Israelites in Egypt.	
i. Increase of the Israelites.....	c. i. 1-7.
ii. Their hard treatment.....	8-14.
iii. Cruel policy of Pharaoh: its frustration.....	15-22.
Sect. 2. History of Moses during eighty years.	
i. His birth, preservation and adoption	ii. 1-10.
ii. He slays an Egyptian	11-14.
iii. His flight: residence and marriage in Midian.....	15-22.
iv. Distress of the Israelites.....	23-25.
Sect. 3. Divine commission of Moses: perverseness of Pharaoh, etc.	
i. God appears to Moses at Horeb.....	iii. 1-6.
ii. Declares to him his purpose.....	7-10.
iii. Moses encouraged and instructed.....	11-22.
iv. His commission verified by miracles.....	iv. 1-9.
v. Aaron appointed spokesman to Moses.....	10-17.
vi. Moses leaves Midian.....	18-20.
vii. God further instructs him.....	21-23.
viii. His son circumcised.....	24-26.
ix. Aaron meets him	27, 28.
x. Israelites credit the commission.....	29-31.
xi. Moses and Aaron make their request to Pharaoh..	v. 1-4.
xii. Pharaoh imposes heavier tasks, etc.....	5-9.
xiii. Painful state of the Israelites.....	10-14.
xiv. Their vain remonstrances with Pharaoh.....	15-19.
xv. Their appeal to Moses: he puts their case before God.....	20-23.
xvi. The answer given to Moses.....	vi. 1-8.
xvii. God repeats his charge to Moses.....	9-13.

xviii. Genealogical list.....	c. vi.	14-27.
xix. Reluctance of Moses to the work.....		28-30.
Sect. 4. The ten plagues; departure of the Israelites.		
i. Repeated commission to Moses and Aaron.....	vii.	1-7.
ii. Aaron's rod turned into a serpent.....		8-13.
iii. First plague.....		14-25.
iv. Second; Frogs.....	viii.	1-15.
v. Third; Lice.....		16-19.
vi. Fourth; Flies.....		20-32.
vii. Fifth; Murrain.....	ix.	1-7.
viii. Sixth; Blains.....		8-12.
ix. Seventh; Hail.....		13-35.
x. Eighth; Locusts.....	x.	1-19.
xi. Ninth; Palpable darkness.....		20-29.
xii. Israelites commanded to ask for jewels, etc.....	xi.	1-3.
xiii. Death of the first-born announced to Pharaoh....		4-10.
xiv. The Passover instituted.....	xii.	1-20.
xv. The Passover kept..		21-28.
xvi. Tenth plague: first-born slain: Israelites dis- missed.....		29-36.
xvii. Departure from Rameses to Succoth.....		37-39.
xviii. Time of their residence in Egypt.....		40-42.
xix. Ordinances respecting the Passover.....		43-51.

PART II.

TRANSACTIONS AFTER THE DELIVERANCE OF THE ISRAELITES FROM EGYPT.

Sect. 1. Ordinances: progress of the Israelites.		
i. First-born sanctified to God.....	c. xiii.	1, 2.
ii. Memorial of the Passover commanded.....		3-16.
iii. Circuitous course of the Israelites, etc.....		17-19.
iv. Journey from Succoth to Etham.....		20-22
Sect. 2. Passage of the Red Sea, and further progress.		
i. From Etham to Migdol.....	xiv.	1-4.
ii. Pharaoh pursues the Israelites.....		5-9.
iii. Distress of the Israelites: they are encouraged...		10-18.
iv. Passage of the Red Sea: Egyptians drowned.....		19-31.
v. Song of Moses and of Miriam.....	xv.	1-21.
vi. Journey to Marah; murmuring.....		22-26.
vii. Journey to Elim.....		27.
Sect. 3. Of the Manna.		
i. Journey to the wilderness of Sin.....	xvi.	1.

ii. Murmuring for food: quails and manna given.....	c. xvi. 2-15.
iii. Regulations about the manna	16-36.
Sect. 4. Murmuring for water: of Amalek.	
i. Murmuring at Rephidim.....	xvii. 1-7.
ii. Amalek discomfited	8-16.
Sect. 5. Visit of Jethro to Moses.	
i. Jethro visits Moses.....	xviii. 1-6.
ii. Moses entertains him.....	7-12.
iii. Jethro's counsel: his departure	13-27.
Sect. 6. Preparation for the promulgation of the law.	
i. The Israelites at Sinai.....	xix. 1, 2.
ii. The message of God to them.....	3-6.
iii. Reply of the Israelites.....	7-9.
iv. Preparation for the third day.....	10-15.
v. God's fearful presence on the mount. Heb. xii. 18, etc.....	16-25.
Sect. 7. I. Promulgation of the Moral Law.	
i. The Ten Commandments.....	xx. 1-17.
ii. The fear of the Israelites	18-21.
iii. Idolatry forbidden.....	22-26.
Sect. 8. II. Promulgation of the Civil or Judicial Law.	
i. Of servants.....	xxi. 1-11.
ii. Of murder and manslaughter.....	12-14.
iii. Of smiting a parent.....	15.
iv. Of man-stealing	16.
v. Of cursing a parent.....	17.
vi. Of injury received in a fray.....	18, 19.
vii. Of smiting a servant.....	20, 21.
viii. Of injuring a pregnant woman.....	22-25.
ix. Of maiming a servant.....	26, 27.
x. Of an ox goring a person to death.....	28-32.
xi. Of a beast falling into a pit.....	33, 34.
xii. Of an ox maiming another man's ox.....	35, 36.
xiii. Of stealing cattle: of other theft.....	xxii. 1-4.
xiv. Of trespass	5.
xv. Of fire.....	6.
xvi. Of entrusted property.....	7-13.
xvii. Of things borrowed	14, 15.
xviii. Of seduction.....	16, 17.
xix. Of witchcraft	18.
xx. Of bestiality.....	19.
xxi. Of vexing a stranger or widow.....	20.
xxii. Of sacrificing to idols.....	21-24.
xxiii. Of usury	25.

xxiv. Of raiment taken for pledge.....	c. xxii. 26, 27
xxv. Of reviling rulers.....	28.
xxvi. Of first-fruits: of the first-born.....	29, 30.
xxvii. Of not eating torn beasts.....	31.
xxviii. Of slander.....	xxiii. 1.
xxix. Of equity in judgment.....	2, 3.
xxx. Of the stray and of the distressed beast.....	4, 5.
xxxi. Of equity in judgment.....	6, 7.
xxxii. Of gifts or bribes.....	8.
xxxiii. Of not oppressing the stranger.....	9.
xxxiv. Of the sabbatical year.....	10, 11.
xxxv. Of the Sabbath.....	12,
xxxvi. Of not mentioning idols.....	13.
xxxvii. Of the three annual feasts.....	14-17.
xxxviii. Of no leaven in sacrifice.....	18.
xxxix. Of first-fruits.....	19.
xl. Of not seething a kid in its mother's milk.....	19.
Sect. 9. An angel promised: blessings on obedience.....	20-33.
Sect. 10. Ratification of the covenant: other particulars.	
i. Obedience promised: covenant ratified.....	xxiv. 1-8.
ii. The glory of God appears.....	9-11.
iii. Moses on the mount forty days.....	12-18.
Sect. 11. III. Promulgation of the Ceremonial Law, chiefly as to the Tabernacle, and as to the priests and their attire.	
i. Offerings commanded for the Tabernacle.....	xxv. 1-9.
ii. The description of the ark.....	10-16.
iii. The Mercy-seat and Cherubim.....	17-22.
iv. The table.....	23-30.
v. The candlestick.....	31-40.
vi. Curtains and coverings of the ark.....	xxvi. 1-14.
vii. Boards and bars for the tabernacle.....	15-30.
viii. The veil; position of things; the door.....	31-37.
ix. The altar of burnt-offering.....	xxvii. 1-8.
x. The court and its measure.....	9-19.
xi. The oil for its lamp.....	20, 21.
xii. The priests and holy garments.....	xxviii. 1-5.
xiii. The Ephod.....	6-14.
xiv. The breast-plate and ephod.....	15-35.
xv. Other decorations and garments.....	36-43.
xvi. Sacrifices, etc., in consecrating the priests.....	xxix. 1-37.
xvii. The daily sacrifice: a promise.....	38-46.
xviii. The altar of incense.....	xxx. 1-10.
xix. The ransom of souls.....	11-16.

xx. The laver.....	c. xxx. 17-21.
xxi. The holy anointing oil.....	22-33.
xxii. The perfume.....	34-38.
xxiii. Bezaleel and Aholiab appointed to the work.....	xxxi. 1-11.
xxiv. The Sabbath to be observed.....	12-17.
xxv. The two tables of the moral law given to Moses...	18.

PART III.

SUBSEQUENT TRANSACTIONS UNTIL THE ERECTION OF THE TABERNACLE.

Sect. 1. Of the Molten Calf: its results.	
i. The molten calf made.....	xxxii. 1-6.
ii. Moses entreats God for the Israelites.....	7-14.
iii. Conduct of Moses: the Israelites punished.....	15-35.
iv. An angel henceforth to lead them.....	xxxiii. 1-3.
v. The tabernacle pitched without the camp.....	4-11.
vi. The Lord talks with Moses: request of Moses.....	12-23.
vii. The two tables renewed.....	xxxiv. 1-4.
viii. The Name of the Lord proclaimed.....	5-7.
ix. Petition of Moses: God's covenant with the Israelites.....	8-28.
x. The splendor of Moses' countenance. 2 Cor. iii. 7-18.....	29-35.
Sect. 2. Preparation for making the Tabernacle.	
i. The Sabbath to be observed.....	xxxv. 1-3.
ii. Moses states what was to be prepared, etc.....	4-19.
iii. Readiness of the people in offering.....	20-29.
iv. Of Bezaleel and Aholiab.....	30-35.
Sect. 3. The work entered upon and minutely described.	
i. The offerings delivered to the workmen.....	xxxvi. 1-4.
ii. The people restrained from offering.....	5-7.
iii. Curtains of linen.....	8-13.
iv. Curtains of goats' hair, etc.....	14-19.
v. Boards and bars.....	20-34.
vi. The veil.....	35, 36.
vii. Hangings for the door.....	37, 38.
viii. The Ark.....	xxxvii. 1-5.
ix. The Mercy-seat and cherubim.....	6-9.
x. The table.....	10-16.
xi. The candlestick.....	17-24.
xii. The altar of incense.....	25-28.
xiii. Holy anointing oil.....	29.

xiv. Altar of burnt-offering.....	c. xxxviii. 1-7.
xv. Laver.....	8.
xvi. The court.....	9-20.
xvii. The sum that the people offered.....	21-31.
xviii. Clothes of service and holy garments.....	xxxix. 1-7.
xix. The breast-plate.....	8-21.
xx. The robe of the Ephod.....	22-26.
xxi. Coats, mitre and girdle.....	27-29.
xxii. Plate of the Holy Crown.....	30, 31.
xxiii. The work viewed and approved by Moses.....	32-43.
Sect. 4. The setting up of the Tabernacle.	
i. Directions about setting it up.....	xl. 1-16.
ii. Moses fulfils the directions.....	17-33.
iii. The divine Presence in the tabernacle.....	34-38.

NOTES ON EXODUS.

CHAPTER I.

The names of Jacob's sons, 1-5. The death of that generation, and the vast increase of their posterity, 6, 7. The politic but vain attempts of the king of Egypt to check their increase, 8-14. His cruel orders to the midwives, and the manner in which they were dealt with by the Lord, 15-21. Pharaoh commands his subjects to destroy the male infants.

THE exode of the Israelites from Egypt is a great turning-point in Biblical history. Mr. R. S. Poole places it B. C. 1652, Hales B. C. 1648, Usher B. C. 1491, and Bunsen B. C. 1320. With this memorable event the Patriarchal dispensation ends and the Law begins, and with it the Israelites cease to be a family and become a nation. As the word *Genesis* signifies *beginning*, and *Exodus* signifies *departure*, thus the very titles of the first two books in the Bible remind us that the history of man is little more than a narrative of his beginning and of his exit from the world. God's deliverance of His people from Egyptian bondage, and His punishing their unrelenting oppressors, is a wonderful proof of His truth, power and goodness. Let us not forget the typical significance of this event as referring to a redemption of far higher order and of far wider extent.

NOW *these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

*vi. 14-16; Gen. xxix. 32-35; 1 Chron. ii. 1, 2; Rev. vii. 4, 8.

The names. The recapitulation of the heads of houses in Jacob's family prepares the way for the vast augmentation

about to be recorded. *Israel*. See Gen. xxxii. 28. This word is here well chosen. The significance of the name and the occasion of its application still lived in the memory of the patriarch's posterity, who were favored with the outward privileges of their distinguished father, and many of whom, doubtless, had an inward character corresponding with such a parentage. The last words of the verse are literally *man and his house came*. The words, *with Jacob*, may be connected with the former part of the verse or with the latter.

2. Reuben, Simeon, Levi, and Judah. 3. Issachar, Zebulon, and Benjamin. 4. Dan, and Naphtali, Gad, and Asher.

Here is a recital of the names of the "twelve patriarchs," as they are called. Acts vii. 8. These names are often repeated in Scripture to show us how precious God's spiritual Israel are to Him, and how much He delights in them. The sons of Leah are placed first; Benjamin, son of Rachel, next, and afterward the four sons of the handmaids. *Reuben* signifies *See ye, a Son!* or, *provided in my affliction* (Gen. xxix. 32), or, *the pity of God*; *Simeon*, a *hearkening* (Gen. xxix. 33); *Levi*, a *joining*; *Judah*, *celebrated, praised*; *Issachar*, *there is a reward*, or, *he brings reward*; *Zebulon*, *habitation, dwelling*; *Benjamin*, *son of the right hand*, i. e., *fortunate, dextrous*; *Dan*, *judge*; *Naphtali*, *my wrestling*; *Gad* (see Gen. xxx. ii.), *Asher*, *happiness*. The frequent mention of the names of the twelve patriarchs in the sacred history lays a foundation for the numerous allusions in the sacred writings to this as a mystical number applied to the Church of the New Testament. See Rev. vii. 5-8; xii. 1; xxi. 12-14.

5. And all the souls that came out of the loins of Jacob were ^bseventy souls: for Joseph was in Egypt *already*. 6. And ^cJoseph died, and all his brethren, and all that generation. 7. And the children of Israel were ^dfruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

^bGen. xlvi. 26, 27; Deut. x. 22. ^cGen. l. 26; Acts vii. 14-16. ^dGen. i. 20, 28, ix. 1, xii. 2, xiii. 16; Deut. xxvi. 5.

Souls, that is, persons. Jacob himself is included among the seventy souls, the natural head being essential to the unity and integrity of the family. Joseph is now mentioned apart from the others, because he had been in the country before them. This was just the number of the nations by which the earth was peopled. See Gen. x. Notice is here taken of the number of Jacob's family, that their increase in Egypt might appear the more wonderful. It is good for those whose latter end greatly increases often to remember how small their beginning was. Job viii. 7. *And Joseph died.* After attaining to the age of one hundred and ten years, during eighty of which he was a ruler in Egypt. Of his sepulture nothing is here said; but we learn elsewhere that his remains, as well as those of his brethren, were carried out of Egypt, and buried in Sychem in the land of Canaan. Ex. xiii. 19; Acts vii. 16. The death of Joseph, related in Gen. iv. 26, is mentioned again here as formally introducing the close of the former period of Israel's Egyptian life. No excellence of character, and no degree of authority, influence or usefulness among men, can keep off death. It becomes all, therefore, to prepare for it, by setting their affections on things above and laying up treasure, not on earth, but in heaven. *All that generation.* As some of those who descended with Jacob were mere infants, more than half the two hundred and ten years would have elapsed before their decease. When death comes into a family, sometimes it makes a full end in a little time: when Joseph, the stay of the family, died, the rest soon followed. We must look upon ourselves and our brethren and all we converse with as dying, and hastening out of the world. This generation passeth away, as that did which went before. *And the children of Israel.* Here we have almost reproduced the terms of the blessing pronounced upon Noah. Gen. viii. 17; ix. 7. *Fruitful, increased abundantly, multiplied, waxed exceeding mighty.* This representation implies that the Israel-

ites increased at a rate amazingly higher than that which was usual. This is elsewhere amply confirmed. It was four hundred and thirty years from the call of Abraham to the deliverance from Egypt, during the first two hundred and fifteen of which the promised seed increased to but seventy souls, but during the latter half of the same period these seventy were multiplied (Num. i. 46) to 600,000 fighting men; and if to these we add women, the children, and the aged, the whole number probably amounted to upward of two millions! Some commentators resort to natural causes to account for this amazing increase. A modern writer declares that "the females in Egypt, as well among the human race as among animals, surpass all others in fruitfulness." "The original civilization," says one, "which declined afterward, was favorable to this increase in primitive times; and to one now thoroughly enlightened in the doctrine of Malthus, there is nothing incredible in the vast and speedy augmentation of numbers which took place in countries not yet fully peopled, and where the extent of yet unappropriated soil was of itself a safety-valve for the outlet of those emulous passions which in after times gave rise to such desolating wars." But we prefer to ascribe the matter to divine intervention. The blessing of Jehovah was now signally conferred upon the people. God "increased His people greatly, and made them stronger than their enemies." Ps. cv. 24. The word that after a long delay came to Israel, the third patriarch, was now fulfilled: "I am God Almighty, be fruitful and multiply: a nation and a congregation of nations shall be of thee, and kings shall come out of thy loins." Gen. xxxv. 11. Though the performance of God's promises is sometimes slow, yet it is always sure. It was when the Israelites lost the benefit of the protection of Joseph that God made their numbers their defence, and they became better able than they had been to shift for themselves. If God continue our friends and relations to us

while we most need them, and remove them when they can be better spared, let us own that He is wise and not complain that He is hard upon us.

8. Now there arose up a ^anew king over Egypt, which knew not Joseph. 9. And he said unto his people, Behold, ^tthe people of the children of Israel *are* more and mightier than us. 10. ^sCome on, let us deal ^bwisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and ^{so} get them up out of the land.

^eEccles. ii. 18, 19, ix. 15; Acts vii. 18. ^rPs. cv. 24, 25; Prov. xiv. 28. ^sPs. x. 2, lxxxiii. 3, 4; Prov. i. 11. ^bJob v. 13; Prov. xvi. 25; Acts vii. 19.

A new king. This was probably not less than sixty years after Joseph's death. Perhaps the new king belonged to a new dynasty. Some say it was either *Amasis* or one of his immediate successors. *Arose* seems to indicate that he usurped authority. At all events, having no particular knowledge of the eminent virtues of Joseph and the great benefits conferred by him upon Egypt, he had no special respect for his memory, and, after the too general maxims of kings and rulers, preferred his own supposed political interests to the claims of honor and gratitude. "Not to honor" is in Scripture phrase to disregard. *The people of the children of Israel.* They are now recognized as no longer a family, but a community. *More and mightier than we.* This seems to indicate that this king reigned over only a portion of Egypt, and feared the hostility of the other portion. "Till the times of Sesostriis," says Kalisch, "Egypt was not united under one mighty ruler, but it consisted of almost as many states as it comprised cities, or at least districts, without connection or unity." *Come on, etc.* From the great increase of the Israelites, compared with that of the Egyptians, Pharaoh took occasion to excite suspicions of them in his subjects, and thus to cover his intention of enslaving them. He wished to expedite his project. "Let us begin without delay, or they will become too powerful."

Tyrants often pretend that their unrighteous devices are needful to the welfare of the state. Were this true, it would not excuse them, for the end does not justify the means. But it is not true; the permanent good of individuals or communities is never promoted by doing wrong. The people of God would have experienced less ill treatment at the hands of civil governments, were the national benefits which they are instrumental in procuring better appreciated and remembered. *Wisely*, cunningly, in such a manner as to diminish their number and power. The prosperity of the righteous is doubtless an eye-sore to evil-minded oppressors, but those who task their invention to devise methods of affliction for them are dealing wisely to compass their own destruction. Eccles. vii. 16. *Join also unto our enemies.* Here again is an intimation that this king was by no means free from the dangers of rivalry and ambition, and was therefore far from being the sole monarch in the valley of the Nile. Those that hate him and his subjects are the other sovereigns in Xoïs, Thebes, and perhaps other parts of Egypt. *Get them up out of the land.* Notwithstanding the king's ingratitude, he felt the value of having the children of Israel within his dominions, whether from the tribute they paid or the service they rendered.

All Pharaoh's reasoning was that of a heart that had never learnt to take God into its calculations. He could accurately recount the various contingencies of human affairs, the multiplying of the people, the falling out of war, the joining with the enemy, their escape out of the land, but it never once occurred to him that God could have anything whatever to do in the matter. Had he only thought of this, it would have upset his entire reasoning. Ever thus is it with the reasonings of man's skeptical mind. God is shut out, and their truth and consistency depend upon His being kept out. The death-blow to all skepticism and infidelity is the introduction of God into the scene. Till *He* is

seen, they may strut up and down upon the stage with an amazing show of wisdom and plausibility, but the moment the eye catches even the faintest glimpse of that blessed One whose

“ Hand unseen
Doth turn and guide the great machine,”

they are stripped of their cloak, and disclosed in all their nakedness and deformity.

11. Therefore they did set over them taskmasters ¹to afflict them with their ²burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. 12. But the more they afflicted them, the more they multiplied and grew. And they were ³grieved because of the children of Israel. 13. And the Egyptians made the children of Israel to serve with rigor. 14. And they made ⁴their lives bitter with hard bondage, in ⁵mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, ⁶was with rigor.

¹iii. 7, Gen. xv. 13; Deut. xxvi. 6. ²ii. 11, v. 4, 5; Ps. lxxxii. 6. ³Gen. xlvi. 11. ⁴Job v. 2; Prov. xxvii. 4; John xii. 19. ⁵ii. 23, vi. 9; Num. xx. 15; Deut. iv. 28. ⁶Ps. lxxviii. 13; Nah. iii. 14. ⁷13, v. 7-21; Lev. xxv. 43, 46, 53.

Therefore they did set, etc. The object was to crush down their spirits and to check their multiplying. Aristotle mentioned this as a means whereby tyrants keep down their people, and cites the Egyptian pyramids as examples. *Taskmasters*, superintendents of forced labor. *Burdens*, exactions of labor and money. In what keeping the kind of work imposed upon them is with the wondrous monuments of architecture which are still before our eyes! *Treasure-cities*. Not so much for riches as for granaries and arsenals. *Pithom*. The site of this city is by general consent identified with that of Patumos of Herodotus. Speaking of the canal which connected the Nile with the Red Sea, this author says: “The water was admitted into it from the Nile. It began a little above the city Bubastis, near the Arabian city Patumos, but it discharged itself into the Red Sea.” According to this, Patumos was situated on the east side of

the Pelusiac arm of the Nile, not far from the canal which unites the Nile with the Red Sea, in the Arabian part of Egypt. *Raamses*. The name of this city in Goshen, which was either built or fortified by the labor of the Israelites, Gen. xlvii. 11; Ex. xii. 37; Num. xxxiii. 3-5, seems to have been sometimes given to the whole province (Gen. xlv. 11), by which it would appear to have been the chief city of the district. Some suppose that it was situated on the watershed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroöpolis, but not identical with that city. This, however, is doubtful. The name *Raamses* is here spelt differently from what the same name (*Rameses*) is in Gen. xlvii. 11, by reason of a difference in the points. It means, "son of the sun," and was borne by several of the ancient kings of Egypt, one of whom was probably the founder of the city.

The more they afflicted them, etc. Times of affliction have often been the Church's growing times. Christianity spread most when it was persecuted: the blood of the martyrs was the seed of the Church. Thus must it ever be. God's enemies shall be defeated. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Ps. ii. 4. Eternal confusion shall be inscribed upon all the opposition of men and devils. This gives sweet rest to the heart in the midst of a scene where all is, apparently, so contrary to God and so contrary to faith. Were it not for the settled assurance that "the wrath of man shall praise" the Lord, the spirit would often be cast down while contemplating the circumstances and influences which surround one in the world. *Grieved*. Their policy not succeeding, the Egyptians conceived a loathing and disgust for the children of Israel; so the Hebraists understand the word rendered *were grieved*. It exceedingly chagrined the Egyptians to find their schemes prove abortive, and excited alarms in their minds, lest in process of time the Israelites should resent and revenge the

inhuman treatment which they had received: hence they made them *serve with rigor*, with force, with hardness. Their hardships, however, are on the whole to be regarded as *disciplinary*, rather than *penal*, to disgust them with Egypt, so that they should not desire to return to it and to bondage again from Canaan. *Made their lives bitter*, etc. The "burdens" in verse 11, which were probably public works, failing to accomplish the desired object, private servitude was now resorted to. "Of a bad man it is said in the East, 'He maketh the lives of his servants bitter.' Also, 'Ah, the fellow! the heart of his wife is made bitter.' 'My soul is bitter.' 'My heart is like the bitter tree.'"—*Roberts*. *Bricks*. Ruins of great brick buildings are found in all parts of Egypt. The use of crude brick, baked in the sun, was universal in upper and lower Egypt, both for public and private buildings; *all* but the temples themselves were of crude brick. It is worthy of remark that more bricks bearing the name of Thothmes III., who is supposed to have been the king of Egypt at the time of the Exodus, have been discovered than of any other period. *In the field*, that is, in cultivating the ground, digging trenches to convey the waters of the Nile, carrying out the dung to manure the land, and other mean and laborious services. The monuments show that foreigners were employed in these servile works under native overseers. "Rossellini (says Kalisch) gives a highly interesting drawing, copied from the walls of a tomb near Thebes, and generally believed to represent the oppressed Israelites making bricks under the Egyptian taskmasters." *Rigor*. (See on v. 13.) Counsels of wickedness ripen rapidly into acts and practices of cruelty. The favor of God toward his children in affliction is often the signal for their oppressors to load them with new burdens of anguish.

15. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiprah, and the name of the other Puah. 16. And he said, When ye do the office of a midwife to the Hebrew women, and

see *them* upon the stools, if it *be* a son, ^a then ye shall kill him, but if it *be* a daughter, then she shall live. 17. But the midwives ^r feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. 18. And the king of Egypt called for the midwives, and said unto them. ^a Why have ye done this thing, and have saved the men-children alive? 19. And the midwives ^t said unto Pharaoh, Because the Hebrew women *did* not as the Egyptian women, for they *are* lively and are delivered ere the midwives come in unto them. 20. Therefore ^u God dealt with the midwives: and the people multiplied, and waxed very mighty. 21. And it came to pass, because the midwives feared God, that he ^x made them houses. 22. And Pharaoh charged all his people, saying, ^y Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

^a 22; Rev. xii. 4. ^r Gen. xx. 11; xlii. 18; Neh. v. 15; Prov. xvi. 6. ^u Eccles. viii. 4. ^t Josh. ii. 4; 2 Sam. xvii. 19, 20. ^x Ps. xli. 1, 2; Prov. xi. 18; Eccles. viii. 12; Isa. iii. 10. ^y 1 Sam. ii. 35; 2 Sam. vii. 11-13, 27-29; 1 Kings ii. 4. ^y vii. 19-21; Acts vii. 18; Rev. xvi. 4, 6.

Spoke to the midwives. Pharaoh next attempted to check the population by murdering the male infants. How fiendish is the policy which would employ the tender and susceptible nature of woman in executing deeds of blood! Two only of the midwives are mentioned by name as appointed to attend on the Hebrew women. They were probably chief of the profession, having direction of the rest. *Shipnah*, in Hebrew, means *brightness*, or *beauty*, and *Puah*, in Arabic, *shining*. See *them upon the stools*. Hebrew, *stones*. The pronoun *them*, we think, refers, not to the mothers, but to the children. The sense of the passage then seems to be: "When ye see new-born children, for the purpose of being washed, laid in the troughs or vessels of stone for holding water, ye shall destroy the boys." *Feared God.* In the original, the true, everlasting, almighty God, who was infinitely higher than Pharaoh. *And did not*, etc. If men's commands be any way contrary to the commands of God, we must obey God and not man. Acts iv. 19; v. 29. No power on earth can warrant us, much less oblige us, to sin against God, our chief Lord. Where the fear of God rules in the heart, it will preserve it from that snare which the inordinate fear of man brings.

And the midwives said unto Pharaoh, etc. Though their reply to the king at first glance *seems* to have been deceitful, it may not have been so. It is not improbable that the Hebrew mothers, aware of the cruel order, evaded it by not sending for the midwives, and trusting to Providence for a safe delivery without them. "Oriental women (says *Paxton*) suffer little from parturition, for those of better condition are frequently on foot the day after the delivery, and out of all confinement on the third day. They seldom call midwives; and when they do, they are sometimes delivered before they come to their assistance. . . . The same facility attended the Hebrew women in Egypt, and the assertion of the midwives seems to have been literally true."

There has been a great diversity of opinion respecting the *houses* in verse 21. Some, to rescue the phrase from the representation which it makes of God, as they apprehend, rewarding a false report, say, "This difficulty is wholly removed by a more correct translation. To make or build up a house, in *Hebrew* idiom, means to have a numerous progeny. The passage, then, should be rendered thus: God protected the midwives, and the people waxed very mighty: and because the midwives feared, the Hebrews grew and prospered." But the most obvious is also evidently the most probable one: God made the midwives, or rather their husbands, to be founders of prosperous families in Israel. Here, as usual, God requites like with like. The midwives save alive the offspring of the nation; God deals with them in giving them offspring. This was done, not as a reward for deceit, but for courage and benevolence. There may have been no deceit, as we have already explained. It may have been quite true that the mothers anticipated the midwives.

Saying, Every son, etc. The charge which Pharaoh gave at first to the midwives appears to have been extended by him and laid on all his people, so that, notwithstanding the evasion of the midwives, the barbarous edict was put into

execution. How bloodthirsty! Even confessed innocence is no defence from the old enmity against the seed of the woman. *Cast into the river.* The river was the place of death, and by death the enemy sought to frustrate the purpose of God. Ever has the serpent watched with malignant eye those instruments which God was about to use for His own gracious purpose. Look at the instances recorded in Gen. iv., xxxvii., 2 Chron. xxii., Matt. ii., xxvii. In all these cases we find the enemy seeking, by death, to interrupt the current of divine action. Blessed be God, there is something beyond the river. The grave is the limit of Satan's activity; beyond that God gives life beyond the reach and power of death—a life which Satan cannot touch.

1. What does *Exodus* signify? 2. Why is the name applied to this book? 3. What is said about the date of the departure of the Israelites? 4. Of what is the deliverance of this people typical? 5. Why are the names of the twelve patriarchs given? 6. What do they severally signify? 7. What number of souls descended from Jacob? 8. Why is this stated here? 9. What is said of Joseph? 10. What is said of the increase of the children of Israel? 11. What is said of the new king? 12. What was the motive of his conduct? 13. What expedients did he first adopt to accomplish his cruel purpose? 14. What is said about the treasure-cities? 15. What is said about times of affliction in reference to the Church? 16. What was the king's second expedient? 17. How did he treat the midwives? 18. How did God treat them? 19. What charge did Pharaoh in his desperation give to all his people? 20. What is said of the enemies of the Church?

CHAPTER II.

Moses is born, and exposed in an ark among the flags, 1-4. He is found by Pharaoh's daughter, 5, 6, who employs his own mother to nurse him and bring him up as her son, 7-10. He visits his brethren, slays an Egyptian who had injured one of them, possibly attempted to kill, and flees into Midian, 11-15. The priest of Midian entertains him and gives him his daughter, of whom Gershom is born, 16-22. The king of Egypt dies, and the Lord regards the cry of the Israelites, 23-25.

AND there went ^a a man of the house of Levi, and took to wife a daughter of Levi.

^a ch. vi. 20; Num. xxvi. 59; 1 Chron. xxiii. 14.

From the more particular account given of the parents of Moses in chap. vi. 16-20, we learn that the name of the man was Amram, and that he took Jochebed as his wife. The phrase, *there went*, etc., would be better rendered *there had gone*, implying that the marriage had taken place some time previous to the infanticidal edict, before which, also, two other children, Miriam and Aaron, had been born. *A daughter of Levi*. Levi was forty years old when he came down to Egypt. We may suppose that Jochebed was born to him when he was one hundred years of age, and therefore sixty-six years after the immigration. Amram may have been born about the same time with his aunt, or even somewhat earlier. For his father, Kohath (Ex. vi. 18), may have been twenty years old when he came to Egypt, and consequently eighty-six when Jochebed was born. About fifty years after, we may suppose, the nephew and aunt were married. There was not yet any law prohibiting the marriage of such relatives.

2. And the woman conceived and bare a son: and ^b when she saw him that he *was* a goodly child, she hid him three months.

^b Acts vii. 20; Heb. xi. 23.

“The anxiety and apprehension naturally incident to the delicate situation in which Jochebed found herself must have

been aggravated by terrors more dreadful than the prospective pangs of childbirth, or the loss of life itself. As a wife and a mother in Israel she was looking and longing for the birth of another man-child; but that fond expectation was as often dashed by the bitter reflection that an order had gone forth which would in all probability consign her son, if she should bear one, to the jaws of the devouring crocodile of the Nile. Yet it would seem not improbable, from the apostle's words (Heb. xi. 23), that some extraordinary presentiments in the minds of his parents accompanied the birth of this illustrious child." *Bare a son.* Mark the merciful interposition of Providence! Just at the very time when men in their weak counsels are proposing utterly to root up the vine of Israel, which had already spread its branches so widely and borne such abundant fruit, it pleases God to call into existence the future deliverer, and to make the very evils to which his infancy was exposed the means of his preparation for that high office which was, in a distant day, to devolve upon him. In the Hebrew, *goodly* is simply *too good*, the term used in Gen. i. throughout and in verse 31 to designate God's works as they came from His hands. This may have some connection with Stephen's remarkable addition in Acts vii. 20, where he says that Moses was "*beautiful to (or in the sight of) God.*" Josephus, who corroborates this circumstance, adds an anecdote which seems worth preserving, though founded only on tradition. The princess, says the Jewish historian, having adopted Moses as an heir, as such introduced him to the king her father, who, being charmed with his appearance, placed a diadem on his head, which, in a childish pet, he threw down and trampled upon. This led the sacred scribe, who was present, very naturally to predict the ruin of the empire if he were not destroyed, and from this fate it was with difficulty that he was rescued by the princess. Beauty was regarded by the ancients as a mark of the divine favor.

Hid him three months. This may be regarded as having taken place from maternal affection, the beauty of the child and hope in God combined. In Heb. xi. 23 the act is said to have been a fruit of faith.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

By the rigor of the search on the part of the mother's enemies, she was convinced that farther concealment of the babe would be impracticable, and that she must part with her treasure. Therefore *she took for him an ark of bulrushes.* The *Papyrus Nilotica*, so called from its quality of absorbing water. It was famous in all antiquity. It grows on the banks of the Nile, and in marshy grounds, the stalk rises to the height of six or seven cubits above the water, is triangular and terminates in a crown of small filaments resembling hair. The Egyptians used this plant for garments, shoes, baskets, various kinds of utensils, and especially for boats. *Daubed.* In the Hebrew it is, she *bitumed* it. This is doubly interesting, as it reveals the process by which they prepared the bitumen. The mineral, as found in that country, melts readily enough by itself, but then, when cold, it is as brittle as glass. It must be mixed with tar while melting, and in that way it forms a hard, glassy wax, perfectly impervious to water. *Slime*, the mud of the Nile, which, when hardened, is very tenacious. *Taboth*, ark, is the Arabic word for *coffin*. The whole was made like a coffin, to deceive the watchful officers of the government with the appearance of a funeral. This would appeal more tenderly to the daughter of Pharaoh, and there is a sort of typical signification in it. The saviour of Israel was laid in a coffin, and taken from a watery grave. The Saviour of the world rose from a rock-sepulchre in Jerusalem.

How can it ever be supposed, it has been well said, that this "ark" was devised by one who saw no other portion or

destiny for her child but death by *drowning*? Impossible! We can only look upon that significant structure as faith's draft handed in at the treasury of the God of resurrection. It was devised by the hand of faith, as a vessel of mercy, to carry "a proper child" safely over death's dark waters, into the place assigned him by the purpose of God. This daughter of Levi, bending over that "ark of bulrushes," which her faith had constructed, and depositing therein her babe, was "walking in the steps of that faith of her father Abraham, which he had," when "he rose up from before his dead," and purchased the cave of Machpelah from the sons of Heth. Gen. xxiii. In her we see, not the energy of mere nature, hanging over the object of its affections, about to fall into the iron grasp of the king of terrors, but we trace the energy of a faith which enabled her to stand, as a conqueror, at the margin of death's cold flood, and behold the chosen servant of Jehovah in safety at the other side.

Laid it in the flags, i. e., the tall flowering rushes by the brink, to prevent it from being carried away by the stream. The spot is traditionally said to be the Isle of Rodak, near old Cairo. In contrasting the perils which surrounded the infancy of Moses with the security and comfort with which we can rear our own offspring, we have abundant grounds of gratitude. Yet it should not be forgotten that whatever care we may exercise for our little ones, or whatever guardianship we may afford them, they as really require the preserving mercy of heaven when reposing in their cradles or sporting in our parlors as did Moses when enclosed in his ark of bulrushes and exposed to the waves or the ravenous tenants of the Nile.

4. * And his sister stood afar off, to wit what would be done to him.
* ch. xv. 20; Num. xxvi. 59.

His sister Miriam would probably be a girl of ten or twelve years of age at the time. (See on verse 8.) From the incident here recorded, it is plain that the little ark was

not, as already remarked, deposited on the bosom of the river, but on the margin of the stream, where perhaps the finder would infer that it had lodged, after having floated down from above. It certainly was not accident that the child was laid, and Miriam set to watch, just at the place where the princess came to bathe. Though the father is not mentioned throughout this transaction, there can be no doubt that everything was done with his privity and consent, for the apostle couples both the parents in his encomium on their faith, but the case was probably one in which the faith of the mother was more decided and active than that of the father, and has therefore more prominence given it in the sacred narrative.

5. ¶ And the ^d daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. 6. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

^d Acts vii. 21.

Josephus reports the name of the princess to have been *Thermuthis*. The seclusion in which women were kept generally in the East did not prevail in ancient Egypt. The washing was probably a religious ablution. Peculiar sacredness was attached to those portions of the Nile which flowed near the temples. The water was there fenced off as a protection from the crocodiles, and doubtless the princess had an enclosure reserved for her own use, the road to which seems to have been well known to Jochebed. *She sent her maid to fetch it*. The most trifling matter may, at times, turn out to be a most important link in a chain of events by which the almighty God is helping forward the development of His grand designs. Look, for instance, at Esther vi. 1, and what do you see? A heathen monarch, spending a restless night. No uncommon circumstance, we may suppose, and yet this very circumstance was a link in the great

chain of providences at the end of which you find the marvellous deliverance of the oppressed seed of Israel. *And when she had opened it*, etc. The narrative is picturesque. No tale of romance ever described a plot more skilfully laid, or more full of interest in the development. *She had compassion on him*. What object in nature could have been more calculated to interest and affect the heart of woman than a beautiful infant, deserted by its parents, exposed to the most imminent peril, and expressing by the moving testimony of tears its sense of that misery of which it had not yet acquired the consciousness! Some suppose that the princess knew it to be a Hebrew child by the fact of the circumcision. But this practice was common to the Egyptians also. More probably it was by inference from its exposure in the river.

7. Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?
8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

Miriam, who no doubt came up and joined the train as if by accident, acts on the spur of the princess's compassion, assuming what was in her mind regarding the child. In the suggestion she made, how plainly we see the secret hand of the Lord of hosts, "who is wonderful in counsel and excellent in working"! *The maid* is in Hebrew a word implying a grown girl.

9. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. 10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

* Acts vii. 21.

"It is," says one, "doing no violence to the spirit of the sacred text to conceive of our heavenly Father as saying to

the believer, when presenting his infant offspring in baptism, 'Take this child away and nurse it for me, and I will give thee thy wages.' Take him out of the pollution that is in the world through sin, and bring him up in the nurture and admonition of the Lord. Take him from the many perils which beset him by the lusts of the flesh, the pride of life, and the malice of Satan, and establish him in faith, hope and love, as a devoted servant of the Saviour, and verily thou shalt by no means lose thy reward." *And the woman took the child and nursed it.* What a joyful change! The fond mother permitted to do that for hire and under royal protection which she would have given her life for the privilege of doing for nothing, could she have done it with safety to her child! What mere human writer could have well forborne to dilate in glowing terms on the transports of the happy mother as she again clasped her beloved babe to her bosom, free from the fear of having him again torn from her! *She brought him unto Pharaoh's daughter.* Though it must have been nearly as severe a trial for Jochebed to part with him the second time as the first, she was doubtless reconciled to it by her belief in his high destination as the future deliverance of Israel. His age when removed to the palace is not stated, but he was old enough to be well instructed in the principles of the true religion, and those early impressions, deepened by the power of divine grace, were never forgotten or effaced. *And he became her son.* Note, 1, Providence sometimes raises the poor out of the dust, to set them among princes (Ps. cxiii. 7, 8), to make men know that *the heavens* do rule. 2. Those whom God designs for great services He finds ways to qualify and prepare beforehand. The fact of the princess disobeying her father's command in adopting the child, so far from being a difficulty, as some have made it, is the very impress of truth itself. If there is a thing too strong for man's laws, it is woman's heart. Witness Antigone burying her brother.

And she called his name Moses. His parents, most probably, had given him a name during the time he was with them, before he became the adopted son of Pharaoh's daughter. But in ancient times the same individual often received different names from successive memorable incidents in his life. Gen. iii. 20, x. 25, xvii. 5, xxv. 30. The adopter had a right to give a name to the adopted, and this name has prevailed over that which may have been given by his parents. The interpretation given of "Moses" in the text is a Hebrew, not an Egyptian one, and the name is referred, for the sake of the Jewish readers, to the Hebrew verb *Mashah*, *drew*. It was the intention of divine Providence that the great and wonderful destiny of the child should be from the first apparent, and what the Lord had done for Moses He intended also to accomplish for the whole nation of Israel.

In view of the interesting narrative of the preservation of Moses, the following reflections are obvious: 1. The diligent use of means should always be connected with a pious trust in Providence. Instead of sitting down in sullen despair or passive reliance on divine interposition, we should do everything which can be done by human agency to secure the wished-for result. 2. The great Ruler of the world accomplishes His secret purposes without at all interfering with the free agency of His rational creatures, by imperceptibly leading them in following their own inclinations and judgments to such measures as coincide with his plans.

11. And it came to pass in those days ^fwhen Moses was grown, that he went out unto his brethren and looked on their ^gburdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12. And he looked this way and that way, and when he saw that *there was no man*, he ^hslew the Egyptian and hid him in the sand.

^f Acts vii. 23, 24; Heb. vi. 24, 25, 26. ^g ch. i. 11. ^h Acts vii. 24.

In those days, i. e., in the same period of Egyptian oppression which included the birth of Moses. *Had grown*, not in

stature only, but in repute, influence, consideration at court. He was forty years of age. Acts vii. 23. *Looked on their burdens*—saw their servitudē. Strong was the temptation that beset Moses. He had a fair opportunity (as we say) to make his fortune, and to have been serviceable to Israel too, with his interest at court, and yet he obtained a glorious victory by faith. He esteemed it greater honor and advantage to be a son of Abraham than an adopted child of the royal family. He had a tender concern for his poor brethren in bondage, with whom (though he might easily have avoided it) he *chose to suffer affliction*; he looked on their burdens as one that not only pitied them, but was resolved to venture *with* them, and, if necessary, to venture *for* them.

Let the reader ponder this deeply. We must not be satisfied with wishing well to, doing service for or speaking kindly on behalf of the people of God. We ought to be fully identified *with* them, no matter how despised or reproached they may be. It is, in a measure, an agreeable thing to a benevolent and generous spirit to patronize Christianity, but it is a wholly different thing to be identified with Christians, or to suffer with Christ. A *patron* is one thing, a *martyr* is quite another. This distinction is apparent throughout the entire book of God. Obadiah took care of God's witnesses, but Elijah was a witness for God. Darius was so attached to Daniel that he lost a night's rest on his account, but Daniel spent that selfsame night in the lion's den, as a witness for the truth of God. Nicodemus ventured to speak a word *for* Christ, but a more matured discipleship would have led him to identify himself *with* Christ. *He spied an Egyptian smiting an Hebrew*. The Hebrew word rendered "smiting" is in verse 12 translated *slew*; compare also Ps. cxxxvi. 17. The Egyptian was probably attempting to kill the Hebrew. Possibly a taskmaster was thus assaulting a serf under his charge, or a private individual, in the mere

arrogance of his political superiority, thus attacking one of the inferior race whom he had chanced to meet.

Looked this way and that way. Not only is there failure in the end, but also manifest uncertainty and lack of calm elevation and holy independence in the progress of a work begun before God's time. There is no need of doing as Moses is here represented as doing, when a man is acting with and for God, and in the full intelligence of his mind, as to the detail of his work. The servant of the living God should be influenced neither by the fear of man's wrath nor the hope of man's favor. *He slew the Egyptian.* Though this action of Moses cannot be fully justified, yet we must not judge of it in such a country and age by the standard of law and the notions of right which prevail in our Christian land. It had been written, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God created he him." Gen. ix. 6. The Egyptian law, says Diod. Sic., was: "He who saw a man killed or violently assaulted on the highway, and did not attempt to rescue him, if he could, was punished with death." According to existing customs among nomadic tribes, he was bound to avenge the blood of a brother. It is not certain that Moses intended to deal a fatal blow, or that he was able to avoid it in self-defence. Nor are we to regard his fear of detection as an argument against him, for even though his conduct was lawful, he might well doubt, if, in this case, between the oppressor and the oppressed he should be held guiltless. In a time and place where the wild will and the high hand have the rule, he that lifts the hand not for selfish ends, but for the defence of the weak, is not to be hastily condemned. He has much of the spirit of the magistrate, where the law and its administrator are wanting.

13. And ¹ when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14. And he said, ² Who made thee a prince

and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

¹ Acts vii. 26. ^{*} Acts vii. 27, 28.

Whatever was the occasion of this unhappy contest, it must have been mortifying to Moses to behold it. His undertaking to act the part of a mediator was not accepted. He expected that by what he had done "his brethren would have understood how that God, by his hand, would deliver them." Acts vii. 25. But slavery is as degrading to the mind as it is painful to the body, for they understood not his design, and his interposition was rejected. Note, 1, even sufferings in common do not always unite God's professing people so much as might be reasonably expected. 2. When God raises up instruments of salvation for the Church, they will find enough to do, not only to restrain oppressing Egyptians, but to reconcile quarrelsome Israelites. *Him that did the wrong*, literally, the wicked person. *Wherefore smitest thou thy fellow?* "Smiting (says Henry) is bad in any, especially in Hebrews—smiting with tongue or hand, either in a way of persecution or in a way of strife. Consider the person thou smitest: it is thy fellow, thy fellow-creature, thy fellow-Christian, it is thy fellow-servant, thy fellow-sufferer. Consider the cause. Perhaps it was for no cause, or no just cause, or none worth speaking of."

Who made thee a prince, etc. Moses intended merely to administer a mild and friendly reproof, and yet how roughly is his admonition received. *Intendest thou to kill me*, etc. See what base construction malice puts on the best words and actions! An attempt on the man's sin was interpreted an attempt on his life. If Moses, to right an injured Hebrew, had put his life in his hand and slain an Egyptian, he ought therefore to have been submitted to, not only as a friend to the Hebrews, but as a friend of more than ordinary power and zeal. But instead of this, that act by which "he thought they would have understood how that God by his

hand was giving deliverance to them" was thrown in his teeth as a crime.

The two incidents recorded above prove that neither were the Israelites yet ready to go out of Egypt, nor Moses prepared to be their leader. Ja., i. 20. It was by the staff and not the sword, by the meekness and not the wrath of Moses, that God was to accomplish that great work of deliverance. Both he and the people of Israel were for forty years longer cast into the furnace of affliction, yet it was therein that he had chosen them. Isa. xlviii. 10.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But ¹Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

¹Acts vii. 29; Heb. xl. 27. = Gen. xxiv. 11 and xxix. 2.

Having broken with Egypt and been rejected by his kindred, Moses had no course for the present but exile. See Acts vii. 21-29; Heb. xi. 24-26. The king is named by his title; it is not said whether it was the same *Pharaoh* under whom Moses was born. *Moses fled*. It is said in Heb. xi. 27 that Moses feared not the king's wrath. The apostle, however, speaks not of this first forsaking Egypt, but of that afterward when Moses braved the wrath of Pharaoh and led Israel forth in the face of their enemies. *The land of Midian*. This land, or the portion of it specially referred to, was probably the peninsula of Sinai, for we read in the next chapter (ver. 1) that Moses led the flock of Jethro, his father-in-law, the priest of Midian, "to the back side of the desert, and came to the mountain of God, even Horeb," and this agrees with a natural supposition that he did not flee far beyond the frontier of Egypt; compare Ex. xviii. 1-27, where it is recorded that Jethro came to Moses to the mount of God after the exodus from Egypt; but in verse 27, "he went his way into his own land." See also Num. x. 29, 30. It should, however, be remembered that the name of Midian, and hence the "land of Midian," was perhaps often applied,

as that of the most powerful of the northern Arab tribes, to the northern Arabs generally—*i. e.*, those of Abrahamic descent. See Gen. xxv. 2. *Sat down by a well*, better translated, *a well*. It was the chief spring, the “well of Midian,” the well-known place of refreshment and rest for the traveller and for the residents of the region.

16. * Now the priest of Midian had seven daughters: † and they came and drew *water*, and filled the troughs to water their father's flock. 17. And the shepherds came and drove them away: but Moses stood up and helped them, and † watered their flock.

* chap. iii. 1. † Gen. xxiv. 11 and xxix. 10; 1 Sam. ix. 11.

Priest, or prince. Probably Reuel, verse 18. In the early ages of the world both these offices were often united in one and the same person. *Seven daughters, etc.* These were engaged in watching their father's flock; and the young maidens in the district are even now thus employed, as modern travellers testify. Gen. xxix. 6. *Drove them away.* A sad instance of the barbarism of uncourteousness to females. *But Moses stood up, etc.* We see here the same love and carrying out of justice which seem to have distinguished his character, and broke out before when he slew the Egyptian, ver. 11.

18. And when they came to † Reuel their father, he said, *How is it that ye are come so soon to-day?* 19. And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock. 20. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may † eat bread.

† Num. x. 29; chap. iii. 1 and iv. 18 and xviii. 1, etc. * Gen. xxxi. 54 and xliii. 25.

Reuel, or Raguel, but elsewhere, chap. iii. 1, iv. 18, xviii. 1, etc., *Jethro*. Reuel or Raguel (see Gen. xxxvi. 4; 1 Chron. ix. 8) may have been the personal name, Jether or Jethro that of office, signifying as it does *pre-eminence*. *How is it that ye are come so soon to-day?* rather, *hastened to come*. *An Egyptian delivered us, etc.* This they inferred from his

speech and dress, or they had learned from his own mouth the country from which he came. *Drew water enough*, etc. The scarcity of water in those hot and sandy regions gave occasion to these contentions. *Why is it that ye have left the man?* A feeling of innate modesty, or a proper sense of their dependence as children, may have prevented the invitation proceeding immediately from themselves. *Call him, that he may eat bread.* Characteristic of Eastern hospitality. The benefactor ought to have been invited in to partake of the family meal. Comp. Gen. xxxi. 54.

21. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. 22. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

*chap. iv. 25 and xviii. 2. †chap. xviii. 3. †Acts vii. 29; Heb. xi. 13, 14.

Content, willing. An agreement was made—*i. e.*, that Moses should remain, probably serving Jethro, as Jacob did Laban. *Zipporah* (a little bird). This, as has well been said, was a singular example of one, brought up as Moses had been, submitting cheerfully to so laborious a business, and to be a servant also in that employment. Yet, without doubt, those forty years were the happiest of his life. Perhaps it requires stronger faith to be contented in obscurity and neglect, cheerfully to labor without any prospect of applause, and patiently to wait for future opportunities of service without despondency, than to face danger, outbrave reproach and suffer persecution in some eminent sphere of usefulness. The events of a long period are here very briefly touched on. Probably Moses had lived a considerable time with Reuel before he gave him his daughter, or else was long married before Zipporah had children, for after forty years one of his sons seems to have been very young. iv. 25. *Gershom.* It was common to give sons names commemorative of incidents in the family history. Moses desired that if ever God gave him a home he might keep in remembrance the land in which he had been a stranger.

23. ¶ And it came to pass ^ain process of time, that the king of Egypt died: and the children of Israel ^rsighed by reason of the bondage, and they cried, and ^stheir cry came up unto God by reason of the bondage.

24. And God ^aheard their groaning, and God ^bremembered his ^ccovenant with Abraham, with Isaac, and with Jacob. 25. And God ^dlooked upon the children of Israel, and God ^ehad respect unto them.

^achap. vii. 7; Acts vii. 30. ^rNum. xx. 16; Deut. xxvi. 7; Ps. xii. 5. ^sGen. xviii. 20; chap. iii. 9 and xxii. 23, 27; Deut. xxiv. 15; James v. 4. ^cchap. vi. 5. ^bchap. vi. 5; Ps. cv. 8, 42, and cvi. 45. ^eGen. xv. 14 and xlvi. 4. ^dchap. iv. 31; 1 Sam. i. 11; 2 Sam. xvi. 12; Luke i. 25. ^echap. iii. 7.

The king of Egypt died, etc. The language seems to imply that the Israelites had experienced a partial relaxation, probably through the influence of Moses' royal patroness, but in the reign of her father's successor the persecution was renewed with increased severity. It was a long period of adversity which they were made to endure, but God's purposes are not to be regulated by the impatience of man, and the length of such visitations in the history of His dealing even with his own might well lead us to expect that the troubles of the Church may last longer than our sanguine hopes would incline us to anticipate. Yet at God's own time the period of deliverance will at length arrive. The covenant with the patriarchs and the sure mercies of David will never be forgotten by Him.

1. Who is the "man" here referred to? 2. Whom did he take as wife? 3. What is said of her son? 4. What did she do with him? 5. Why did she conceal him? 6. How did she do this? 7. What did Pharaoh's daughter do? 8. What did Miriam say to her? 9. What charge did the princess give to the child's mother? 10. Did she adopt him? 11. What name did she give him? 12. What does it mean? 13. What did Moses do when he was grown? 14. Whom did he find striving together? 15. How was his offer to reconcile them treated? 16. What two reflections does this history of Moses suggest? 17. To what place did he flee? 18. Why did he flee? 19. What occurred in Midian? 20. Whom did Moses marry? 21. What took place when the king of Egypt died? 22. What is said of God's purposes?

CHAPTER III.

Moses feeds the flock of Jethro. God appears to him in a flame of fire in a bush, and sends him to deliver Israel, 2-12. Moses inquires, and is told, the name of God, 13, 14. He is instructed what to speak to Israel and to Pharaoh, whose decided opposition is foretold, 15-19, and is assured that at last the people shall leave Egypt greatly enriched, 20-22.

NOW Moses kept the flock of Jethro his father-in-law, ^athe priest of Midian: and he led the flock to the back side of the desert, and came to ^bthe mountain of God, even to Horeb.

^aCh. ii. 16. ^bch. xviii. 5; 1 Kings xix. 8.

Now Moses kept the flock. This employment he had entered on in furtherance of his matrimonial views, see on ch. ii. 21; but it is probable, as before hinted, that he was continuing his services now on other terms, like Jacob during the latter years of his stay with Laban. Gen. xxx. 28. He who is before (ii. 18) called Reuel is here denominated *Jethro, the priest of Midian*. See on ii. 15, 16. *Behind the desert.* Jethro's dwelling was probably east of Horeb. Here, as well as previously in the house of Pharaoh's daughter, Moses was to be trained for years for his great work. God educates in a manner worthy of Himself and His most holy service. He will not have a novice to do His work. The servant of Christ has to learn many a lesson, to undergo many an exercise, to pass through many a conflict in secret, ere he is really qualified to act in public. Nature does not like this. It would rather figure in public than learn in private. It would rather be gazed upon and admired by the eye of man than be disciplined by the hand of God. But it will not do. We must take God's way. A wilderness lay between it and the springs and green valleys intersecting the range of Horeb. *Horeb* and "Sinai" are interchanged in the Scriptures. *Sinai* designates a well-known mountain in the peninsula formed by the gulfs of Suez and Akabah. The name appears to be primeval, and

its meaning is unknown. It is mentioned thirty-one times in the Pentateuch, and only four times in the rest of the Old Testament and four in the New Testament. Horeb is mentioned before Sinai. An incidental notice in Ex. xxxiii. 6 shows that Horeb was beside the camp in the "desert of Sinai," and another notice in Deut. iv. 10-12 identifies it with Mount Sinai. See Deut. xviii. 16; Ps. cvi. 19. Perhaps Horeb may have been the name given to a mountain group, while Sinai was restricted to one peak. *The mountain of God*. This range of hills earned this name, if not from some previous manifestation of God, yet from the signal displays of His presence and power which are about to be narrated.

The occupation of a shepherd is a lowly one; but though a very learned man, and delicately brought up in a palace, Moses did not deem the keeping of sheep beneath him when called to it by the providence of God. Humility is a lovely and blessed endowment. It enables a man to accommodate himself to events, and teaches him how to be abased as well as how to abound, it leads him to exercise the graces and perform the duties of the condition. It was in the neighborhood of Horeb that Moses received his surprising commission as leader and ruler of Israel in the wilderness. His case adds another instance to the numerous ones mentioned in the Scriptures in which, when the Lord appeared to communicate a discovery or confer a distinction, the recipients were engaged in discharging the duties of their stations in life.

2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

• Deut. xxxiii. 16; Isa. lxiii. 9; Acts vii. 30.

This *Angel of the Lord* is afterward called Jehovah and God. ch. iv. 6. The Shekinah, or luminous glory, was not only Jehovah himself, but was the Angel-Jehovah. The

very word "angel" signifies messenger, or *one sent*; and though it generally designates a personal being, yet as a term of *office* it may be applied to any medium or intermediate by which God makes communication of intelligence or power to a finite being. "He maketh the winds his angels, and the flaming fires his ministers." Hence the glory sent from the ineffable essence of God as the manifestation of Himself was the *sent God*, the Angel-Jehovah. Hereby we have in the Old Testament the mystery of God the absolute and God self-revealed. *Bush*, the wild acacia or thorn, with which that desert abounds. Remembering how his precipitate attempt to avenge the wrongs of his kindred displeased Pharaoh, and drew insult and reproach from his kindred themselves, Moses would be discouraged. And this feeling would be deepened amid the deep solitudes and quiet occupations of a shepherd's life, in which he was permitted to live till he had the weight of fourscore years upon his head. If, therefore, he was to be summoned to deliver the people against the determined opposition of the mightiest kingdom in the world and the degraded and dastardly spirit of the people themselves, he needed encouragement and hope; this the bush was adapted to give. Observe the *substance* of the figure. Not a fine tall tree, a cedar or a cypress, but a bush—a mere bush. Such is the image of the Church—poor and humble. It was at one time in the ark, and there was a wicked Ham, at another in the family of Abraham, and there was a mocking Ishmael. It was now in Egypt, consisting of slaves and brick-makers. Jesus had not where to lay His head, His followers were the common people, His apostles were fishermen. Observe the *condition* of the bush. It *burned with fire*. Fire denotes suffering. Christians must have tribulation in the world. They are never to consider "fiery trials" as strange things. Of how many can God say, "I have chosen thee in the furnace of affliction"? Mark the bush's *preservation*. *The bush was not con-*

sumed. Sometimes the Church has burned in the fire of persecution, and sometimes of derision. Looking backward, we see her assailed with the ridicule of the old world, then rising on the bosom of the waters of the deluge, then mourning under the despotic decree in Egypt, then sitting as a sorrowful captive by the waters of Babylon, now emerging into notice beneath the wings of the Sun of Righteousness, but immediately hated and persecuted to the death of the Messiah, and after His death, her apostles, confessors and unnumbered hosts of her disciples moistening the very soil with their blood, passing through ten fiery persecutions, until hell had exhausted its resources of torment, and the world appeared one vast aceldama, or field of human gore. Onward through her history she has had constant conflict with foes within and without, visible and invisible. But with what result? Whilst kingdoms and empires have passed away, and not a wreck of them is left but some vestiges in ruins, lingering in monumental mockery of the boasts of men, the Church still stands, as she is destined ever to do, in the light and strength of her omnipotent and faithful Lord. And this is as true of every individual believer as of the whole Church collectively. Not one child from the family, not one sheep, not one lamb from the fold, ever has been or ever shall be lost. "They shall never perish." "Though the righteous fall, they shall not be utterly cast down."

3. And Moses said, I will now turn aside, and see this ⁴great sight, why the bush is not burnt. 4. And when the Lord saw that he turned aside to see, God called ⁵unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am* I.

⁴Ps. cxi. 2; Acts vii. 31. ⁵Deut. xxiii. 16. (See on v. 2.)

The vision was seen beside the way or mountain path which Moses was taking. He had to *turn aside* to approach the bush. *Why the bush is not burnt, i. e.*, entirely consumed, for that it was *apparently burning* we are expressly informed

in verse 2. "When I look upon this burning bush with Moses," says Bishop *Hall*, "methinks I can never see a worthier and more lively emblem of the Church, which is ever in the furnace, yet wasteth not. Since then (when Israel was in Egypt) how often hath it been flaming, yet never consumed! The same power that enlightens preserves it, and to none but His enemies is God a consuming fire." Some also see in this bush an emblem of—1, the awfulness of God's offended justice. Deut. iv. 21; Mal. iii. 2. 2. The incarnation and sufferings of Christ, the bush representing His human nature (Isa. liii. 2), the flame of fire shadowing forth His divine nature (Deut. iv. 24), and the union of the flame with the bush denoting the union of the divine with the human nature. 3. Those dreadful sufferings by which sin should be expiated—Christ enduring the fierce flames of the wrath of God, yet not consumed. Heb. ix. 28. Why was this a "great sight"? 1. It was the great I AM who exhibited it. 2. It afforded a bright gleam of hope to Israel, that their bondage was nearly over. Verses 7, 8. Moses was a typical mediator, and the deliverance of Israel out of Egypt pointed to a more glorious redemption of lost sinners by Christ. In order to see this great sight, we must turn aside—1, from the world. 1 John ii. 15; 2 Cor. vi. 17. 2. Carnal reasoning. 1 Cor. ii. 14; John iii. 9. 3. All known sin. Eph. iv. 17, 18; 2 Pet. i. 9. The term *Lord* is here used interchangeably with "angel." *God called unto him*, etc. Here is the *cause* of the Church's security, as stated under verse 2, which see. As the passage leaves no doubt of the divinity of the Being who displayed Himself, so it explains the mystery of the continuance of the bush, and of the perpetuation of the Church typified by it—"God is in the midst of her, she shall not be moved; God shall help her, and that right early." *Moses, Moses!* This is the personal call with which the commission of Moses begins. *Here am*

I. A common expression indicative of readiness to hearken or obey.

5. And he said, Draw not nigh hither: †put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. 6. Moreover he said, †I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for †he was afraid to look upon God.

†Ch. xix. 12; Josh. v. 15; Acts vii. 33. †Gen. xxviii. 13, ver. 15, ch. iv. 5; Matt. xxii. 32; Mark xii. 26; Luke xx. 37; Acts vii. 32. †1 Kings xix. 13; Isa. vi. 1, 5; Neh. ix. 9; Ps. cvi. 44; Acts vii. 34.

Draw not nigh hither. Moses, not willing to be satisfied with the prodigy and wait in adoration the development of the design, felt prompted by the spirit of philosophical and speculative curiosity to explore it and explain it if he could. The voice, therefore, which in one tone aimed to establish and encourage him, in another called him to the restraint and regulation which he needed. The curious desire of knowing things that do not concern us is too natural to us all. We should repress rather than indulge it. Nothing can be more inconsistent with, and injurious to, that spirit of childlike submission which a Christian is to cherish. We have no time in the concerns of our souls for nice and useless speculations. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." *Put off thy shoes*, or sandals. This is a very ancient practice in worship; not Moses only, but Pythagoras enjoins it. The rabbies say that the priests perform their service with bare feet in token of purity and reverence. Among the Greeks, no person was admitted to the temple of Diana, in Crete, with shoes on. All Mohammedans, Brahmans and Parsees worship barefooted to the present day. We should draw near to God in sacred services with seriousness, attention and reverence, divested of that impurity which men contract by coming into contact with the world. We should enter His courts with a due sense of His majesty

devoutly and with godly fear. This would prevent the distraction, carelessness and inattention by which our worship is often marred. *Holy ground.* Made so for the present, by this manifestation of the divine presence. Ecces. v. 1. The whole state and circumstances of the interview indicate the presence, not of a subordinate or created angel, but of the supreme God, the distance to be kept by Moses during the time of it, the order to take off his shoes, the holiness of the ground on which he was standing. We ought to approach to God with a solemn pause and preparation, and, though bodily exercise alone profits little, yet we should glorify God with our bodies, and express our inward reverence by a grave and reverent behavior in the worship of God.

I am the God of thy father, etc. "Thy father" is here used in a generic sense, to denote any ancestor from his immediate father. Jehovah was the God of Abraham, Isaac and Jacob, being the object of their worship, confidence, love and obedience, and their salvation, portion and everlasting felicity in body and soul. While the Most High repressed presumption in Moses, and enjoined reverence, He encouraged him by reassuring him of that relation into which He had entered with the nation of Israel in the persons of their fathers. This He did in order to assure Moses that, even in the present oppressed state of his nation in Egypt, He had not forgotten them or His relation to them as a God in covenant. This passage is quoted by our Saviour in argument for the immortality of the soul—inasmuch as, God being God of the living, Abraham, Isaac and Jacob must have been still alive. Matt. xxii. 32. God's covenant-relation to us as our God, is the last support in the worst times, and a great encouragement to our faith in particular promises. When conscious of our own great unworthiness, we may take comfort from God's relation to our fathers. 2 Chron. xx. 6.

Moses *hid his face*, as did Elijah on the same spot (1 Kings xix. 13), and as do even the seraphim ministering round the

throne. Isa. vi. 2; compare also Deut. xviii. 16 and Acts xxii. 11. The more we see of God, the more cause we shall see to worship Him with reverence and godly fear. Job xlii. 5, 6.

7. ¶ And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

¹Ch. ii. 23, 24. ²ch. i. 11. ¹Gen. xviii. 21; ch. ii. 25. ²Gen. xi. 5, 7, and xviii. 21 and l. 24. ³ch. vi. 6, 8, and xii. 51. ⁴Deut. i. 25 and viii. 7, 8, 9. ⁵ver. 17; ch. xiii. 5 and xxxiii. 3; Num. xiii. 27; Deut. xxvi. 9, 15; Jer. xi. 5 and xxxii. 22; Ezek. xx. 6. ⁶Gen. xv. 18. ⁷ch. ii. 23. ⁸ch. i. 11, 13, 14, 22. ⁹Ps. cv. 26; Mic. vi. 4.

I have surely seen, etc. I have been deeply concerned to observe the affliction of my people. God is figuratively said to *come down*, when he puts forth in the sight of men such striking exhibitions of his power, either for grace or judgment, as shall constitute an indubitable token of His special presence. *A large land*. Canaan was so, compared to Goshen. *Milk and honey*. These were the chief dainties of the ancients, as they are now among the Arabs, particularly the Bedouins, who express the happiness of a rich man by this proverb, "He sleeps with his mouth upon a honeycomb." *Canaanites, Hittites*, etc. All singular in the original, *Canaanite, Hittite*, etc., and so in innumerable other instances. The bitter cry of enslaved Israel came up before the throne of eternal Justice.

Come now therefore. Considering the patriotic views that had formerly animated the breast of Moses, we might have anticipated that no mission could have been more welcome

to his heart than to be employed in the national emancipation of Israel. But as we shall see, he evinced great reluctance to it, and stated a variety of objections, all of which, however, were successively met and removed. *I will send thee.* God is the Fountain of power, and the powers that be are ordained of Him as He pleases. The same hand that now brought a shepherd out of a desert to be the planter of a Jewish Church afterward brought fishermen from their boats to be planters of the Christian Church, "that the excellency of the power might be of God."

11. ¶ And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12. And he said, "Certainly I will be with thee, and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

* See ch. vi. 12; 1 Sam. xviii. 18; Isa. vi. 5, 8; Jer. i. 6. * Gen. xxxi. 7; Deut. xxxi. 23; Josh. i. 5; Rom. viii. 31.

Who am I, etc. Moses had formerly deemed himself in a measure competent to this service, which he had some intimations he was to perform. Self-confidence then mingled with and assumed the appearance of strong faith and great zeal, but now some degree of sinful distrust of God was associated with deep humility, and induced him timidly to shift, as well as humbly to decline, the important service. So very defective are the strongest graces and the best duties of the most eminent saints! *I will be with thee*, etc. The Lord is not moved from His purpose by the objection of Moses. He obviates it by an undeniable argument. The power of God with us certainly surmounts all difficulties. The pledge was redeemed by the long sojourn of Israel at the base of Sinai, the establishing of God's covenant with them there, and the setting up there of the tabernacle of God's presence. To believe in the pledge required faith, as well as to obey the command, but in our weakness we are more apt to gird ourselves to great and indefinite duties,

when they are bound on to definite and concrete facts; and He who gave this token knew what was in man.

13. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ^γI AM hath sent me unto you. 15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* ^αmy name for ever, and this *is* my memorial unto all generations. 16. Go, and ^αgather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^βI have surely visited you, and *seen* that which is done to you in Egypt:- 17. And I have said, ^αI will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. 18. And ^αthey shall hearken to thy voice: and ^αthou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath ^εmet with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

^γch. vi. 3; John viii. 58; 2 Cor. i. 20; Heb. xiii. 8; Rev. i. 4. ^αPs. cxxxv. 13; Hos. xii. 5. ^αch. iv. 29. ^βGen. i. 24; ch. ii. 25. ^αGen. xv. 14, 16, ver. 8. ^αch. iv. 31. ^αch. v. 1, 3. ^εNum. xxiii. 3, 4, 15, 16.

It is clear, from the whole interview at which Moses received his commission, says one, that the difficulties and discouragements which pressed most upon his mind were those connected with the sunk and degenerate condition of the covenant people themselves, who appeared to him hopelessly dead to the promise of the covenant, and even estranged from the knowledge of the God of their fathers. His concern on the latter point led him to ask what he should say to them when they inquired for the name of the God of their fathers, in whose name he was to go to them. His question was met with the sublime reply, I AM THAT I AM, etc. When God thus claims to Himself, and commands His servant to make Him known to others, by a name which so peculiarly ex-

presses His eternal being and Godhead, how immeasurably does He raise Himself to the view of His people above the idolatrous atmosphere of Egypt! Nor was the idea, as some have alleged, too abstract and sublime for those to whom it was at first presented. For while, unquestionably, it is fitted to suggest thoughts of God—which the most enlightened and elevated mind must ever feel itself inadequate fully to comprehend—it at the same time presented Him in a character peculiarly suited to the circumstances in which they were then placed. The name here, as usual in Scripture, was not assumed as an arbitrary or even as a general designation, but as a particular, distinctive appellation, expressive of what God was in reference to them, for whose immediate behoof it was assumed. It was the manifestation of His peculiar and distinguishing character, with special reference to that covenant relation which, since the time of Abraham, He held toward them. It told them that however changed *their* condition now was from what it had been in the time of their fathers, and however far they were from having received the fulfilment of the promises then made to them as a family, the God of their fathers remained, according to His essential nature, without the least variableness or shadow of turning, of the same mind and purpose as when He first entered into covenant with them. And not only so, but in the development of this most essential and characteristic name; as there would be in their experience a glorious fulfilment of covenant love and faithfulness, so there would be a higher manifestation than had yet been given of His eternal power and Godhead, a deeper insight afforded into His blessed nature and the righteous principles of His government, so that, in comparison of what was now to be done, it might even be said that the early patriarchs “had not known him by his name Jehovah,” but only as “El Shaddai”—God Almighty.

“When God would teach mankind His name,
 He calls Himself the great ‘I AM,’
 And leaves a blank; believers may
 Supply those things for which they pray.”

My memorial unto all generations. The name or character by which I will be remembered, celebrated and invoked in all time to come. (See Hos. xii. 15; Ps. cxxxv. 13.) God hath not cast away his people which He foreknew. Rom. xi. 2. *Gather the elders.* Not so much those of age which confers experience and claims authority, but *elders in office*, who, besides their experience and wisdom to preside over the affairs of the nation, were, as it would appear, usually employed as organs of communication between Moses and the body of the people. These officers were perpetuated through all the variations of the commonwealth of Israel, and descended from them to the Christian Church, in which they still maintain their place. *The Lord God of the Hebrews hath met with us, i. e.*, specially appeared to us and given us intimation of that which follows. *Let us go, we beseech thee.* They must not begin with a demand, but with an humble petition. They must only beg to go as far as Sinai to worship God, and say nothing to Pharaoh of going quite to Canaan. “Neither Moses nor He in whose name he spoke,” says an eminent scholar, “can be justly charged with falsehood or prevarication in uttering this language. The utmost that could be alleged is that he did not tell the *whole* truth, and this it cannot be shown that he was bound to do.”

19. ¶ And I am sure that the king of Egypt ^g will not let you go, no, not by a mighty hand. 20. And I will ^h stretch out my hand, and smite Egypt with ⁱ all my wonders which I will do in the midst thereof: and ^k after that he will let you go. 21. And ^l I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: 22. But ^m every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ⁿ ye shall spoil the Egyptians.

^g ch. v. 2 and vii. 4. ^h ch. vi. 6 and vii. 5 and ix. 15. ⁱ ch. vii. 3 and

xi. 9; Deut. vi. 22; Neh. ix. 10; Ps. cv. 27 and cxxxv. 9; Jer. xxxii. 20; Acts vii. 36; see ch. vii. to ch. xiii. ^k ch. xii. 31. ^l ch. xi. 3 and xii. 36; Ps. cvi. 46; Prov. xvi. 7. ^m Gen. xv. 14; ch. xi. 2 and xii. 35, 36. ⁿ Job xxvii. 17; Prov. xiii. 22; Ezek. xxxix. 10.

No, not by a mighty hand. Margin, "But by a mighty hand." The Hebrew particle *ulo*, though literally "and not," means sometimes, *if not, except or unless*, which rendering the sense here demands. As the hand of God was to do wonders, the servant of the Lord was not therefore to be discouraged by the unavailing opposition of Pharaoh. God sends His messengers to those whose hardness and obstinacy He certainly knows and foresees, that it may appear He would have them turn and live. *Smite Egypt.* Here is an intimation that plagues should compel Pharaoh to let the people go. Those will certainly be broken that will not bow. The Israelites were not to go out empty-handed. The word rendered *borrow*, means simply *to ask*, and should be so translated. The sojourn of Joseph in Egypt as a bond-slave had been the means of preserving the inhabitants of that country from extermination by a seven years' famine. The residence of his kindred in Goshen had always been a benefit, and not a burden, to Egypt. And for the last two or three generations the Israelites had been bond-slaves, toiling for the prosperity and aggrandizement of the nation. They had, therefore, an undoubted right to ask, and the Egyptians were eventually glad to give them, some aid for their journey.

Jewels of silver, etc. The Hebrew is of very general import, and might be rendered "articles," including also vessels, instruments, etc. This rendering seems to be required by the phrase, *shall put them upon your sons, etc.*, evidently as burdens which the young people were to carry. A great part of the gold and silver obtained was afterward used in building and furnishing the tabernacle. *Spoil the Egyptians.* That the word "spoil" implies neither robbery nor injustice is abundantly evident from its use by Laban's daughters.

Gen. xxxi. 16. The Egyptians would be so overcome by abject distress as to be ready to part with a considerable portion of their wealth, in order to get rid of a people whose presence menaced them with utter extermination. "God (says Henry) has many ways of balancing accounts between the injured and the injurious, of righting the oppressed, and compelling those that have done wrong to make restitution, for He sits on the throne judging right."

1. How was Moses employed in Midian? 2. What is said of Horeb and Sinai? 3. What is said of humility. 4. Is industry in our proper business acceptable to God? 5. What is meant by "the Angel of the Lord"? 6. What was the bush intended to teach Moses? 7. What is said of its substance? 8. What of its condition? 9. What of its preservation? 10. What of its security? 11. Why is the bush called a "great sight"? 12. What did Moses answer to the call of the Lord? 13. What directions were given to Moses concerning the bush? 14. What is said of verse 6? 15. What did God say concerning His people? 16. What did Moses reply to the invitation from the Lord? 17. What was he directed to say to the children of Israel? 18. What is said about "I AM THAT I AM"? 19. Who were the "elders"? 20. What did God threaten to do to Egypt? 21. How did the Israelites "not go empty"?

CHAPTER IV.

The Lord assures Moses of His effectual assistance by miraculous signs and gracious promises, 1-12, and is angry at his backwardness to the service; yet appoints Aaron to assist him, 13-17. Moses leaves Jethro and sets out on his journey, and is charged with a message to Pharaoh, 18-23. He is rebuked by the way. Zipporah circumcises her son. Aaron meets Moses, and they are welcomed by the Israelites, 24-31.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. 2. And the Lord said unto him, What is that in thy hand? And he said, A rod. 3. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent. And Moses fled from before it. 4. And the Lord said unto Moses, Put forth thy hand, and

take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 5. That they may ^b believe that ^c the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

^a ver. 17, 20. ^b ch. xix. 9. ^c ch. iii. 15.

The third plea of Moses is the incredulity of the people. *But, behold*, literally, "If" perhaps "they will not believe me, what evidence can I produce of my divine mission?" The distrustful assertion of Moses was in fact a questioning of the very words of God (ch. iii. 18), "they shall hearken to thy voice." But God condescended to his infirmity and reassured him. The first sign given to Moses contains a plain allusion to his change of office. *What is that in thy hand?* The drift of this question is simply to wake up and direct Moses' attention to the miracle about to be wrought. *A rod*. Probably the shepherd's crook, the symbol of his present condition. Among the Arabs a long staff with a curved head, varying from three to six feet in length, is used for this purpose. This rod was made the subject of a double miracle. From the story of Moses' rod the poets invented fables of the thyrsus of Bacchus and the caducæus of Mercury. *Homer* represents Mercury as taking his rod to work miracles, precisely in the same way as God commanded Moses to take his. God takes the weakest instruments to accomplish His mightiest ends. "A rod," "a ram's horn," "a cake of barley meal," "an earthen pitcher," "a shepherd's sling," anything, in short, when used of God, will do His appointed work. Men imagine that splendid ends can only be reached by splendid means, but such is not God's way. He can use a crawling worm as well as a scorching sun, a gourd as well as a vehement east wind. (See *Jonah*.) *Cast it on the ground*, an act symbolic of his abandonment of his condition as a shepherd. *It became a serpent*, a dangerous and formidable creature, from which Moses fled. Nothing could more aptly express the idea of Satan's power

being turned against itself. This is largely exemplified in the ways of God. Moses himself was a striking example. The serpent is entirely under the hand of Christ; and when he has reached the highest point in his mad career, he shall be hurled into the lake of fire, there to reap the fruits of his work throughout eternity's countless ages. "That old serpent, the accuser and adversary," shall be eternally crushed beneath the rod of God's Anointed.

"Then the end—beneath his rod
Man's last enemy shall fall;
Hallelujah! Christ in God,
God in Christ, is all in all."

Put forth thy hand, etc. Here was an honor put on Moses; his being empowered thus to act under God, out of the common course of nature and providence, was a demonstration of his authority, under God, to settle a new dispensation of the kingdom of grace. We cannot imagine that the God of truth would delegate such a power as this to an impostor. Miracles were for signs to them that believed not. 1 Cor. xiv. 22. *That they may believe, etc.* An imperfect form of speech, several examples of which occur in Scripture. It may be supplied, *Do this; that they, etc.*

6. ¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous ^das snow. 7. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold, ^eit was turned again as his *other* flesh.

^d Num. xii. 10; 2 Kings v. 27. ^e Dan. xxxii. 39; Num. xii. 13, 14; 2 Kings v. 14; Matt. viii. 3.

The unbelief or want of confidence on the part of Moses, even in the face of a miracle and the presence of God, is (says a distinguished writer) a phenomenon of our nature often exemplified in Scripture, and which we cannot confront by any experience of our own, having never had miracles

wrought before us, nor had the opportunity, therefore, of observing the effect of them. Wanting this opportunity, our tendency is to overrate the effect they should have had upon us, and hence our wonder at the incredulity of the Jews in the days of our Saviour. But though miracles did not work a perfect confidence in the mind of Moses, they should have done it, and accordingly, for the purpose of working in him more confidence, God works before him more miracles.

Put now thy hand, etc. This was the *second sign* given to Moses, leading him to see that God, who could delegate to him the power of producing and healing the deadly disease of leprosy, was fully able to empower him for the work which He required. Some understand the symbolism to refer to Israel, first in its degraded state, then in its state of liberation by Moses. Others unite both views. Certainly the miracle imported that Moses was not to work miracles by his own power nor for his own praise, but by the power of God and for His glory. The leprous hand of Moses for ever excluded boasting. *Leprous as snow.* Leprosy is a foul cutaneous disease of which we have a description, as well as the regulations connected therewith, in Lev. xiii. 14; Num. xii. 10-15; 2 Sam. iii. 29; Matt. viii. 2, etc. The predominant and characteristic form of this disease in Scripture is a white variety, covering either the entire body or a large tract of its surface, which has obtained the name of *Lepra Mosaica*, and which is said to be most difficult of cure. *And behold, it was turned again, etc.* On drawing the hand forth from the bosom the second time, it was found to be restored as the healthy flesh. The degenerate power of Moses was unfit for the work of God. Its sanctification is represented by the restoration of the leprous hand.

8. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9. And it shall come to pass, if they will not believe also

these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and †the water which thou takest out of the river shall become blood upon the dry land.

† ch. vii. 19.

The voice of the first sign, its import meaning strife. The words, *they will believe the voice of the latter sign*, appear designed to express the *intrinsic adaptedness* of the signs to produce belief or the effect which might be *reasonably anticipated* from their exhibition. The circumstance strikingly shows the extent of the divine indulgence. *Thou shalt take*, etc. Moses was ordered to work this *third* miracle, in case they would not be convinced by the other two. Unbelief shall be left inexcusable and convicted of wilful obstinacy. *And the water which thou takest*, etc. The Nile, to which reference is evidently made, was venerated as a divinity, under the name of Hapi, cognate, if not identical, with Apis. Its waters were therefore regarded as sacred, and highly esteemed as salubrious to the drinker and fertilizing to the soil. If Moses was endowed with the power to turn these waters into blood, it was a pledge that his delegated power should prevail over all the power of Egypt. That this miracle was to be wrought for the confirmation of Moses' calling before the Israelites, and not before the Egyptians, is evident, for in that mentioned ch. vii. 17, the waters *in* the river were to be turned into blood, here the water *taken out* of the river. The sign, in addition to its significance already noted, also imported that the time was now at hand when God would judge the Egyptians for the death of the Hebrew infants whose blood they had shed in the waters.

10. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but ‡I am slow of speech, and of a slow tongue.

‡ ch. vi. 12; Jer. 1. 6.

Moses still continues backward to a fault, exhibiting too much cowardice, slothfulness and unbelief. Yet if we are

surprised at his backwardness, we must also be at his candor and honesty in recording it. *Not eloquent.* Hebrew, "Not a man of words." *Neither heretofore, nor since.* Hebrew, "Neither since yesterday nor the third day." *Slow of speech.* Literally, "Heavy of speech and of tongue." These idioms, which are presented in the margin, are so beautiful and expressive that we could wish to have had them in the text. From this excuse of Moses some commentators have strongly supposed that Moses stammered, and others that he had lost the use of his mother-tongue, the Hebrew language, but neither the text nor any other circumstance, that we are aware of, suggests either of these ideas. The most that can be inferred is that he had a thick and indistinct pronunciation. (See ch. vi. 12.)

"God does not always make it appear," says *Scott*, "that he hath furnished men for services till they are actually called to engage in them, but we may depend upon Him to qualify us for whatever He commands us to do. All knowledge, wisdom and utterance, with every good gift, are derived from Him; but many endowments are supposed needful or useful in the public service of God and His Church which He pours contempt upon as mere tinsel, worthless, if not pernicious. Such are all the *studied* and *affected* arts of human oratory, which the great apostle would not condescend to employ, "that the faith" of the people "should not stand in the wisdom of man, but in the power of God." (See 2 Cor. xii. 9, 10.)

11. And the Lord said unto him, ^hWho hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? 12. Now therefore go, and I will be ⁱwith thy mouth, and teach thee what thou shalt say. 13. And he said, O my Lord, ^ksend, I pray thee, by the hand of *him whom* thou wilt send.

^h Ps. xciv. 9. ⁱ Isa. l. 4; Jer. l. 9; Matt. x. 19; Mark xiii. 11; Luke xii. 11 and xxi. 14, 15. ^k Jon. i. 3.

Who hath made man's mouth? The Lord is still patient with Moses, and meets his objection with an unanswerable

rejoinder. In a series of interrogatories it is intimated that the Lord is an infallible judge of what amount of natural eloquence is requisite for the occasion, and is able and sure to supply the deficiency, if any such exist. By this rebuke, accompanied with a promise of divine help, every reasonable ground of Moses' backwardness is taken away. Then, when all his excuses are answered, he begs God to send some one else on this errand, and leave him to keep sheep in Midian. An unwilling mind will take up with a poor excuse rather than none, and is willing to devolve those services on others that have anything of difficulty or danger in them.

14. And the anger of the Lord was kindled against Moses, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well.* And also, behold, ¹ he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15. And ^m thou shalt speak unto him, and ⁿ put words in his mouth: and I will be with thy mouth, and with his mouth, and ^o will teach you what ye shall do. 16. And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and ^p thou shalt be to him instead of God. 17. And thou shalt take ^q this rod in thine hand, wherewith thou shalt do signs.

¹ ver. 27; 1 Sam. x. 2, 3, 5. ^m ch. vii. 1, 2. ⁿ Num. xxii. 38 and xxiii. 5, 12, 16; Deut. xviii. 18; Isa. li. 16; Jer. i. 9. ^o Deut. v. 31. ^p ch. vii. 1 and xviii. 19. ^q ver. 2.

Is not Aaron the Levite thy brother? The literal rendering of this clause is "Is not Aaron thy brother the Levite?" The divine Being is not subject to ebullitions of passion; but after his marvellous condescension and patience in dealing with Moses, His displeasure was manifested by transferring the honor of the priesthood, which would otherwise have been bestowed on Moses, to Aaron, who *was* from this time destined to be the head of the house of Levi. 1 Chron. xxiii. 13. *I know that he can speak well.* The Hebrew reads, "In speaking he can speak"—i. e., clearly, promptly, fluently. *Behold, he cometh forth to meet thee.* This was plainly the annunciation of a future event. God, from his foresight of Moses' departure from Midian, doubtless put it

into the heart of Aaron to go forth, anticipating an interview with one who was dear to him by nature, and whom, after an absence of forty years, he would be very desirous to see. It will be observed that the Lord did not supersede the commission of Moses, but in condescension to his weakness, and perhaps also as a gentle rebuke, He assigned him an assistant who should share the danger, the burden and the honor. Thus Christ sent out His disciples by two and two, and several of them were brethren.

Thou shalt speak to him. Moses is to perform the higher part still—namely, to dictate the words which Aaron is to utter. The promise of divine aid is accordingly reiterated and extended to both. *And thou shalt be to him instead of God.* The figure here is as bold as it is expressive. What God is to Moses, that Moses is to Aaron in regard to the matter and the authority of his message. What Moses is to God, that Aaron is to be to Moses in regard to the delivery of it. *And thou shalt take this rod, etc.,* the rod which was turned into a serpent. One miracle would do him better service than all the rhetoric in the world. He was to *act* rather than *speak*, and his shepherd's rod was to be taken with him, not only as an instrument for working wonders and an ensign of authority, but also as a memento of the obscure condition out of which he had been called, and as a means of pouring deeper contempt upon the state and pomp of Pharaoh.

Let us not overlook the precious practical instruction contained in verses 14-17. We have noted the timidity and hesitation of Moses, notwithstanding the varied promises and assurances with which divine grace had furnished him. And now, although there was nothing gained in the way of real power, although there was no more virtue or efficacy in one mouth than in another, although it was Moses, after all, who was to speak unto Aaron, yet Moses was quite ready to go when assured of the presence and co-operation of a poor

feeble mortal like himself, whereas he could not go when assured again and again that Jehovah would be with him. How his case, like a mirror, reflects our own hearts! We are more ready to trust anything than the living God. How deeply should it humble us before the Lord that, though we move along with bold decision when we possess the countenance and support of a poor frail mortal like ourselves, yet we falter, hesitate and demur when we have the light of the Master's countenance, and the strength of His omnipotent arm to support us!

18. ¶ And Moses went, and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19. And the Lord said unto Moses in Midian, Go, return into Egypt: for ^rall the men are dead which sought thy life. 20. And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took ^sthe rod of God in his hand.

^rch. ii. 15, 23; Matt. ii. 20. ^sch. xvii. 9; Num. xx. 3, 9.

Moses. . . returned to Jethro. Being in his service, it was right to obtain his consent, but Moses evinced piety, humility and prudence in not divulging the special object of his journey. The honor of being admitted into communion with God and of being employed for Him does not discharge us from the duties of our relations and callings. *Let me go, etc.* Thus Moses parted amicably from Jethro, and the mutual affection between them was not interrupted. *Midian.* (See on ch. ii. 15.) *For all the men are dead, etc.* "This revelation to Moses in *Midian*," says Dr. A. Clarke, "seems to have been distinct from that at Horeb. It does not appear that the Lord informed him that his enemies were dead till he had first set about obeying His command. A grand obstacle would meet Moses on the very threshold, should the blood formerly shed by him be required at his hand. God, therefore, allays all his fears on this head by assuring him that no avengers of that deed were now alive to trouble him.

God knows all the temptations of His people, and how to arm them against their secret fears." Ps. cxlii. 3.

As God could by miracle have saved Moses from his enemies though alive, we have here another example of the respect had, even under the divine administration, to the ordinary laws of nature and experience. *His sons, and set them upon an ass.* The *Septuagint* reads, *upon asses.* As it seems preposterous to suppose that there was but one ass for them all, it is likely that, as often happens, the singular is here put for the plural, and that the meaning is, "he set every one of them upon an ass." The "sons" were Gershom (ch. ii. 22) and Eliezer (ch. xviii. 4). It would seem from the expression used concerning them that they were of tender age, and hence the marriage of Moses must have taken place far on in the forty years of his stay in Midian. *The rod of God*, the true and living God, in contrast with the gods of the heathen. It was so called from its being to be appropriated to His service, and because whatever miracles it might be employed in performing would be wrought not by its inherent properties, but by a divine power following on its use.

21. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those ^twonders before Pharaoh, which I have put in thine hand: but ^uI will harden his heart, that he shall not let the people go. 22. And thou shalt say unto Pharaoh, Thus saith the Lord, ^xIsrael is my son, ^yeven my first-born: 23. And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^zI will slay thy son, *even* thy first-born.

^tch. ii. 20. ^uch. vii. 3, 13, and ix. 12, 35, and x. 1 and xiv. 8; Deut. ii. 30; Josh. xi. 20; Isa. lxiii. 17; John xii. 40; Rom. ix. 8. ^xHos. xi. 1; Rom. ix. 4; 2 Cor. vi. 18. ^yJer. xxxi. 9; James i. 18. ^zch. xi. 5 and xii. 29.

Wonders. Works that are supernatural, or contravene the laws of nature. *Before Pharaoh.* Hitherto the wonders were to be done before *the people.* Doing them before Pharaoh would tend to justify God's treatment of his wicked

obstinacy. Besides, some may have been alive in the court who remembered Moses when the son of Pharaoh's daughter, and had many a time called him a *fool* for deserting the honors of that relation; but now it might appear that he was no loser by his choice, this wonder-working rod more adorning his hand than would the sceptre of Egypt. *I will harden his heart.* From the importance of this statement it must be considered with great care. The hardening of Pharaoh's heart is, in this narrative, ten times ascribed to the Lord. But it is also at least twice ascribed to Pharaoh himself, viii. 28, ix. 34. In seven other passages it is stated simply as a fact, without assigning any cause. The Hebrew text, in speaking of the "hardening" of Pharaoh's heart, employs, in different parts of the narrative, three distinct words, differing from each other by a marked diversity of import, but which are all indiscriminately rendered in the common version by "harden." One of these words signifies *to strengthen, confirm*; another, *to make heavy*, and the third, *to make hard*, in the sense of *difficult, intractable, rigid or stiff*. The passage before us belongs to the former class. "I will harden his heart"—*i. e.*, I will make strong, firm, determined. God never communicates "hardness" or wickedness to the heart of man, in the sense of producing it by a positive act, "for He cannot be tempted of evil, neither tempteth He any man." Pharaoh himself, by resisting light and cherishing wickedness, hardened his heart. From the declaration (chap. iii. 19), "I am sure, or rather, I know that the king of Egypt will not let you go," as *Baumgarten* acutely remarks, "the Lord characterizes the resistance of Pharaoh as an act of freedom, existing apart from the Lord Himself, for I know that which objectively stands out and apart from me." In view of the hardening being ascribed to God, both in the announcement of it beforehand and in the subsequent recapitulation (chap. iv. 21, vii. 3, xi. 10), *Hengstenberg* says: "Pharaoh's hardening appears to be enclosed within

that of God's, and to be dependent on it. It seems also to be intentional that the hardening is chiefly ascribed to Pharaoh at the beginning of the plagues and to God toward the end. The higher the plagues rise, the more does Pharaoh's hardening assume a supernatural character, and the reference was the more likely to be made to its supernatural cause." Even *Tholuck* says, "That the hardening of the Egyptian was, on one side, ordained by God, no disciple of Christian theology can deny. It is an essential doctrine of the Bible that God would not permit evil unless He were Lord over it, and that He permits it because it cannot act as a check upon His plan of the world, but must be equally subservient to Him as good—the only difference being that the former is so compulsorily, the latter optionally." That God has no hand in sin which mingles itself with evil is clearly implied in the general doctrine of Scripture, since He everywhere appears there as the avenger of sin, and hence cannot possibly be in any sense its author. In so far, therefore, as the hardening of Pharaoh's heart partook of sin, it must have been altogether his own; his conduct, considered as a course of heady and high-minded opposition to the divine will, was pursued in the free though unrighteous exercise of his own judgment. But still this does not hinder that there should have been a direct agency of God in the matter, by giving the man up to his own heart's lusts, and by taking off providential restraints, to the effect of determining both the manner and the extent of his opposition. "It is in the power of the wicked to sin," says St. Augustine; "but that in sinning they do this or that by their wickedness is not in their own power, but in God's, who divides and arranges the darkness." "Much discussion (says *Alford*) has been spent in vain about the hardening of Pharaoh's heart. When it is all done, we are no nearer to a solution of the divine sovereignty and human free-will than we were before. Each is true—the one from the idea of God, the other from

the idea of man; and further than that we shall never attain." *Israel is my son*, etc.—*i. e.*, beloved and favored beyond other nations, dear to me as a first-born child. (See Hos. xi. 1.) *Let my son go*. Not only my servant, whom thou hast no right to detain, but my son, for whose liberty and honor I am very jealous. *Behold, I will stay*, etc. As men deal with God's people, let them expect to be dealt with: with the froward He will strive. True believers are "the church of the first-born, whose names are written in heaven;" and though rulers are entitled to honor and civil obedience from them, they have no right to prohibit them from serving God according to the dictates of their conscience, and they may expect severe rebukes if they attempt it.

24. And it came to pass by the way in the inn, that the Lord ^amet him, and sought to ^bkill him. 25. Then Zipporah took ^ca sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband art thou to me. 26. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

^a Num. xxii. 22. ^b Gen. xvii. 14. ^c Josh. v. 2, 3.

The most probable account of the matter here related seems to be that at the caravanserai either Moses or Gershom (the context of the preceding verses, iv. 22, 23, rather points to the latter) was struck with what seemed to be mortal illness. In some way, not apparent to us, this illness was connected by Zipporah with the fact that her son had not been circumcised, whether in the general neglect of that rite among the Israelites in Egypt, or in consequence of his birth in Midian. She instantly, though reluctantly, performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming in the agony of a mother's anxiety for the life of her child, "A bloody husband thou art, to cause the death of my son." Then, when the recovery from the illness took place (whether of Moses or Gershom), she exclaims again, "A bloody husband still thou art, but not so as to cause the child's death, but

only to bring about his circumcision." This event seems to have caused some alienation of feeling, for Moses sent his wife back to her father, by whom she is again brought to her husband while in the desert, when a reconciliation took place, which was ratified by religious rites. xviii. 1, etc.

27. ¶ And the Lord said to Aaron, Go into the wilderness ^d to meet Moses. And he went, and met him in ^e the mount of God, and kissed him. 28. And Moses ^f told Aaron all the words of the Lord who had sent him, and all the ^g signs which he had commanded him. 29. ¶ And Moses and Aaron ^h went and gathered together all the elders of the children of Israel: 30. ⁱ And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. 31. And the people ^k believed: and when they heard that the Lord had ^l visited the children of Israel, and that he ^m had looked upon their affliction, then ⁿ they bowed their heads and worshipped.

^d ver. 14. ^e ch. iii. 1. ^f ver. 15, 16. ^g ver. 8, 9. ^h ch. iii. 16. ⁱ ver. 16. ^k ch. iii. 18, ver. 8, 9. ^l ch. iii. 16. ^m ch. ii. 25 and iii. 7. ⁿ Gen. xxiv. 26, ch. xii. 27; 1 Chron. xxix. 20.

Go into the wilderness, etc. The Lord had directed Aaron to meet his brother in the wilderness. Moses seems to have been retarded by his family concerns, while Aaron made great haste; and thus he met Moses almost as soon as he had set out upon his journey, which would be a great encouragement to him. Probably they had not seen or heard of each other for a long time before. *Kissed him.* Similar are the salutations of Arab friends when they meet in the desert still, conspicuous is the kiss on each side of the head. The Lord secured the fulfilment of His prophecy to Moses in verse 14 by a message to Aaron, and the fulfilment would be felt by Moses as an additional guarantee whereby to assure his heart. Aaron, be it observed, was the spokesman, and not only so, but did the signs in the sight of the people.

Elders. (See on iii. 16.) *And the people believed,* as God had announced (iii. 18), viz.—that God had sent Moses and Aaron for their deliverance. That this their faith did not always hold out is no objection to the entireness of their be-

lief. Compare ch. vi. 9. It must be remembered that this was the first excitement of the divine messages: suffering and time blunted their ardor afterward. *Bowed their heads*, etc. Bent their bodies as well as their heads in reverence before God. Thus, too, they not only expressed humble thankfulness to God, who had raised them up and sent them a deliverer, but also their cheerful readiness to obey orders.

It frequently happens that less difficulty is found than was expected in such undertakings as are according to the will of God and for His glory, and that many are inclined to concur in them from whom we looked for opposition. Let us then arise and attempt our proper work, and the Lord will be with us and prosper us. But if Israel welcomed the tidings of temporal deliverance, and worshipped the Lord, how should we welcome the glad tidings of eternal redemption, embrace it in faith and adore the Redeemer! and "how shall we escape if we neglect so great salvation?"

1. What was the third plea of Moses? 2. What is said about the rod? 3. What was the first miracle performed? 4. What was the second sign given to Moses? 5. What did God threaten the Israelites if they failed to believe the signs? 6. Describe the miracle of the water turned into blood. 7. What excuse did Moses make for not obeying God's call? 8. How do you explain "slow of speech"? 9. What did God answer to Moses? 10. How was the anger of God manifested? 11. What is said of Aaron? 12. Explain verse 15. 13. State interview of Moses and Jethro. 14. What did Moses then do? 15. How are we to understand, "I will harden his heart"? 16. Explain verses 24-26. 17. State the particulars of the meeting of Moses and Aaron. 18. What is said of the people? State the practical reflections.

CHAPTER V.

Moses and Aaron deliver their message to Pharaoh, who disdainfully rejects it, 1-5. He increases the tasks of the Israelites, allows them no straw, and silences their complaints, 6-19. They despond and murmur, and Moses complains to the Lord, 20-23.

AND afterward Moses and Aaron went in, and ^atold Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold ^ba feast unto me in the wilderness. 2. And Pharaoh said, ^cWho *is* the Lord, that I should obey his voice to let Israel go? ^dI know not the Lord, ^eneither will I let Israel go. 3. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert and sacrifice unto the Lord our God; ^flest he fall upon us with pestilence, or with the sword. 4. And the king of Egypt said unto them, ^gWherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. 5. And Pharaoh said, Behold, the people of the land now are ^hmany, and ye make them rest from their burdens. 6. And Pharaoh commanded the same day ⁱthe taskmasters of the people, and their officers, saying, 7. Ye shall no more give the people straw to make bricks, as heretofore: let them go and gather straw for themselves. 8. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. 9. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

^a1 Kings xxi. 20; Ps. cxix. 46; Ex. ii. 6; Jon. iii. 3, 4; Matt. x. 18, 28. ^bx. 9; Isa. xxv. 6; 1 Cor. v. 8. ^ciii. 19; 2 Chron. xxxii. 15, 19; Job xxi. 15. ^d1 Sam. ii. 12; John xvi. 3; Rom. i. 28. ^eiii. 19; Jer. xlv. 16, 17. ^f2 Kings xvii. 25; 2 Chron. xxx. 8. ^gJer. xxxviii. 4; Amos vii. 10. ^hi. 9-11; Prov. xiv. 28. ⁱx. 13, 15, 19; Prov. xii. 10.

Moses and Aaron went in. As representatives of the Hebrews they were entitled to ask an audience of the king, and their thorough Egyptian training taught them how and when to seek it. *Told Pharaoh.* At this first application there is no mention of signs and wonders; merely a report is made of the command of Jehovah. *Thus saith the Lord God of Israel.* Moses in addressing the elders of Israel is directed to call God "the God of their fathers," but in addressing

Pharaoh the title employed is "the God of Israel," and this is the first time the title occurs in that connection in the Scriptures. *Let my people go.* The request is *peremptory*, because it comes directly from God Himself. *That they may hold a feast, etc.* (See on verse 3.) The primary meaning of the original word rendered "hold a feast" is "to dance." In a secondary sense it is applied to *keeping a feast religiously*, which was marked by eating, drinking, dancing and mirth. The term is here, therefore, used synecdochically for all the attendant ceremonies of a sacred festival, in which *worship* and *sacrifice* were prominent, for which reason the phrase is rendered by the Chal. "that they may *sacrifice* before me." God expected services and sacrifices from the people, hence they must go where they could freely exercise their religion without offence to or from the Egyptians. *In the wilderness.* A sequestered scene was often selected by ancient taste for a solemn festival. Those who have God's favor and presence may serve Him cheerfully even in a dry and barren land.

And Pharaoh said. This presumptuous and impious monarch is recognized by many chronologists in the Pharaoh *Amenophis* (third of the name), seventeenth and last king of the eighteenth dynasty. *Who is the Lord, etc.* In the hard and hostile reception of the proposal made by Moses and Aaron to Pharaoh it should be remarked that, in questioning them about the Lord, he repeats the name which they themselves had given him—Jehovah. This name was recently promulgated to Moses, and may have been new to Pharaoh. It is possible that it sounded to him like a new and before unheard-of deity, for probably there was a sufficient remainder still of the primitive theism even in Egypt to have ensured the king's recognition of the supreme God, had he not been designated by His new appellation of Jehovah. At all events, he boldly refuses to acknowledge the authority of Jehovah, and in a manner for which he can find no excuse.

I know not the Lord, neither will I let Israel go. As his honor and interest were both involved, he determined to crush this attempt, and in a tone of insolence, or perhaps profanity, rejected the request for the release of the Hebrew slaves.

God has spoken to mankind significantly—1. By His works. Rom. i. 20. 2. By His Providence. Acts xiv. 15, 17. 3. By His judgments. 4. Distinctly by His word. Heb. i. 1, etc. Why should we hear His voice? 1. Because of His *right* in us and over us. He is God—our God, Creator, Lawgiver, etc. 2. Because He has infinitely condescended to speak to us. 3. Because His design in speaking to us is our present and eternal welfare. How should we hear His voice? With profound reverence and awe, with sacred attention, with solicitous anxiety to understand His will, with a holy desire to be obedient to His authority. The self-deceived skeptic, the infatuated sensualist, the engrossed worldling, every impenitent sinner, should remember that refusing to hear the voice of God is flagrant contempt of Him, open rebellion against His authority, and must be, eventually, ruinous to both body and soul. See Heb. ii. 1, iii. 7, etc. *I know not the Lord.* The God of Israel was not unknown to the predecessors of Pharaoh. Gen. xii. 17, 41, xliii. 23. *Neither will I let Israel go.* Of all sinners none are so obstinate, nor so hardly persuaded to leave their sin, as persecutors.

And they said, etc. The demand is again repeated, in the form of a request, and grounded on the now better explained fact that their national God—possibly the term *Hebrews* extended more widely in Pharaoh's mind and was one of more majesty than the now degraded name of Israel—had met with them—*i. e.*, given them a command; and a fear is expressed which Moses' own experience (chap. iv. 24) warranted, lest the neglect of the divine command might be visited upon them with deadly judgments. *Three days' journey, etc.* See on verse 1. Instead of reproaching Pharaoh,

or threatening *him* with the judgments of heaven, they adopt a style of humble and respectful entreaty—"We pray thee." If Pharaoh had no veneration for God, they would next try if he had any compassion for Israel. Without taking any notice of what they had said, he treated them as ambitious demagogues who were abusing the people's superstition from selfish designs. *Let the people from their works*, loose, disentangle them. The word "let" is from the Anglo-Saxon *lettan*, to hinder. Ye hinder the people from their work. *Get you unto your burdens*, let religion alone and mind your work, the language not only of tyranny, but of the basest irreligion.

The people of the land. They are called the people of the land with reference to Goshen, where they were settled, in contrast with Pharaoh himself, who belonged to the dominant race, which may have been of foreign extraction, or because they were engaged in rural occupations. i. 14. *Now are many*, etc. As if he should say, "If the people are already increased to such a multitude, notwithstanding all the methods taken to prevent it, how much more numerous and formidable will they soon become if suffered to cease from their labors!" *Task-masters . . . officers.* (See on verse 6.) "At Cairo," says *Niebuhr*, "and all the other cities in the East, every trade has a head, entrusted with authority over them, to preserve order, to whom each individual artisan is known, and who is in some measure answerable for them to government. At Tripoli the black slaves choose a chief, who is acknowledged by the regency, and is a mean by which elopement or revolt is often prevented." (See on verse 8.)

Straw to make brick. The straw was mixed with clay in order to make the bricks. "When made of the Nile mud or alluvial deposit," says *Wilkinson*, "they required, as they still require, straw, to prevent cracking, but those formed of clay taken from the torrent beds on the edge of the desert held together without straw, and crude brick walls had fre-

quently the additional security of a layer of reeds and sticks placed at intervals to act as binders." *The tale (i. e., the number, the amount) of the bricks . . . ye shall not diminish aught thereof.* This was the very refinement of cruelty, to require the end, and yet deny the means.

"Among the paintings at Thebes," says *Wilkinson*, again, "one on the tomb of Rekshara, an officer of the court of Thothmes III. (about 1400 B. C.), represents the enforced labors in brickmaking of captives, who are distinguished from the natives by the colors in which they are drawn. Watching over the laborers are 'taskmasters,' who, armed with sticks, are receiving the 'tale of bricks' and urging on the work. The processes of digging out the clay, of moulding and of arranging are all duly represented; and though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree."

Let there more work, etc. Hebrew, "Let the work be heavy upon the men." Though the fruits of Israel's industry were many and great, Pharaoh took it for granted, without examining, that the people were not fully employed; and too many of the rich and powerful imitate his example, and act in such matters on report or conjecture, without inquiry. He therefore determined to fill their hands with work, that they might have somewhat else to think on than what they had heard from Moses and Aaron. God's words are here called *vain words*, and those that called them to the best and most needful business are accused of making them idle. So Satan has often represented the service and worship of God as fit only for the idle, that have nothing else to do, whereas, indeed, it is the indispensable duty of the most busy in the world.

When we contemplate Israel amid the brick-kilns of Egypt, what a figure have we of the condition of every child of Adam by nature! They were crushed beneath a galling

yoke, having no power to deliver themselves. It was absolutely necessary that deliverance should come from without. Whence was it to come? Who could pay their ransom or break their chains? Alas! there was no hope, either within or around. They had only to look up. Their refuge was in God. He had both the power and the will. So with the sinner: he is in the hands of one who rules him with despotic power—he is “sold under sin,” “led captive by Satan at his will,” “without hope,” “without God.” Such is his *condition*. And his very *nature* is radically corrupt. Where can he find the needed salvation which involves a change of state and of character? In the blood of Jesus, whose name is “the only name under heaven given among men, whereby we must be saved” (Acts iv. 12), and in the regenerating and sanctifying grace and power of the Holy Spirit. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,” John i. 12, 13.

10. ¶ And the ¹taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. 11. Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished. 12. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13. And the taskmasters hastened them, saying, Fulfil your works, your daily tasks, as when there was straw. 14. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

¹i. 11; Prov. xxix. 12.

Taskmasters, Egyptian overseers, appointed to exact labor of the Israelites. *Officers*, Hebrews placed over their brethren, under the taskmasters, precisely analogous to the Arab officers set over the Arab Fellahs, the poor laborers in modern Egypt. *And they spake*, etc. Pharaoh's orders were put in execution. *So the people were scattered*, etc.

Thus Pharaoh's unjust and barbarous treatment of them came to be known to all the kingdom, and perhaps caused them to be pitied by their neighbors, and made Pharaoh's government less acceptable even to his own people: goodwill is never gotten by persecution. *The taskmasters hastened.* Urged, pressed them; probably the officers of whom they had the superintendence. *Daily tasks*, the rate of a day in its day. "Even at present," says *Kalisch*, "the rule of the stick is generally prevalent in many parts of the East. Neither rank, learning nor old age can protect against the ruthless tyranny of the stick." *The officers . . . were beaten*, that is, the Hebrew superintendents were punished, probably bastinadoed, a very severe punishment, if the tale or number of bricks was short. The Israelites were lately encouraged to hope for enlargement, but instead of this came distress. We should rejoice with trembling. What strange steps God sometimes takes in delivering His people! He often brings them into the utmost straits when He is just ready to appear for them.

"Just in the last, distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall find surprising grace."

15. ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 16. There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people. 17. But he said, ^mYe *are* idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the Lord. 18. Go therefore now, and work: for there shall no straw be given you, ⁿyet shall ye deliver the tale of bricks.

^m Matt. xxvi. 8; John vi. 27; 2 Thess. iii. 10, 11. ⁿ Ex. xviii. 18; Dan. ii. 9-13.

Then the officers, etc. Supposing, perhaps, that this rigor had been imposed upon them by the taskmasters without Pharaoh's order, the officers came to Pharaoh with hope of obtaining redress. *The fault is in thine own people, who do*

not supply us with straw, as formerly. *But he said, etc.* Pharaoh's reply to their appeal was answered in a cruel, sarcastic manner calculated to break their spirits or drive them to desperate measures, as well as to make them conclude that all their hopes of deliverance from the Lord were groundless. As their prospects were very gloomy, and there is no reason to suppose that many of them were partakers of the courage and patience of faith, it is the less wonderful that they spoke sharply to Moses and Aaron.

19. And the officers of the children of Israel did see *that they were in* ^o *evil case*, after it was said, *Ye shall not diminish ought* from your bricks of your daily task. 20. And they met Moses and Aaron who stood in the way, as they came forth from Pharaoh: 21. And they said unto them, ^p *The Lord look upon you, and judge; because ye have made* ^q *our savor* to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us. 22. And Moses ^r *returned unto the Lord, and said, Lord, wherefore hast thou* *so* *evil entreated this people?* ^s *why is it that thou hast sent me?* 23. For since I came to Pharaoh to speak ^t *in thy name*, he hath done evil to this people; neither hast thou delivered thy people at all.

^o Deut. xxxii. 36; Eccles. iv. 1, v. 8. ^p vi. 9; Gen. xvi. 5. ^q Eccles. x. 1; Joel ii. 20; 2 Cor. ii. 15, 16. ^r xvii. 4; 1 Sam. xxx. 6; Jer. xii. 1. ^s Num. xi. 14, 15; 1 Kings xix. 4, 10; Jer. xx. 7. ^t Ps. cxviii. 26; Jer. xi. 21; John v. 43.

In evil case. Hebrew, *in evil.* *And they met,* came upon Moses and Aaron, who were standing in the way, probably awaiting the issue of their application to Pharaoh. *The Lord look upon you, etc.* Thus the deliverer of Israel, instead of receiving the gratitude, was loaded with the reproaches, of his countrymen. Public benefactors must expect to be tried, not only by opponents, but by the unjust and unkind reflections of those from whom they had a right to hope for better things. *To put a sword, etc.* The meaning is that their inopportune interference had furnished to Pharaoh a definite handle, as it were a weapon presented to him, wherewith to crush Israel. *Returned to the Lord,* rather, "turned unto the Lord." The failure of his mission

had saddened him. He did not retort upon his brethren for their keen reproaches, but had immediate recourse to God, and to Him, in plain terms, he makes his complaint. *Wherefore hast thou*, etc. "When any promise of deliverance (says *Chalmers*) comes, we long for its fulfilment, and our hopes, often sanguine as our wishes, look for its being instantly realized. But it is not so that God disciplines even His best loved children. He lengthens out their adversities by delays and disappointments, even after the expectations which either by His word or by His Providence He Himself had inspired. It is thus that He is often pleased to exercise the spirits of His chosen, and they, led by this schooling to wait upon God, are nurtured in the faith and patience of the saints. The freedom of Moses' remonstrance seems to evince that he had still to learn this lesson.

1. What is said of Moses and Aaron? 2. Explain "that they may hold a feast." 3. Who was this Pharaoh? 4. What did he reply? 5. How has God spoken to mankind? 6. Why should we hear his voice? 7. How? 8. What is said of refusing to hear it? 9. How was the demand of Moses and Aaron again repeated? 10. Explain "let the people from their works." 11. Why were the Israelites called "the people of the land"? 12. What did Pharaoh command? 13. Who were the taskmasters? 14. Who were the officers? 15. What does Wilkinson say? 16. What was the effect of Pharaoh's command? 17. How were the officers beaten? 18. What did the officers then do? 19. State Pharaoh's reply. 20. What did the officers say to Moses and Aaron? 21. What is the practical reflection that is made?

CHAPTER VI.

God encourages Moses, by his name JEHOVAH, and by promises, 1-8. Moses in vain attempts to encourage the Israelites, 9. He and Aaron are charged to go again unto Pharaoh, 10-13. The genealogy of Reuben and of Simeon, and of Levi, the ancestor of Moses and Aaron, 14-25. The history is resumed, 26-30.

THEN the Lord said unto Moses, "Now shalt thou see what I will do to Pharaoh: for ^b with a strong hand shall he let them go, and with a strong hand shall he ^c drive them out of his land.

^a xiv. 13; Num. xxiii. 23; Deut. xxxii. 39; Ps. xii. 5. ^b iii. 19, 20; Deut. iv. 34; Ps. lxxxix. 13; Isa. lxiii. 12. ^c xi. 1, xii. 31-33, 39.

Instead of reproving the petulance which could presume to call in question (vi. 22, 23) the unsearchable ways of the great I AM, God seeks to relieve the harassed spirit of His servant by unfolding to him what He was about to do. This was worthy of the unupbraiding Giver of every good and perfect gift, who "knoweth our frame, and remembereth that we are dust." Ps. ciii. 14.

It is not said in what way the Lord spake unto Moses on each of these occasions, but we have reason to believe that there was, in general, some personal appearance and an audible voice, like that with which the patriarchs had been favored. xxxiii. 11; Num. xii. 8. Now, in the very height of Pharaoh's arrogance and oppression, and in the depth of the people's anguish and despair, will the Lord appear. The *strong hand* is to be understood both of God and of Pharaoh. Pharaoh should by the sudden exercise of his kingly power and with great urgency send them forth out of Egypt, but to this he should himself be compelled by the "strong hand" of God put forth in the terrific judgments of the plagues.

2. And God spake unto Moses and said unto him, I am the Lord: 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of ^e God Almighty, but by my name ^f JEHOVAH was I not known to them.

^e Gen. xvii. 1, xxviii. 3, xxxv. 11, xlvi. 3. ^f iii. 14; Gen. xii. 7, 8, xiii. 18, xxii. 14.

I . . . God Almighty. All enemies must fall, all difficulties must vanish, before my omnipotent power, and the patriarchs had abundant proofs of this. *But by my name Jehovah was I not known to them.* As the performer of promise, the giver of existence to that purpose which he had expressed, He was not known, personally and practically known, to them. By the voice of history, by the records of the wondrous past, they were aware that He was the Lord,

and this name was often actually on their lips. Gen. xii. 1, 7, 8, xiv. 22, xv. 2, 6, xvii. 1, xviii. 27, xxi. 33, xxii. 14, xxv. 21, xxviii. 13, 16, 21. But in their own experience, and in the matter of the special revelation made to them, and only now to be realized, He was not known to them as Jehovah the agent, but only as El Shaddai the potent.

4. And I have also ^εestablished my covenant with them, to give them the land of Canaan, ^hthe land of their pilgrimage, wherein they were strangers. 5. And I have also heard the ^lgroaning of the children of Israel, whom the Egyptians keep in bondage: and ^kI have remembered my covenant.

^ε Gen. vi. 18, xv. 18, xvii. 7, 13. ^h Gen. xv. 13, xvii. 8, xxiii. 4. ^l ii. 24, iii. 7. ^k Isa. lxiii. 9.

The *covenant* was established with each one of the three patriarchs. *To give them*, that is, not in their own persons, but in their posterity. *And I have also heard*, etc. Encouragement is given, not only from God's covenant, but also from His compassion. *And I have remembered my covenant*. This was done because it was made, not only with the patriarchs themselves, but with their seed after them for ever. (See especially Gen. xvii. 7, 19.)

6. Wherefore say unto the children of Israel, I am the Lord, and ^mI will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will ⁿredeem you with a stretched-out arm, and with great judgments. 7. And I ^owill take you to me for a people, and ^pI will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out ^qfrom under the burdens of the Egyptians. 8. And I will bring you in unto the land concerning the which I did swear ^rto give it to Abraham, to Isaac, and to Jacob, and I will give it you for an heritage: ^sI am the Lord.

^m iii. 17, vii. 4; Deut. xxvi. 8. ⁿ xv. 13; Deut. vii. 8. ^o xix. 5, 6; Gen. xvii. 7, 8. ^p xxix. 45, 46; Deut. xxix. 13. ^q Ps. lxxx. 6. ^r xxxii. 13; Gen. xv. 18. ^s Num. xxiii. 19; 1 Sam. xv. 29.

I am the Lord (Jehovah), and I will bring you out—will rid—will redeem—will take, etc. These verbs are all in the original, in the past instead of the future tense, denoting the

absolute certainty of the accomplishment of the things promised, though for the present they were only in futurity. *Redeem you.* As this had respect to the redemption of the promised Saviour, and would also be accomplished at the price of desolating Egypt, the deliverance was spoken of in language taken from the ransoming of slaves and captives. Isa. xliii. 3, 4. *A stretched-out arm*, a bold figure for a strenuous interposition of Jehovah. *I will take you to me for a people*, etc. This is a renewal of the promise to Abraham, and his seed after him, in Gen. xvii. 7. *I did swear.* Hebrew, "Lift up my hand." The ancient mode of appealing to God was by lifting up the *right hand*, and was considered as a form of swearing. Hence *yamin*, in Hebrew the *right hand*, is in Arabic an *oath*, and as a verb, *to take an oath*.

The message of God in the passage just explained speaks the purest, freest, richest grace. Jehovah presents Himself to the hearts of His people as the One who was to act *in* them, *for* them and *with* them for the display of His glory. Ruined and helpless as they were, He had come down to show forth His glory, to exhibit His grace, and to furnish a sample of His power in their full deliverance. His glory and their salvation were inseparably connected. (See Deut. vii. 7, 8.) Nothing is more calculated to assure and establish the doubting, trembling heart than the knowledge that God has taken us up *just as we are*, and in the full intelligence of what we are, and that, "having loved his own which were in the world," Jesus "loved them unto the end." John xiii. Here we have unspeakable comfort. God knows all about us, He knew the very worst of us when He manifested His love to us in the gift of His Son. He knew what was needed, and He provided it. He knew what was due, and He paid it. He knew what was to be wrought, and He wrought it. His own requirements had to be met, and He met them. It is all His own work. Hence we find Him saying to Israel, "I will bring you out," "I will bring you in," "I will take

you to me," "I will give you the land," "I am Jehovah." It was all what *He would do*, as founded upon what *He was*.

9. And Moses spake so unto the children of Israel : but they ^thearkened not unto Moses, for anguish of spirit, and for cruel bondage. 10. And the Lord spake unto Moses, saying, 11. Go in, ^u speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. 12. And Moses spake before the Lord, saying, Behold ^x the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of ^y uncircumcised lips? 13. And the Lord spake unto Moses, and unto Aaron, and ^z gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

^tv. 21, xiv. 12. ^uxxix., iii. 10, v. 1, 23. ^xiii. 13, iv. 29-31. ^yxxx., iv. 10; Lev. xxvi. 41. ^zNum. xxvii. 19, 23; Deut. xxxi. 14; Ps. xci. 11.

But they hearkened not, etc. The increased severities inflicted on the Israelites seem to have so entirely crushed their spirits, as well as irritated them, that they refused to listen to any more communications. xiv. 12. *Go in, etc.* God moved forward in His measures for the relief of His people as if He heard not or heeded not their unbelieving complaints and remonstrances and groans. *Uncircumcised lips.* Perhaps having a thick and indistinct pronunciation, which made his speech ungraceful, and not easy to be understood. From the check with which Moses had met in the refusal of his own brethren to hear him he argues, How can I expect Pharaoh to hear me? It is like keeping up the remonstrance which he held with God on the failure of his first interview with the king of Egypt, and on the painful disappointment of their hopes into which he, acting under the direction of God, had led the children of Israel.

And the Lord spake unto Moses, and unto Aaron, etc. God's joining Aaron with Moses not only indicated the patience with which He had heard the oft-repeated objections of Moses to obey His injunctions, but was a practical reply to those objections, and ought to have encouraged him and raised him from despondency, seeing that he had Aaron to go in to Pharaoh along with him, who had the gift of free

and ready eloquence, and could act as his mouth and his spokesman. *Gave them a charge.* The Lord here absolutely *commanded* Moses and Aaron; they were not only charged to *attempt* to bring Israel out of Egypt, but absolutely to *effect* it, and this charge was calculated to increase their faith and raise their expectation. "God's authority (says *Henry*) answers all objections and binds us to obedience, without murmuring or disputing. Phil. xii. 14. Moses himself has need to be charged, and so has Timothy. 1 Tim. vi. 13; 2 Tim. iv. 1."

14. ¶ These *be* ^athe heads of their fathers' house: ^bThe sons of Reuben the firstborn of Israel; Hanoeh, and Pallu, Hezron, and Carmi: ^cthese *be* the families of Reuben. 15. And the ^dsons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon. 16. ¶ And these *are* the names of the ^esons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* ^fan hundred thirty and seven years. 17. The ^gsons of Gershon; Libni, and Shimi, according to their families. 18. And the ^hsons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: ⁱand the years of the life of Kohath *were* an hundred thirty and three years. 19. And the ^ksons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations. 20. And ^lAmram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: ^mand the years of the life of Amram *were* an hundred and thirty and seven years. 21. ¶ And the sons of Izhar; ⁿKorah, and Nepheg, and Zichri. 22. And the ^osons of Uzziel; Mishaël, and Elzaphan, and Zithri. 23. And Aaron took him ^pElisheba, daughter of ^qAmminadab, sister of Naashon, to wife; and she bare him ^rNadab, and Abihu, Eleazar, and Ithamar. 24. And the sons of ^sKorah; Assir, and ^tElkanah, and Abiasaph: these *are* the families of the Korhites. 25. And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him ^uPhinehas: these *are* ^vthe heads of the fathers of the Levites according to their families. 26. These *are* ^xthat Aaron and Moses, to whom the LORD said, ^yBring out the children of Israel from the land of Egypt according to their ^zarmies. 27. These *are* they which ^aspake to Pharaoh king of Egypt, ^bto bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

^axxv.; Josh. iv. 1. ^bGen. xlvi. 9. ^cNum. xxvi. 7. ^dGen. xlvi. 10. ^eGen. xlvi. 11. ^fxviii. 20. ^gGen. xlvi. 11. ^hNum. iii. 19. ⁱSee on 16. ^kNum. iii. 20. ^lii. 1, 2. ^mSee on 16. ⁿxxiv.; Num. xvi. 1, 32. ^oLev.

x. 4. ^pLuke i. 5. ^qNum. i. 7. ^rxxiv. 1, 9. ^sxxi. ^t1 Sam. i. 1. ^uNum. xxv. 7-13. ^vxiv., ^xxiii. 20. ^yvii. 3, 10, 11. ^zvii. 4. ^av. 1-3. ^bSee on xxvi., xxxi. 1.

Heads, chiefs, governors. Their houses, i. e., the houses of Moses and Aaron. The design of introducing this genealogical record in its present connection is to point out distinctly the stock and lineage of Moses and Aaron. As one of these was to be the great legislator and prophet, and the other the high priest, of the peculiar people, it might be of very great importance in after ages to have their true descent authenticated beyond a doubt. Reuben (behold a son); Hanoah (initiating or initiated); Pallu (distinguished); Hezron (enclosed); Carmi (vine-dresser); Simeon (a hearkening); Jemuel (day of God); Jamin (right hand prosperity); Ohad (united); Jachin (whom God makes firm); Zohar (whiteness); Shaul (asked for, desired); Levi (a joining). The years of the life of Levi were a hundred thirty and seven years. Bishop Patrick observes that Levi is thought to have lived the longest of all Jacob's sons, and Levi's sons attained to nearly the same age. Gershon (expulsion); Kohath (assembly); Merari (bitter, unhappy); Libni (white); Shimi (renowned); Amram (kindred of the lofty one—i. e., God); Izhar (oil); Hebron (alliance); Uzziel (might of God); Mahali (sickly); Mushi (felt out by Jehovah).

Jochebed (whose glory is Jehovah). The Septuagint and Syriac versions render this phrase, Amram took him Jochebed his father's cousin to wife. Korah (ice, hail or baldness); Nepheg (spout); Zithri (protection of Jehovah); Mishael (who is what God is?); Elzaphan (whom God protects); Elisheba (God her oath); Amminadab (kindred of the prince); Naashon (enchanter). Naashon was (Num. i. 7) prince of Judah during the journey through the wilderness. Thus Aaron, the third from Levi by the father's side, and the second by the mother's, wedded Elisheba, the fifth in descent from Judah. Such inequalities, startling at first sight, are not un-

common even now in families, and were doubtless of much more frequent occurrence at the period of this history. *Nadab* (*spontaneous*); *Abihu* (to whom *He* (God) is *father*); *Eleazar* (whom *God helps*); *Ithamar* (*palm-coast*); *Korah* (*ice*); *Assir* (*one bound*); *Elkanah* (whom *God created*); *Abiasaph* (*God took away*); *Korhites*, descendants of *Korah*; *Eleazar* (whom *God helps*); *Putiel* (*afflicted of God*); *Phinehas* (*mouth of brass*).

These are that Aaron and Moses. The design of the preceding paragraph was to explain who Aaron and Moses were. They stand here in the order of seniority. At the end of the next verse they are placed in the order of rank. *These are that Moses and Aaron.* ver. 28. Other historians have frequently, on other such occasions, spoken of themselves in the third person, as *Ezra*, *Daniel* and the apostle *John*; so that there is not the smallest reason for an objection, on this account, to these books having been written by *Moses*, as it is certain they were, from the general testimony of all antiquity, sanctioned by the express attestations of our Lord Himself. *John* v. 46, 47.

28. ¶ And it came to pass on the day when the Lord spake unto *Moses* in the land of *Egypt*, 29. That the Lord spake unto *Moses*, saying, ° *I am the Lord*: ⁴ speak thou unto *Pharaoh* king of *Egypt* all that I say unto thee. 30. And *Moses* said before the Lord, Behold, I am of ° uncircumcised lips, and how shall *Pharaoh* hearken unto me?

° See on 6, 8. ⁴ *Jer.* i. 7, 17-19, xxvi. 2. ° See on 12, iv. 10.

There appears to be a resumption of the narrative that had been broken by the insertion of the genealogy. These verses contain a recapitulation of verses 10-12, and therefore bring us up, in point of time, to the beginning of verse 13, which is itself a summary of what is given in detail in the beginning of the next chapter. *Saying, I am the Lord* (*Jehovah*). Nothing more could be really needed to countervail the fears and misgivings of *Moses* than this assurance. The name, "*Jehovah*," carries enough in its import to support

His ministers in their severest trials and most arduous labors. *Speak . . . all that I say unto thee.* Those that go on God's errand must not shun to declare "the whole counsel of God."

1. How did the Lord address Moses? 2. Did He speak in an audible voice? 3. Explain the phrase, "With a strong hand." 4. By what name was God known to the patriarchs? 5. What is said of the covenant? 6. What was Moses to say to the children of Israel? 7. What does the message of God, through him, indicate? 8. What did Moses reply when commanded to speak to Pharaoh? 9. What did God's joining Aaron with Moses show? 10. Whose "fathers' houses" are referred to? 11. Why were the names of "the heads" of these houses given? 12. Give the meaning of their respective names. 13. What is said of verse 28? What of verses 29 and 30?

CHAPTER VII.

The Lord encourages Moses and Aaron to go unto Pharaoh, 1-6. Their ages are noted, 7. Aaron casts down his rod, which becomes a serpent, and the magicians do the same, but their rods are swallowed up by Aaron's rod: yet Pharaoh's heart is hardened, 8-13. Another message is sent to Pharaoh, and the river is turned into blood, 14-23. The distress of the Egyptians, 24, 25.

AND the Lord said unto Moses, See, I have made thee ^a a god to Pharaoh; and Aaron thy brother shall be ^b thy prophet. 2. Thou ^c shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 3. And ^d I will harden Pharaoh's heart, and ^e multiply my ^f signs and my wonders in the land of Egypt. 4. But Pharaoh shall not hearken unto you, ^g that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, ^h by great judgments. 5. And the Egyptians ⁱ shall know that I *am* the Lord, when I ^k stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 6. And Moses and Aaron ^l did as the Lord commanded them, so did they. 7. And Moses was ^m fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

^a ch. iv. 16; Jer. i. 10. ^b ch. iv. 16. ^c ch. iv. 15. ^d ch. iv. 21. ^e ch. xi. 9. ^f ch. iv. 7. ^g ch. x. 1 and xi. 9. ^h ch. vi. 6. ⁱ ver. 17, ch. viii. 22 and xiv. 4, 18; Ps. ix. 16. ^k ch. iii. 20. ^l ver. 2. ^m Dent. xxix. 5, xxxi. 2, xxxiv. 7; Acts vii. 23, 30.

A god to Pharaoh. Our Lord tells us that they were called gods to whom the word of God came (John x. 35), that is, who received a divine commission, as kings, judges, etc. *I will harden, etc.* (See on iv. 21.) "God," says *Chalmers*, "hardened Pharaoh's heart, and contemporaneously with this He multiplied signs and wonders before his eyes, the effect of which multiplication was to enhance the guilt of Pharaoh's resistance. All this we hold to be consistent both with the ethical and the mental philosophy, though there be a transcendental difficulty in the contemplation which stands related to God's part in it, as in every question that is any how connected with the origin, whether of moral or physical evil." *I may lay my hand upon Egypt, etc.* The succession of terrible judgments with which the country was about to be scourged would fully demonstrate the supremacy of Israel's God. *And Moses and Aaron did, etc.* There is henceforward a prompt and constant obedience to the divine command which was well worthy to be celebrated, as it is, by the Psalmist. Ps. cv. 28. *And Moses was fourscore years old, etc.* They both, therefore, had, in the eyes of their countrymen, all the venerableness attached to age, and their years would inspire confidence that they would do nothing rashly. Pharaoh also might be expected to consider with more respect a message delivered by men of such a reverend and patriarchal demeanor.

8. ¶ And the Lord spake unto Moses and unto, Aaron, saying, 9. When Pharaoh shall speak unto you, saying, ^a Shew a miracle for you: then thou shalt say unto Aaron, ^o Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

^a James vii. 11; John ii. 18, vi. 30. ^o ch. iv. 2, 17.

Here God gives a preliminary direction as to a sign before Pharaoh, corresponding to, but on the face of the history independent of, the sign to be shown to the people in ch. iv. 2. Then the rod was that of Moses, now it is that of Aaron. *Shew me a miracle, etc.* It is taken for granted that

Pharaoh would challenge these demandants to work a miracle to prove their commission to be from God. This he would do, however, not with any desire to be convinced, but with the hope that none would be wrought, and then he would have some color for his infidelity.

10. ¶ And Moses and Aaron went in unto Pharaoh, and they did so ^P as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it ^q became a serpent. 11. Then Pharaoh also ^r called the wise men, and ^s the sorcerers: now the magicians of Egypt, they also ^t did in like manner with their enchantments. 12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. 13. And he hardened Pharaoh's heart that he hearkened not unto them; ^u as the Lord had said.

^P ver. 9. ^q ch. iv. 3. ^r Gen. xli. 8. ^s 2 Tim. iii. 8. ^t ver. 22; ch. viii. 7, 18. ^u ch. iv. 21; ver. 4.

It became a serpent. It is remarkable that when, at Horeb, Moses threw down his rod, it became *nachish*, the usual term for a serpent, but when Aaron threw down his rod, it became a *tannin*, a dragon or large serpent. Is this to be accounted for on the supposition that Aaron's rod was larger than that of Moses? The editor of Calmet understands the latter of a water-serpent, or rather "a lengthened fresh-water reptile," the former suited to an inland situation, the latter to the banks of a river. *Wise men . . . sorcerers . . . magicians.* The word "magicians" is here evidently used in a *general* sense, comprehending under it the "wise men" and the "sorcerers." "These magicians," says Dr. Thomson, "probably were originally Egyptian priests, who alone understood the art of writing and interpreting their sacred hieroglyphics. It is plain, however, that they professed to work wonders by their occult sciences, of whatever sort they were. Joseph pretended to divine by the aid of his cup (Gen. xliv. 15), and Isaiah mentions astrologers, star-gazers and monthly prognosticators. Daniel several times speaks of the Assoppim, which the Seventy have rightly called magi or wise men. Our translators render

it "astrologers." *They also did in like manner with their enchantments.* The magicians of Egypt in modern times have been long celebrated adepts in charming serpents, and particularly, by pressing the nape of the neck, they throw them into a kind of catalepsy which renders them stiff and immovable, thus seeming to change them into a rod. They conceal the serpent about their persons, and by acts of legerdemain produce it from their dress stiff and straight as a rod. Just the same trick was played off by their ancient predecessors, the most renowned of whom, Jannes and Jambres (2 Tim. iii. 8), were called in on this occasion. They had time after the summons to make suitable preparations, and so it appears they succeeded by their "enchantments" in practicing an illusion on the senses. (See note below.) *But Aaron's rod swallowed up their rods.* This was a plain and palpable proof that the presence and power of God were with Moses. It may occur to the mind that it would have been as effectual a mode of convincing Pharaoh to have restrained his magicians from playing their part before him. And undoubtedly the Almighty could have done so. But it is not His way to interfere by physical force with the free agency of His responsible creatures. (See Gen. iii. 1-7.) *And he hardened Pharaoh's heart;—Hebrew, and the heart of Pharaoh waxed strong, or hardened itself.* The expression in the original is precisely the same with that which occurs v. 22 of this chapter, and is there rendered, "And Pharaoh's heart was hardened." (See on ch. iv. 21.)

The mode in which the magicians "withstood Moses" (see 2 Tim. iii. 1-9) was simply by imitating, so far as they were able, whatever he did. From this we learn the solemn truth that the most Satanic resistance to God's testimony in the world is offered by, those who, though they imitate the effects of the truth, have but "the form of godliness," and "deny the power thereof." Persons of this class can do the same things, adopt the same habits and forms, use the same

phrasology, profess the same opinions, as others. How needful to understand this! How important to remember that "as Jannes and Jambres withstood Moses, so do" those self-loving world-seeking, pleasure-hunting professors "resist the truth!" They would not be without "a form of godliness;" but while adopting "the form," because it is customary, they hate "the power," because it involves self-denial. "The power" of godliness involves the recognition of God's claims, the implanting of His kingdom in the heart, and the consequent exhibition thereof in the whole life and character, but the formalist knows nothing of this, nor does he desire to know it. He does not want his lusts subdued, his pleasures interfered with, his passions curbed, his affections governed, his heart purified. He wants just as much religion as will enable him "to make the best of both worlds."

14. ¶ And the Lord said unto Moses, ^x Pharaoh's heart is hardened: he refuseth to let the people go. 15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and ^y the rod which was turned to a serpent shalt thou take in thine hand. 16. And thou shalt say unto him, ^z The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, ^a that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. 17. Thus saith the Lord, In this ^b thou shalt know that I am the Lord: behold, I will smite with the rod that ^c is in mine hand upon the waters which are in the river, and ^e they shall be turned ^d to blood. 18. And the fish that ⁱ is in the river shall die, and the river shall stink; and the Egyptians shall ^o loathe to drink of the water of the river.

^x ch. viii. 15 and x. 1, 20, 27. ^y ch. iv. 2, 3, and ver. 10. ^z ch. iii. 18. ^a ch. iii. 12, 18, and v. 1, 3. ^b ch. v. 2, ver. 5. ^c ch. iv. 9. ^d Rev. xvi. 4, 6. ^e ver. 24.

Pharaoh's heart is hardened. A different word is here used, *cabed*, meaning heavy, stupid, insensible. (See on ch. iv. 21.) *Get thee unto Pharaoh in the morning, etc.* As if there was a probability that Moses would not be admitted into the presence-chamber or room of state, where audience was usually given to ambassadors, he is directed to meet Pharaoh by the river's brink, whither he was in the habit

of resorting in the morning, either to perform his ablutions or his devotions, or both. *And thou shalt say unto him, etc.* (See on ch. iii. 18.) The Nile abounded in all kinds of fish, enough not only for food in Egypt, but for considerable trade in exportation. (See Num. xi. 5; Isa. xix. 8.) *Loathe to drink of the water of the river.* "There are few wells in Egypt, but their waters are not drank, being unpleasant and unwholesome; the water of the Nile is what they universally make use of in this country, which is looked upon to be extraordinarily wholesome, and, at the same time, extremely delicious. "The water of Egypt," says the Abbé Mascrier, "is so delicious, that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming that they excite themselves to drink of it by eating salt."

THE PLAGUES.

Thus we enter upon the account of the plagues, to which the Most High had recourse in Egypt. In regard to them let the following general observations be considered :

1. These plagues are arranged in regular order, and gradually advance from the external to the internal, and from the mediate to the immediate hand of God. They are in number ten, which is one of the numbers denoting perfection. They are divided first into nine and one, the last one standing clearly apart from all the others in the awful shriek of woe which it draws forth from every Egyptian home. The nine are arranged in threes. In the first of each three the warning is given to Pharaoh in the morning. vii. 15, viii. 20, ix. 13. In the first and second of each three, the plague is announced beforehand (viii. 1, ix. 1, x. 1), in the third not. viii. 16, ix. 8, x. 21. At the third the magicians of Pharaoh acknowledge the finger of God (viii. 19), at the sixth they cannot stand before Moses (ix. 11), and at the ninth Pharaoh refuses to see the face of

Moses any more. x. 28. In the first three Aaron uses the rod, in the second three it is not mentioned, in the third three Moses uses it, though in the last of them only his hand is mentioned. All these marks of order lie on the face of the narrative, and point to a deeper order of nature and reason out of which they spring.

2. The plagues were characterized by increasing severity, a method of procedure to which we see an analogy in the warnings which the providential government of the world often puts before the sinner. The first plague corrupted the sweet waters of the Nile and slew the fish. The second filled the land with frogs, which corrupted the whole country. The third covered man and beast with vermin or other annoying insects. The fourth was of the same kind, and probably a yet severer judgment. With the fifth plague, the murrain of beasts, a loss of property began. The sixth, the plague of boils, was worse than the earlier plagues that had affected man and beast. The seventh plague, that of hail, exceeded those that went before it, since it destroyed everything in the field, man and beast and herb. The eighth plague was evidently still more grievous, since the devastation by locusts must have been far more thorough than that by the hail, and since at that time no greater calamity of the kind could have happened than the destruction of all remaining vegetable food. The ninth plague we do not sufficiently understand to be sure that it exceeded this in actual injury, but it is clear from the narrative that it must have caused great terror. The last plague is the only one that was general in the destruction of human life, for the effects of the hail cannot have been comparable to those it produced, and it completed the climax, unless indeed it be held that the passage of the Red Sea was the crowning point of the whole series of wonders, rather than a separate miracle. In this case its magnitude, as publicly destroying the king and his whole army, might even surpass that of the tenth plague.

3. These plagues were of a miraculous character. As such the historian obviously intends us to regard them, and they are elsewhere spoken of as the "wonders" which God wrought in the land of Ham (Ps. cv. 27), as His miracles in Egypt (Ps. cvi. 7), and as His signs and prodigies which He sent into the midst of Egypt. Ps. cxxxv. 9. It is only under this aspect that we can accept the narrative as historical. It is true that many of them appear to have been of the same kind with phenomena natural to the country, but this cannot be said of all of them; and in the case of those of which it can be said, the presence of the supernatural is seen not only in the unparalleled degree to which the infliction reached, but still more in the complete command which was exercised by Moses as the agent of Jehovah over the coming and going of the visitation. The exemption of the Israelites from the general calamity is also clearly assigned to the miraculous. The only alternative, therefore, allowed to us, is to reject the whole narrative as mythic, or to accept it as miraculous. The attempts made by rationalists to give natural explanations of these plagues only exhibit the deplorable expedients to which an unsound hypothesis may compel men to resort.

Nor does what is said concerning the Egyptian magicians called by the king at all conflict with the view now presented. True, they performed in the first instance what seemed to be the same wonder with Aaron's, yet his rod swallowed up the others. vii. 3-12. This passage, taken alone, would appear to indicate that the magicians succeeded in working wonders; but if it is compared with those others relating their opposition on the occasions of the first three plagues, a contrary inference seems far more reasonable. In this case the expression, "they also did in like manner with their enchantments" (11), is used, and it is repeated in the cases of their seeming success on the occasions of the first plague (22), and the second (viii. 7), as well as when they

failed on the occasion of the third plague. A comparison with other passages strengthens us in the inference that the magicians succeeded merely by jugglery. The magicians of Egypt, and of the East generally, it has well been said, have always, down to our own day, possessed an unparalleled and almost incredible dexterity in artificial magic. It is to be borne in mind, also, that in the cases before us these magicians were allowed time to *prepare* themselves, and to go through those introductory *processes* by means of which jugglers mainly succeed in cheating the beholders, and, moreover, it is important to keep in view that they performed before witnesses who were interested in believing in their success. Above all, in the three feats in which they succeeded, there was really nothing but what the jugglers of the present day could easily do. The jugglers of India will, for a few pence, do tricks with serpents far more wonderful than making them rigid so as to resemble staves, and any juggler could make water in a basin or a tank resemble blood, or when the country was already swarming with frogs could cover some place that had been cleared for the purpose with these reptiles, as if he had suddenly produced them. The performances of these magicians are really below par as compared with those which may be witnessed in the room of any travelling conjurer among ourselves. Let it be noted, also, that they failed as soon as they were required to perform the miracle on the instant, as in the case of the plague of lice, for their attempts to imitate which no time was allowed, and as a consequence of this it is emphatically said, "they could not." When to all this it is added that they were impotent not only to remove the infliction, but even to exempt themselves from it, there seems abundant reason for concluding that the works of the magicians were only a few successful tricks, a few partial and weak imitations of the general and powerful wonders wrought by the hand of Moses and Aaron.

“As to the *place*,” says Smith’s Dictionary, “where these miracles were wrought, although it is distinctly stated that the plagues prevailed throughout Egypt, save, in the case of some, the Israelite territory, the land of Goshen, yet the descriptions seem principally to apply to that part of Egypt which lay nearest to Goshen, and more especially to ‘the field of Zoan,’ or the tract about that city, since it seems almost certain that Pharaoh dwelt in Zoan, and that territory is especially indicated in Ps. lxxviii. 43. That the capital at this time was not more distant from Rameses than Zoan is evident from the time in which a message could be sent from Pharaoh to Moses on the occasion of the Exodus. The descriptions of the first and second plagues seem especially to refer to a land abounding in streams and lakes, and so rather to the lower than to the upper country. We must, therefore, look especially to lower Egypt for our illustrations, while bearing in mind the evident prevalence of the plagues throughout the land.”

4. That the immediate *design* of these inflictions was the delivering of the Israelites from their cruel bondage lies on the surface of the narrative, but with this other ends were contemplated. The manifestation of God’s own glory was here, as in all his works, the highest object in view, and this required that the powers of Egyptian idolatry, with which the interest of Satan was at that time peculiarly identified, should be brought into the conflict and manifestly confounded. For this reason it was that nearly every miracle performed by Moses had relation to some object of idolatrous worship among the Egyptians. (See ch. xii. 12.) For this reason, also, it was that the first wonders wrought had such distinct reference to the exploits of the magicians, who were the wonder-workers connected with that gigantic system of idolatry, and the main instruments of its support and credit in the world. They were thus naturally drawn, as well as Pharaoh, into the contest, and became, along with him, the

visible heads and representatives of the "spiritual wickedness" of Egypt. And since they refused to own the supremacy and accede to the demands of Jehovah, or witnessing that first, and as it may be called harmless, triumph of His power over theirs—since they resolved, as the adversaries of God's and the instruments of Satan's interest in the world, to prolong the contest, there remained no alternative but to visit the land with a series of judgments, such as might clearly prove the utter impotence of its fancied deities to protect their votaries from the might and vengeance of the living God.

It is, as has been well remarked, when considered in this point of view, that we see the agreement in principle between the wonders proceeding from the instrumentality of Moses and those wrought by the hand of Christ. They seem at first sight to be entirely opposite in their character, the one being severe and desolating plagues, the other, miracles of mercy and healing. This seeming contrariety arises from their having been wrought on entirely different fields—those of Moses on an avowedly hostile territory, those of Christ on a land and among a people that were peculiarly His own. But as in both cases alike there was a mighty adversary, whose power and dominion were to be brought down, so the display given in each of miraculous working told with the same effect on his interest, though somewhat less conspicuously in the one case than in the other. While Christ's works were, in the highest sense, miracles of mercy, supernatural acts of beneficence toward "His own," they were, at the same time, triumphant displays of divine over Satanic agency. "The Son of God was manifested to destroy the works of the devil;" as often as His hand was stretched out to heal, it dealt a blow to the cause of the adversary; and the crowning part of the Redeemer's work on earth, His dying the accursed death of the cross, was that which at once perfected the plan of mercy for the faithful, and judged and

spoiled the prince of darkness. In like manner, we see mercy and judgment going hand in hand in the wonders that were done by the instrumentality of Moses on the "field of Zoan"—only from that being the field of the adversary, and the wonders being done directly upon him, the judgment stands forth more prominently to view. It was essentially a religious contest between the God of heaven on the one side and the powers of Egyptian idolatry on the other, as represented by Pharaoh and his host; and as one stroke after another was inflicted by the arm of Omnipotence, there was discovered the nothingness of the divinities whose cause Pharaoh maintained, and in whose power he trusted, while "the God of Israel triumphed gloriously, and in mercy led forth the people whom he had redeemed, to his holy habitation."

As to the period of time occupied in the infliction of these successive plagues, each plague, according to the historian, lasted only for a short time, and unless we suppose an interval of several weeks between each, a few months would afford sufficient time for the happening of the whole.

19. ¶ And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. 20. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. 21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. 22. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. 23. And Pharaoh turned and went into his house, neither did he set his heart to this also. 24. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. 25. And seven days were fulfilled, after that the Lord had smitten the river.

^fch. viii. 5, 6, 16, and ix. 22, and x. 12, 21, and xiv. 21, 26. ^gch. xvii. 5. ^hPs. lxxviii. 44, and cv. 29. ⁱver. 18. ^kver. 11.

Vessels of wood . . . vessels of stone. Perhaps these words do not signify that the water that had been taken up into their vessels was changed into blood. The water of the Nile is known to be very thick and muddy, and they purify it either by a paste made of almonds, or by filtrating it through certain pots of white earth, which is the preferable way, and therefore the possession of one of these pots is thought a great happiness. Now, may not the meaning of this passage be that the water of the Nile should not only look red and nauseous, like blood in the river, but in their vessels too, when taken up in small quantities, and that no method whatever of purifying it should take place, but whether drank out of vessels of wood, or out of vessels of stone, by means of which they were wont to purge the Nile water, it should be the same, and should appear like blood? Some method must have been used in very early days to clarify the water of the Nile; the mere letting it stand to settle hardly seems sufficient, especially if we consider the early elegance that obtained in Egypt. So simple an invention, then, as filtrating vessels may easily be supposed to be as ancient as the time of Moses; and to them therefore it seems natural to suppose the threatening refers.—*Harmer.*

Were turned into blood. If not real blood, something resembling blood, of a character so pestilential that the fish, which are abundant in the Nile, died, and no man could drink of the river. This plague appears to have lasted seven days. (See 13–25.) It was doubly humiliating to the religion of the country, as the Nile was held sacred, as well as some kinds of its fish, not to speak of the crocodiles, which probably were destroyed. It may also have been a marked reproof for the cruel edict that the Israelite children should be drowned, and could scarcely have failed to strike guilty consciences as such, though Pharaoh does not seem to have

been alarmed by it. *And the magicians, etc.* (See notes under verse 18.) *Pharaoh's heart was hardened.* (See on ch. iv. 21.) *Turned and went into his house, viz.,* from the interview commanded in verse 15. *Neither did he set his heart, etc., i. e.,* give serious practical attention: *The Egyptians digged round about the river, etc.* It is not said that they gained what they sought, although it may be conjectured that only the water that was seen was smitten, in order that the nation should not perish. *Seven days.* Thus long the awful calamity continued, and was then, it seems, removed; for the Lord would give respite to Egypt and to Pharaoh, and make way for other plagues, that His own power and justice, and the obstinacy of Pharaoh and his servants, might be more fully displayed. Thus *the hypocrites in heart heap up wrath, they cry not when he binds them* (Job xxxvi. 13); no wonder, then, His anger is not turned away, but His hand stretched out still.

1. What is meant by "a God to Pharaoh"? 2. What is said about hardening Pharaoh's heart? 3. What direction was given in regard to working a miracle? 4. What did Aaron's rod become? 5. Who were the magicians? 6. What did they do? 7. What is said of them? 8. What did Aaron's rod swallow up? 9. What practical reflection is made on the imitation of Moses by the magicians? 10. What did the Lord say to Moses respecting Pharaoh? 11. What is the first remark made on the plagues? 12. What the second? 13. What the third? 14. What the fourth? 15. How long a time was occupied in the infliction of the plagues? 16. What is said of the "vessels of wood and vessels of stone"? 17. What about the water turned into blood? 18. What is said concerning Pharaoh?

CHAPTER VIII.

The plague of frogs is threatened, and sent, 1-6, is imitated by the magicians, 7, and removed in answer to the prayer of Moses, made at Pharaoh's request, who yet hardened his heart, 8-15. The plague of lice, which the magicians could not imitate, 16-19. The plague of flies, 20-24. Pharaoh relents; the plague is removed, and his heart is hardened, 25-32.

AND the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, ^a that they may serve me. 2. And if thou ^b refuse to let *them* go, behold I will smite all thy borders with ^c frogs: 3. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and ^d into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs: 4. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. 5. ¶ And the Lord spake unto Moses, Say unto Aaron, ^e Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. 6. And Aaron stretched out his hand over the waters of Egypt; and ^f the frogs came up, and covered the land of Egypt. 7. ^g And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

^a ch. iii. 12, 18. ^b ch. vii. 14 and ix. 2. ^c Rev. xvi. 13. ^d Ps. cv. 30. ^e ch. vii. 19. ^f Ps. lxxviii. 45 and cv. 30. ^g ch. vii. 11.

Go unto Pharaoh, etc. It is probable this message was sent at the end of seven days, and just about the time when the former plague was removed. As the former judgment produced no good effect, the infliction of a new and different plague was threatened. *Frogs.* There seems more of creative power in the miraculous production of organic creatures than in the conversion of water into blood. Frogs have a sacred character in Egypt, and still abound there in summer and autumn. But this judgment was inflicted in early spring; and grievous must the infliction have been. *And the frogs came up, and covered the land of Egypt.* They entered into their houses, and into their bed-chambers; they crawled upon their persons, upon their beds and into their kitchen utensils. The whole country, their palaces, their

temples, their persons,—all were polluted and hateful. Nor was it in their power to wash away the nauseous filth with which they were tainted, for every stream and every lake was full of pollution. To a people who affected the most scrupulous purity in their persons, their habitations and manner of living, nothing, almost, can be conceived more insufferable than this plague. The frog is, compared with many other reptiles, a harmless animal—it neither injures by its bite nor by its poison; but it must have excited on that occasion a disgust which rendered life an almost insupportable burden. The eye was tormented with beholding the march of their impure legions, and the ear with hearing the harsh tones of their voices; the Egyptians could recline upon no bed where they were not compelled to admit their cold and filthy embrace, they tasted no food which was not infected by their touch, and they smelled no perfume but the fetid stench of their slime, or the putrid exhalations emitted from their dead carcasses. The insufferable annoyance of such insignificant creatures illustriously displayed the power of God, while it covered the haughty and unfeeling persecutors of his people with confusion and filled them with utter dismay. *The magicians did so, etc.* (See notes under ch. vii. 18.) It had been more to the purpose if they had removed the frogs that swarmed everywhere instead of gathering more.

8. ¶ Then Pharaoh called for Moses and Aaron, and said, ^h Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. 9. And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only? 10. And he said, To-morrow. And he said, *Be it* according to thy word: that thou mayest know that ¹ *there is none like unto the Lord our God.* 11. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. 12. And Moses and Aaron went out from Pharaoh: and Moses ^kcried unto the Lord because of the frogs which he had brought against Pharaoh. 13. And the Lord did according to the word of Moses; and the frogs died out

of the houses, out of the villages, and out of the fields. 14. And they gathered them together upon heaps: and the land stank. 15. But when Pharaoh saw that there was ¹respite, he ^mhardened his heart, and hearkened not unto them; as the Lord had said.

^b ch. ix. 28 and x. 17; Num. xxi. 7; 1 Kings xiii. 6; Acts viii. 24. ¹ch. ix. 14; Deut. xxxiii. 26; 2 Sam. vii. 22; 1 Chron. xvii. 20; Ps. lxxxvi. 8; Isa. xlvi. 9; Jer. x. 6, 7. ^k ver. 30, ch. ix. 33 and x. 18 and xxxii. 11; James v. 16-18. ¹ Eccl. viii. 11. ^m ch. vii. 14.

Then Pharaoh called for Moses and Aaron. He is at length moved. Having at his command all the resources of sovereignty, he may have been tolerably well supplied with well-water, even when the river flowed with blood. He did not feel much inconvenience from the former plague. But he cannot escape the presence and contact of these loathsome creatures. He suffers more from their offensive intrusion than his meanest subjects. He must take all means to escape from this unutterable pest. *Glory over me.* The margin has for "glory," "honor," and for "over me," "against me." Pharaoh had besought Moses to pray that the Lord might take away the frogs, and Moses wished the king to have the honor or glory (in preference to himself) of *appointing* a time when he should thus pray to the Lord to take them away. This was not only complimentary to Pharaoh, but it would have a strong tendency to convince him that the Lord had heard the prayer of Moses, because he himself had *appointed the time.* The Tamul translation has this, "Let the honor be to you (or over me) to appoint a time when I shall pray."

By Pharaoh's saying, *To-morrow*, the interview was probably at night. Why not immediately? Probably he hoped that they would go away of themselves, and then he should get clear of the plague without being obliged either to God or Moses. *Because of the frogs*, is, literally, *because of the matter* (or war) *of the frogs, brought against, appointed to.* In the words, *the houses, the villages, and the fields*, we have another form of expression from that in verse 3, betokening,

perhaps, an independent source. *And the frogs died.* At the very hour named by the monarch himself. *When he saw that there was respite.* Hebrew, "a breathing;" Greek, "a refreshing." *He hardened his heart.* (See on ch. iv. 21.) He "made his heart heavy"—i. e., stupid, insensible. So many, alas! while suffering the consequences of their sins, make promise of amendment and obedience which they afterward forget. They are hardened by the very opportunity given them for repentance, and rally again the baffled forces of an obstinate infidelity. (See Eccles. viii. 11; Ps. lxxviii. 34, etc.)

16. ¶ And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. 17. And they did so; for Aaron stretched out his hand with his rod and smote the dust of the earth, and ^a it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. 18. And ^o the magicians did so with their enchantments to bring forth lice, but they ^p could not: so there were lice upon man and beast. 19. Then the magicians said unto Pharaoh, This ^{is} ^q the finger of God: and Pharaoh's ^r heart was hardened, and he hearkened not unto them, as the Lord had said.

^a Ps. cv. 31. ^o ch. vii. 11. ^p Luke x. 18; 2 Tim. iii. 8, 9. ^q 1 Sam. vi. 3, 9; Ps. viii. 3; Matt. xii. 28; Luke xi. 20. ^r ver. 15.

The account of the third plague is not preceded by the mention of any warning to Pharaoh. *Became lice*, or it might possibly have been mosquitoes. Both these kinds of insects are common in Egypt, and are an intolerable annoyance. Multiplied as they were by the miracle, the magicians, unable any longer to rival Moses and Aaron, were constrained to acknowledge, *This is the finger of God.* They were obliged to confess that this was the effect of divine power. Yet this declaration produced no effect on Pharaoh, whom their enchantments had helped to harden, for he was too deeply engaged in the contest, and had too often done violence to his conviction, to be influenced by their opinion. (See on iv. 21.) Even the miracles and judgments were to him a savor of death unto death. Those that are not made better by God's word and providence are commonly made worse.

20. ¶ And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh (^a lo he cometh forth to the water); and say unto him, Thus saith the Lord, † Let my people go, that they may serve me: 21. Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of † swarms of *flies*, and also the ground whereon they are. 22. And ^u I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I am the Lord, in the midst of the earth. 23. And I will put a division between my people and thy people: to-morrow shall this sign be. 24. And the Lord did so: and ^x there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies*. 25. ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land. 26. And Moses said, It is not meet so to do; for we shall sacrifice † the abomination of the Egyptians to the Lord our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 27. We will go three days' ^a journey into the wilderness, and sacrifice to the Lord our God, ^{as} as he shall command us. 28. And Pharaoh said, ^b I will let you go, that ye may sacrifice to the Lord your God in the wilderness, only ye shall not go very far away: ^c Entreat for me. 29. And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord. 30. And Moses went out from Pharaoh, and ^d entreated the Lord: 31. And the Lord did according to the word of Moses: and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people, there remained not one. 32. And Pharaoh hardened his heart at this time also, neither would he let the people go.

^a vii. 15. † Ps. lxxviii. 45. ^u ch. ix. 4, 6, 20; and x. 23, and xi. 6, 7, and xii. 13. ^x Ps. lxxviii. 45 and cv. 31. † Gen. xliii. 32 and xlvi. 34; Deut. vii. 25, 26, and xii. 31. ^a ch. iii. 18. ^u ch. iii. 12. ^b ver. 8, ch. ix. 28; 1 Kings xiii. 6. ^c ver. 15. ^d ver. 12.

Pharaoh still appearing obdurate, Moses was ordered to meet him while walking on the banks of the Nile, and repeat his request for the liberation of Israel, with an additional threatening. In this case of the fourth plague, the ordering of Aaron to perform the wonder is not given. *Flies*. From this plague, it is expressly said, Goshen

was to be free. Travellers speak of common flies covering the food and producing ophthalmia by their pertinacious clustering round the eyes of the Egyptians. But it is not quite certain that flies are meant. Some have suggested beetles, and some gad-flies; certainly, when the infliction is mentioned elsewhere, the devouring of the people is spoken of (Ps. lxxviii. 45), which must at least mean some venomous bite.

And I will sever, etc. This is the first mention of a difference between Egypt and Israel in the matter of the plagues. There may have been before a personal and providential distinction. Now for the first time it is territorial. *The land was corrupted, etc.*, literally, "destroyed." How intolerable a plague of flies can prove is evident from the fact that whole districts have been laid waste by them. Such was the fate of Myuns in Ionia, and of Alarnœ. The inhabitants were forced to quit these cities, not being able to stand against the flies and gnats with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia before which he had sat down, being driven away by the swarms of these insects. Hence different people had deities whose office it was to defend them against flies. Among these may be reckoned Baalzebub, the fly-god of Ekron, Hercules, the expeller of flies, and hence Jupiter had titles, because he was supposed to expel flies, and especially clear his temple of these insects.

Go ye, sacrifice, etc. So grievous was this plague that Pharaoh proposed a *compromise*. Unwilling to bear the tormenting scourge, and yet unwilling to resign his grasp of his Hebrew bondmen, he flatters himself that by a *half-way measure* he may secure himself from injury in both respects. *It is not meet to do so.* It is not right in a moral point of view to sacrifice. The reason is assigned in the following verse. The *abomination of-the Egyptians* is either that which Egypt abominates, or that which the Lord abominates

in Egypt. In this case, as the Egyptians were idolaters, the two meanings in a great measure coincide. The matter and manner of the Hebrew sacrifice would be an abomination to the Egyptian. *We will go three days' journey, etc.* Those that would offer acceptable sacrifice to God must—1, separate themselves from the wicked and profane; 2, retire from the distractions of the world; 3, and observe the divine appointment.

Pharaoh's proposed stipulation that they should not *go very far away* is significant. If he could not keep them *in* Egypt, he would at least seek to keep them *near* it, so that he might act upon them by its varied influences. In this way they might be brought back again, and the testimony more effectually quashed than if they had never left Egypt at all. There is always much more serious damage done to the cause of Christ by persons seeming to give up the world and returning to it again than if they had remained entirely of it, for they virtually confess that, having tried heavenly things, they have discovered that earthly things are better and more satisfying. (See 2 Pet. ii. 20, 21.) If people do not "go very far away," had they better go at all? Those who occupy a border position are neither one thing nor the other, and, in point of fact, whatever influence they possess tells entirely in the wrong direction.

Entreat for me. Ask Jehovah that the plague may be removed. *I will entreat the Lord.* How immediately Moses promises! This showed the design of the plague to be, not to bring Pharaoh to ruin, but to bring him to repentance. *To-morrow.* In the former instance, Pharaoh had chosen to wait till the morrow for the removal of the plague, and on this occasion he was left to suffer under the rod till the morrow, perhaps to remind him of his folly in that instance. *Deal deceitfully any more.* Moses had been once deceived (ver. 15), and therefore warns Pharaoh against repeating

the treachery. Afterward (ch. ix. 30) he becomes better accustomed to Pharaoh and his people.

“Those that deal deceitfully,” says *Henry*, “are justly suspected, and must be cautioned not to return again to folly, after God has once more spoken peace.” *Be not deceived, God is not mocked.* If we think to cheat God by a counterfeit repentance, and a fraudulent surrender of ourselves to Him, we shall prove, in the end, to have fatally cheated our own souls. The hardening process went on in the heart of Pharaoh. (See on ch. iv. 21.) Let us not imagine that because of the miraculous character of these proceedings we may not draw from this example a general lesson of the progressive impenitency of him who multiplies his acts of disobedience and deceit.

1. What message was sent to Pharaoh? 2. What plague was next inflicted? 3. What is said about the severity of this plague? 4. Why did Pharaoh send for Moses and Aaron? 5. What did Moses reply to Pharaoh? 6. When and how was there respite? 7. What was the third plague? 8. What did the magicians acknowledge? 9. Was Pharaoh's heart now softened? 10. What was the fourth plague? 11. What is said concerning it? 12. What did Pharaoh propose? 13. What was the compromise? 14. What reflections are made on the condition proposed that the Israelites should not “go very far away”? 15. Why was Pharaoh made to suffer under this plague till the “morrow”? 16. What is said of such as deal deceitfully?

CHAPTER IX.

The plague of murrain predicted, and sent on the cattle of the Egyptians; while the cattle of Israel are exempted, 1-7. The plague of boils, 8-12. Moses expostulates with Pharaoh, and predicts the plague of hail, which is sent, and causes immense devastation, 13-26. Pharaoh confesses his wickedness, deprecates further judgments, and promises to let Israel go, 27, 28. Moses intercedes; the hail ceases, and Pharaoh continues hardened.

THEN the Lord said unto Moses, ^a Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. 2. For if thou ^b refuse to let them go, and wilt hold them

still, 3. Behold, ^o the hand of the Lord is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. 4. And the ¹ Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. 5. And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. 6. And the Lord did that thing on the morrow, and ^e all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And ^f the heart of Pharaoh was hardened, and he did not let the people go.

^a ch. viii. 1. ^b ch. viii. 2. ^c ch. viii. 4. ^d ch. viii. 22. ^e Ps. lxxviii. 50. ^f ch. vii. 14 and viii. 32.

There were two palpable indications of miracle in this fifth plague—first, in the appointment of a set time for its taking effect; second, in the exemption as before of the children of Israel. And it also evinces a progressive hardening of the heart of Pharaoh that he should stand his ground not only against so clear a manifestation of the divinity, but a manifestation brought home to him as the result of his own inquiry, for he sent to ascertain how it fared with the cattle of the Israelites. This plague was a grievous murrain on the cattle, some kinds of the animals destroyed being accounted sacred (as, for instance, oxen). The hand of God is to be acknowledged even in the sickness and death of cattle, or other damage sustained in them, for *a sparrow falls not to the ground without our Father*. (See Ps. xxxvi. 6.) *Sever*. When God's judgments are abroad, though they may fall both on the righteous and the wicked, yet God makes such a distinction that they are not the same to the one as to the other. (See Isa. xxvii. 7.)

To-morrow. A set time of inflicting the stroke is as significant of the divine intervention as a set time of withdrawing it. ch. viii. 29. In the narrative of this miracle no mention is made of the rod of Moses, probably for the same reason as before. (See on viii. 24.) By the phrase, *all the cattle of Egypt*, is not to be understood that absolutely every beast

dièd, for we find (verses 19, 21) that there were still some, but a great many died of each herd; the mortality was frequent and widespread. *And Pharaoh sent, etc.* The distinction was perhaps interpreted by Pharaoh as meaning that in this case the God of the Hebrews had prevailed, but there might be a reverse, and the Egyptian gods might hereafter get the advantage. He regards it as a mere contest of national deities. *Hardened.* (See on ch. iv. 21.)

8. ¶ And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9. And it shall become small dust in all the land of Egypt, and shall be a ^ε boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt. 10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^h a boil breaking forth *with* blains upon man, and upon beast. 11. And the ^l magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. 12. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; ^k as the Lord had spoken unto Moses.

^ε Rev. xvi. 2. ^h Deut. xxviii. 27. ^l ch. viii. 18, 19; 2 Tim. iii. 9. ^k ch. iv. 21.

The next judgment appears to have been preceded by no warning. *Handfuls of ashes, etc.* Something similar to this is still to be recognized in the maledictory usages of the East. "When the magicians pronounce an imprecation on an individual, a village or a country, they take ashes of cow's dung (or from a common fire), and *throw them in the air*, saying to the objects of their displeasure, Such a sickness, or such a curse, shall surely come upon you." *Boil, etc.* Still more appalling was the sixth plague—boils upon man and beast; perhaps, it has been thought, the disease specially termed the plague, which is characterized by fearful swellings, or it may have been elephantiasis, the black leprosy or "botch of Egypt." Deut. xxviii. 27. And these boils were upon the magicians. ver. 11. From the phrase *could not stand*, they once more seem to have attempted opposition.

And they took ashes, etc. There seems to be here a transference of action from Aaron to Moses, which appears for the first time in this portion of the narrative. When the two act together, which they now do in taking the handfuls, Moses, as the more immediate representative of God, does the act of power without delegation to Aaron. *Of the furnace.* Sometimes God shows men their sin in their punishment; they had oppressed Israel in the furnaces, and now the ashes of the furnace are made as much a terror to them as ever their taskmasters had been to the Israelites. The Lord had declared twice that "He would harden the heart of Pharaoh" (iv. 21 (on which see notes), vii. 3), but this is the first time in which it is expressly said that *the Lord hardened the heart of Pharaoh*; yet this expression is afterward several times repeated. They who perish in rebellion have none to blame but themselves, as nothing but their own depraved inclinations renders them obstinate in pride and ungodliness, and impels them to pervert the bounty and patience of God into an occasion and encouragement to sin; and in whatever way the Lord hardens the hearts of men, He always does it *judicially*, as a punishment of former sins, and generally of the sin of hardening their own hearts under solemn warnings, deep convictions, severe rebukes and remarkable deliverances.

13. ¶ And the Lord said unto Moses, ¹Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. 14. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^mthat thou mayest know that *there is* none like me in all the earth. 15. For now I will ⁿstretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 16. And in very deed for ^othis *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth. 17. As yet exaltest thou thyself against my people, that thou wilt not let them go? 18. Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. 19. Send therefore now, *and* gather

thy cattle, and all that thou hast in the field; *for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.* 20. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: 21. And he that regarded not the word of the Lord left his servants and his cattle in the field.

¹ch. viii. 20. ^mch. viii. 10. ^ach. iii. 20. ^oRom. ix. 17 (see ch. xiv. 17); Prov. xvi. 4; 1 Pet. ii. 9.

The account of this seventh plague is preceded by a warning. *Send all my plagues.* Here the Most High makes a startling and terrible declaration. If lesser judgments do not their work, God will send greater. *Thou shalt be cut off, etc.* God might have at once cut off Pharaoh and his people, but thus afflicted them short of destruction to give an example of His power, and to declare His name upon earth. The final object of thus dealing with Pharaoh was the manifestation of God, as affirmed in verse 16 and quoted in Rom. ix. 17. *And yet exaltest thou thyself, etc.* Pharaoh was a great king; God's people were poor shepherds at the best, and now poor slaves, and yet Pharaoh shall be ruined if He exalt himself against them. God will not suffer His people to be trampled upon and insulted. *To-morrow about this time.* Pharaoh might have learned by this time that the Lord is punctual to his time. *Send therefore men, and gather thy cattle, etc.* With characteristic clemency, the Lord couples with the prediction a gracious warning to as many as will heed it to send and gather their servants and cattle out of the field, and place them under shelter before the appointed time arrived. So unwilling is God that any should perish that even in the midst of impending wrath he kindly provides and points out a way of escape. The direction to shelter their cattle served to discriminate those among the Egyptians who put faith in these divine warnings and those who disregarded them.

22. ¶ And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and

upon beast, and upon every herb of the field, throughout the land of Egypt. 23. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. 24. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 25. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. 26. Only in the land of Goshen, where the children of Israel *were*, was there no hail. 27. ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, 'I have sinned this time: the Lord is righteous, and I and my people are wicked. 28. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. 30. But as for thee and thy servants, I know that ye will not yet fear the Lord God. 31. And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* balled. 32. But the wheat and the rye were not smitten: for they *were* not grown up. 33. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. 34. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

- * P Rev. xvi. 21. q Josh. x. 11; Ps. xviii. 13 and lxxviii. 47 and cv. 32 and cxlviii. 8; Isa. xxx. 30; Ezek. xxxviii. 22; Rev. viii. 7. r Ps. cv. 33. s ch. viii. 22 and ix. 4, 6, and x. 23 and xi. 7 and xii. 13; Isa. xxxii. 18, 19. t ch. x. 16. u 2 Chron. xii. 6; Ps. cxxix. 4 and cxlv. 17; Lam. i. 18; Dan. ix. 14. v ch. viii. 8, 28, and x. 17; Acts viii. 24. w 1 Kings viii. 22, 38; Ps. cxliii. 6; Isa. i. 15. x Ps. xxiv. 1; 1 Cor. x. 26, 28. y Isa. xxvi. 10. z Ruth i. 22 and ii. 23. a ver. 29; ch. viii. 12. b ch. iv. 21.

The character of this and the following plagues must be carefully examined, as the warning seems to indicate an important turning-point. The ruin caused by the hail was evidently far greater than that effected by any of the earlier plagues; it destroyed men, which those others seem not to have done, and not only men, but beasts and the produce of the earth. "Hail is now extremely rare, but not unknown,

in Egypt, and it is interesting that the narrative seems to imply that it sometimes falls there. Thunder-storms occur; but though very loud and accompanied by rain and wind, they rarely do serious injury. We do not remember to have heard while in Egypt of a person struck by lightning, nor of any ruin excepting that of decayed buildings washed down by rain." (R. S. P. in *Smith's Dictionary*.) *Fire ran along upon the ground, literally, and fire walked (i. e., made its way, darted, toward the earth). Only in the land of Goshen.* Here again Israel is excepted from the effects of this judgment.

I have sinned this time. As it can hardly be supposed that Pharaoh intended to limit this confession of his sin to the present instance of his unbelief, we are no doubt authorized to extend the import of the phrase "this time" to the whole course of his disobedience during the occurrence of the preceding plagues. The terror of the rod often extorts penitent acknowledgments from those who have no penitent affections. *I will spread abroad my hands*—namely, in prayer, of which this was a usual attitude. 2 Chron. vi. 13; Ps. cxliii. 6. Moses, in his reply, helps forward the great object of manifestation by pointing out the cessation of the plagues as the sequence of his prayer, so that Pharaoh might know there was a God who had power upon the earth. *But as for thee,* etc. Moses knew that, notwithstanding the confession made, Pharaoh would *not* fear Jehovah Elohim as God. *And the flax,* etc. They did not (as we do) sow wheat and rye in autumn and barley and flax in spring, but both in autumn, so that the barley and flax would be most forward. Their barley must have been almost ripe, for this was about the beginning of Abib, when barley is ripe in those countries. *Was bolled, i. e., in pod.* The wheat and rye were not destroyed, because they were *hidden*.

Out of the city. It is evident Moses went forth before there was any abatement of the storm. *And the thunders and hail*

ceased. The prayer of Moses was in this case invested with a power like that of Elias, and the two witnesses of the Apocalypse (James v. 17, 18, Rev. xi. 6), to open and shut heaven, and yet the mercy now accorded to Pharaoh tended as little to soften his heart as the previous judgment had done. *Hardened.* (See on ch. iv. 21.) "The ostensible prayer of Moses (as has well been said) gave all the more miraculous character to the cessation of the thunder and hail, and so laid all the greater condemnation on the obstinacy and falsehood of Pharaoh. Truly he sinned yet more, not by addition only to the quantity, but by aggravation of the quality, of his sin, his conscience getting more and more seared by every new act of disobedience to its call." "Little credit," says an old writer, "is to be given to confessions on the rack. Nay, those that are not bettered by judgments and mercies are commonly made worse."

1. What is said of the fifth plague? 2. What of Pharaoh's heart? 3. What was murrain? 4. Are we dependent upon God for the preservation of cattle? 5. What is said of the next judgment? 6. What does there seem to be at verse 10? 7. What is said of the Lord's hardening Pharaoh's heart? 8. By what was the seventh plague preceded? 9. What was this plague? 10. What is said of the plagues recorded in verse 22 and onward? 11. What confession did Pharaoh make? 12. What did Moses reply? 13. What is said of the prayer of Moses?

CHAPTER X.

Moses is sent to denounce the plague of locusts, 1-6. The servants of Pharaoh persuade him to let Israel go, 7; he sends for Moses, treats with him, but drives him away, 8-11. The plague of locusts, 12-15. Moses is sent for, and entreats the Lord; the locusts are removed, and Pharaoh is hardened, 16-20. The plague of darkness; Pharaoh again treats with Moses, but is again hardened, and drives him away with menaces, 21-29.

AND the Lord said unto Moses, Go in unto Pharaoh: for ^aI have hardened his heart, and the heart of his servants; ^bthat I might show these my signs before him: 2. And that ^cthou mayest tell in the ears of

thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; ^d that ye may know how that I *am* the Lord. 3. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, ^e How long wilt thou refuse to ^f humble thyself before me? Let my people go, that they may serve me. 4. Else if thou refuse to let my people go, behold, ^g to-morrow will I bring the ^h locusts into thy coast. 5. And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the ⁱ residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: 6. And they shall ^k fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; ^l which neither thy fathers, nor thy fathers' fathers, have seen, since the day that they were upon the earth unto this day. ^m And he turned himself, and went out from Pharaoh. 7. And Pharaoh's servants said unto him, ⁿ How long shall this man be a ^o snare unto us? let the men go, that they may serve the Lord their God: knowest thou not ^p yet that Egypt is destroyed? 8. And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: *but who are they that shall go?* 9. And Moses said, ^r We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* ^s a feast unto the Lord. 10. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: ^t look to it; for evil *is* before you. 11. Not so: go now ye *that are* men, and serve the Lord; for that ye did desire. ^u And they were driven out from Pharaoh's presence. 12. ¶ And the Lord said unto Moses, ^x Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. 13. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an ^y east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts. 14. And the ^z locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; ^a before them there were no such locusts as they, neither after them shall be such. 15. For they ^b covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

^a See on iv. 21. ^b iii. 20. ^c xiii. 8, 9, 14. ^d See on vii. 17. ^e ix. 17. ^f 1 Kings xxi. 29. ^g viii. 10, 23. ^h Prov. xxx. 27. ⁱ ix. 32. ^k viii. 3. ^l xiv. 15. ^m xi. 8. ⁿ 3. ^o xxiii. 23. ^p Isa. xiv. 20; xvi. 24. ^r Gen. i. 8. ^s iii. 18. ^t 2 Chron. xxxii. 15. ^u v. 4. ^x vii. 19. ^y xiv. 21. ^z Deut. xxviii. 42. ^a 6. ^b Joel i. 6, 7.

Go in unto Pharaoh, into his palace in the city. For I have hardened his heart, etc. (See on iv. 21.) The servants of Pharaoh had copied his wickedness, and hence were involved in his punishment. v. 7. As these awful judgments were inflicted on purpose that the power and glory of Jehovah might be illustrated (v. 2), for the instruction of future generations, it was proper that Moses should again and again go to Pharaoh, and warn him of the approaching plagues, that his obstinate defiance of God might more fully show the justice of his condemnation. *Moses and Aaron came, etc.* Moses is commanded—*Moses and Aaron obey. How long will thou refuse to humble thyself before me? How long wilt thou not reverence me?* Eight signs, one of them instructive and seven corrective, had already been given to him, yet his haughtiness of spirit is not subdued. This is the grand controversy of God with sinners, that they refuse at his bidding to humble themselves in penitent prostration before Him. But to this point they must come at last, and the more voluntarily it is done, the better. *Else if thou refuse, etc.* The plague of locusts is threatened, not only on their lands, but in their houses. This should be much worse than all calamities of the kind ever known. (See on verse 7.) When Moses had delivered his message, not expecting any better answer than he had formerly received, *he turned himself, and went out from Pharaoh.* Thus Christ directed his disciples to depart from those who would not receive them, and to “shake off the dust of their feet for a testimony against them,” and ruin is not far off from those who are thus justly abandoned by the Lord’s messengers. 1 Sam. xv. 27, etc.

How long shall this man be a snare unto us, a net or trap to catch us for our ruin. “I am not surprised (says Thomson, “Land and Book”) that Pharaoh’s servants remonstrated against his folly and madness when they heard the plague

of locusts announced. Let the men go, said they to their proud master, that they may serve the Lord their God. Knowest thou not yet that *Egypt is destroyed*? And when they came they were *very grievous*, for they covered the face of the whole earth, so that the land was darkened, and they ate every herb of the land, and all the fruit of the trees, and there remained not any green thing in the trees, nor in the herbs of the field. Moses declared that they should cover the face of the earth, so that one cannot be able to see the ground. v. 5. I have this dreadful picture indelibly fixed on my mind. For several nights after they came to Abeſh, as soon as I closed my eyes, the whole earth seemed to be creeping and jumping, nor could I banish the ugly image from my brain. The coming of locusts is a sore judgment from God. If I command the locusts to devour the land, says the Lord to Solomon. 2 Chron. vii. 13. Yes, it is the command of God that brings these insects to scourge a land for the wickedness of the inhabitants thereof." *Go serve the Lord your God.* Pharaoh gave way, but soon recovered his hardihood. *And he said unto them, etc.* The reply of Pharaoh is expressive of his hostile determination. Let the Lord be inclined toward you as I am, conveying thus an imprecation against them, accompanying it with a threat of evil should they attempt it. *Go now, ye that are men.* He wanted to detain the children as hostages to secure their return, proving the value that he had for their services. *And they were driven out, etc.* Among natives of rank, when a person is very importunate or troublesome, when he presses for something which the former are not willing to grant, he is told to begone. Should he still persist, the servants are called, and the order is given, "Drive that fellow out." He is then seized by the *neck* or taken by the *hands*, and *dragged* from the premises, he all the time *screaming* and *bawling* as if they were taking his *life*. Thus to be driven out is the greatest indignity which can be

offered, and nothing but the most violent rage will induce a superior to have recourse to it.—*Roberts.*

The Lord brought an east wind upon the land. The wind may be said to blow where it listeth, but then it listeth or chooseth only as God has ordered it. On this occasion the locusts, which are abundant in Arabia, were enabled, by the aid of a "strong east wind," to cross the Red Sea from that country, which was another remarkable circumstance, as the winds which prevalently blow in Egypt are six months from the south and six months from the north. *The land was darkened.* It is said that the locust swarm like an opaque cloud intercepts the light of the sun, and leaves the earth in darkness. *There remained not any green thing, etc.* Of all animals calamitous to mankind, the migratory locust seems to possess the most formidable powers of destruction. They are the precursors of famine and its horrible consequences. It is said that nearly as much damage is occasioned by what they touch as by what they devour. Their bite is thought to contaminate the plants, and either to destroy or greatly weaken their vegetation. When dead, their putrefaction is justly regarded as the cause of desolating pestilences. The swarms are said to have a leader, whose flight they observe, and whose motions they strictly regard. Scarce an adequate conception can be formed of their multitude. The annals of most of the S. Asiatic climates are filled with accounts of their terrible devastations. The parallel passages in the prophecy of Joel form a remarkable commentary on the description of this plague in Egypt. (See ii. 1-5, 7, 10, see also 6, 8, 9, 11-25.)

16. Then Pharaoh called for Moses and Aaron in haste; and he said, ^cI have sinned against the Lord your God, and against you. 17. Now therefore ^dforgive, I pray thee, my sin only this once, ^eand entreat the Lord your God, that he may take away from me ^fthis death only. 18. And he went out from Pharaoh, ^gand entreated the Lord. 19. And the Lord turned ^ha mighty strong west wind, which took away the locusts, and cast them into ⁱthe Red Sea; there remained not one locust in all the coasts of

Egypt. 20. But ^kthe Lord hardened Pharaoh's heart, so that he would not let the children of Israel go. 21. ¶ And the Lord said unto Moses, ¹Stretch out thine hand toward heaven, that there may be ^mdarkness over the land of Egypt, even darkness *which* may be felt. 22. And Moses stretched forth his hand toward heaven; and there was a ⁿthick darkness in all the land of Egypt three days: 23. They saw not one another, neither rose any from his place for three days: ^obut all the children of Israel had light in their dwellings. 24. ¶ And Pharaoh called unto Moses, and said, ^pGo ye, serve the Lord; only ^qlet your flocks and your herds be stayed: ^rlet your little ones also go with you. 25. And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. 26. Our ^scattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; ^tand we know not with what we must serve the Lord, until we come thither. 27. But the Lord ^uhardened Pharaoh's heart, and he would not let them go. 28. And Pharaoh said unto him, ^xGet thee from me, take heed to thyself, see my face no more; ^yfor in *that* day thou seest my face thou shalt die. 29. And Moses said, Thou hast spoken well, ^zI will see thy face again no more.

^oix. 27. ^d1 Sam. xv. 25. ^eSee on viii. 8. ^f2 Kings iv. 40. ^gSee on viii. 9, 29. ^h13. ⁱxiii. 18. ^kSee on iv. 21. ^lix. 22. ^mPs. lxxviii. 49. ⁿxx. 21. ^oviii. 22. ^pviii. 9. ^qGen. xxxiv. 23. ^r10. ^sxii. 32. ^tProv. iii. 9. ^uSee on iv. 21. ^x11. ^y2 Chron. xviii. 10. ^zxi. 4-8.

In haste. The awful nature of this devastation strikes terror to the heart of Pharaoh. *I have sinned*, etc. Now first he becomes conscious, not only of offence generally, but of sin, against Jehovah and against Israel, but we may observe that whatever his penitent expressions may *imply*, there is this time no promise of granting the demand of Israel. The request to intercede for him is put more as a personal matter; he would bear anything but this one fatal infliction. His repentance is one of terror only. *This death only.* Death only seems now to await the Egyptians, as their crop had been destroyed and their cattle have been greatly diminished. *A mighty strong west wind.* The Hebrews denominated the west from the Mediterranean Sea, which lay to the west of Palestine. *Red Sea, Sea of Suph*, or *weedy sea*, from the great quantities of sea-weeds and flags which abound upon its shores. It is called "Red Sea" from its bordering upon

the country of Edom, which, in the Hebrew tongue, signifies "red." *Hardened Pharaoh's heart.* (See on iv. 21.)

And the Lord said unto Moses, etc. The ninth plague follows without announcement or threat to Pharaoh, and without any act in his presence, differing thereby from the similarly announced plague of the boils, in ch. ix. 8, which was produced in Pharaoh's presence. *Even darkness which may be felt.* The Tamul translation has this, "darkness which causeth to feel"—i. e., so dark that a man is obliged to *feel* for his way; and until he shall have so felt, he cannot proceed. Thus the darkness was so great that their eyes were not of any use; they were obliged to *grope* for their way. This is probably a correct view of the passage, as a darkness consisting of thick clammy fogs, of vapors and exhalations so condensed as to be perceived by the organs of touch, would have extinguished animal life in a few moments. *Three days*, among the Hebrews, often means one whole day, with some part of the preceding and following, as in the cases of Jonah in the whale's belly and our Lord in the tomb, and, possibly, it may be so used here. It is supposed by some that this plague rather caused a supernatural terror than actual suffering and loss, but this is by no means certain. The impossibility of moving about, and the natural fear of darkness which affects beasts and birds as well as men, as in a total eclipse, would have caused suffering; and if the plague (as some maintain) were a sand-storm of unequalled severity, it would have produced the conditions of fever by its parching heat, besides causing much distress of other kinds. An evidence in favor of the wholly supernatural character of this plague is its preceding the last judgment of all, the death of the first-born, as though it were a terrible foreshadowing of that great calamity. *All the children of Israel had light in their dwellings.* Again God put a marked difference between His enemies and His people. Yet a greater difference will hereafter be made between the right-

eous and the wicked, between those that fear God and those that fear him not. While the light of His countenance and the glory of his heaven shall exhilarate and rejoice the former in that state which needs not sun or moon to enlighten it, the wicked shall endure the total loss of day, and dwell darkling in perpetual night. *Go ye, serve the Lord, etc.* With what perseverance did Pharaoh dispute every inch of Israel's way out of the land of Egypt! He first sought to keep them *in* the land, then to keep them *near* the land, next to keep part of themselves in the land, and finally, when he could not succeed in any of these three, he sought to send them forth without any ability to serve the Lord. If he could not keep the servants, he would seek to keep their ability to serve, which would answer much the same end. If he could not induce them to sacrifice in the land, he would send them out of the land without sacrifices. *Thou must give us also sacrifices, . . . there shall not an hoof be left behind, etc.* It is, says one, only when the people of God take their stand, in simple, childlike faith, upon that elevated ground on which death and resurrection set them, that they can have anything like an adequate sense of His claims upon them. "We know not with what we must serve the Lord until we come thither." ver. 26. That is, they had not full knowledge of the divine claim or their responsibility until they had gone "three days' journey." These things could not be fully known amid the dense and polluted atmosphere of Egypt. Redemption must be known as an accomplished fact, ere there can be any just or full perception or responsibility. All this is perfect and beautiful. "If any man will do His will, he shall know of the doctrine." I must be up out of Egypt, in the power of spiritual death and resurrection, and then, but not until then, shall I know what the Lord's service really is. It is when we take our stand, by faith, in that "large room," that wealthy place into which the precious blood of Christ introduces us; when we look

around us and survey the rich, rare and manifold results of redeeming love; when we gaze upon the person of Him who has brought us into this place, and endowed us with these riches,—then we are constrained to say, in the language of one of our poets :

“Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my heart, my life, my all.”

“There shall not an hoof be left behind.” Noble words! Egypt is not the place for aught that pertains to God’s redeemed. He is worthy of all, “body, soul and spirit;” all we are and all we have belongs to Him. “We are not our own, we are bought with a price;” and it is our happy privilege to consecrate ourselves and all that we possess to Him whose we are, and Him whom we are called to serve. *Hardened Pharaoh’s heart.* (See on iv. 21.) *Get thee from me,* etc. If a servant, an agent or an officer has deeply offended his superior, he will say to him, “Take care never to see my face again, for on the day you do that, evil shall come upon you.” “Begone, and in future never look in this face,” pointing to his own. And Moses said, . . . *I will see thy face again no more.* That is, “after this time,” for this conference did not terminate till ch. xi. 8, when Moses went out *in a great anger* and told Pharaoh how soon he would change his mind and his proud spirit would come down, which was fulfilled (ch. xii. 31) when Pharaoh became an humble supplicant to Moses to depart.

Pride, the love of sin, and aversion to the immediate exercise of piety, with procrastination as the result of it, form the threefold cord which men cannot break; and upon persons thus enslaved all counsel is thrown away, though enforced with the evidence of the most undeniable facts and the certain prospects of destruction. They would treat about

reconciliation, but they will not yield, unreservedly, to part with *every* sin and cast themselves wholly on the Lord's mercy. He therefore rejects their proposals with disdain; and every relenting and respite leaves them still harder, as the winter sun thaws the *snow*, which, when its beams are withdrawn, congeals into *ice*.

1. What did the Lord command Moses to do? 2. What is said of the servants of Pharaoh? 3. What did Moses and Aaron say to Pharaoh?
4. What plague was threatened? 5. What does Dr. Thomson say? 6. What is said of Pharaoh's reply? 7. How were the locusts enabled to reach Egypt? 8. Was great destruction wrought by them? 9. What did Pharaoh say to Moses and Aaron? 10. How did the Hebrews denominate the West? 11. What was the ninth plague? 12. What do some suppose concerning it? 13. Who had light in their dwellings? 14. Who had not? 15. Will a greater difference be made hereafter between the righteous and the wicked? 16. How did Pharaoh oppose Israel's way out of the land of Egypt? 17. When only can the people of God have an adequate sense of His claims upon them? 18. What threefold cord is mentioned? 19. What is said of it?

CHAPTER XI.

The Lord shows Moses that one more plague is coming on Egypt, and directs that the Israelites should ask jewels of the Egyptians, 1, 2. Moses is honored by the Egyptians, 3. He denounces the death of the first-born, and goes out from Pharaoh, 4-8. The Lord hardens Pharaoh's heart, 9, 10.

AND the Lord said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterward he will let you go hence: ^a when he shall let you go, he shall surely thrust you out hence altogether. 2. Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, ^b jewels of silver, and jewels of gold. 3. ^c And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man ^d Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

^a ch. xii. 31, 33, 39. ^b ch. iii. 22 and xii. 35. ^c iii. 21 and xii. 36; Ps. cvi. 4, 6. ^d 2 Sam. vii. 9; Esth. ix. 4.

We have here an announcement of the tenth and final plague. *Egyptians*, etc. The Samaritan text has here an important addition: "So that they shall give them what they ask." *Speak now in the ears of the people*. We are evidently got into a new line of narrative. This is part of the intercourse of Moses with the people. *Let every man borrow*, etc. (See on iii. 21, 22.) When the Orientals go to their sacred festivals, they always put on their *best jewels*. The Israelites themselves thought they were only going three days' journey to hold a feast unto the Lord, and in these circumstances it would be easy for them to *borrow* what was necessary for a sacred festival. But "borrow" conveys a wrong meaning. The word rendered *borrow* signifies properly to *ask, demand, require*. The Israelites had been kept in great poverty, having received little or no wages. They now insisted on full remuneration for all their labor, and it was paid in light and valuable articles adapted for convenient carriage. *Gave the people favor*, etc. The Psalmist informs us (cv. 25) that the hearts of the Egyptians were turned to hate the chosen people, and here we find the secret agency of heaven controlling the spirits of their enemies, and prompting them to bestow favors where they might rather be expected to vent malice. But God very often mollifies the hearts which He does not sanctify. The *man Moses*. The modesty of the writer is plain in the unadorned simplicity of the epithet, "the man," not the minister of God, or the leader and deliverer of the nation, but "the man Moses." "The favor of the Egyptians for the Israelites, and the glory with which they invested Moses," says *Chalmers*, "are perfectly natural, and go to support the theory that the tyrant kings of Egypt were exotic and invading kings, who held the whole country by right of conquest—in a word, the Shepherd Kings, the first of whom was he of whom it is said that he knew not Joseph."

4. And Moses said, Thus saith the Lord, * About midnight will I go out into the midst of Egypt: 5. And † all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

* ch. xii. 12, 23, 29; Amos v. 17. † ch. xii. 12, 29; Amos iv. 10.

About midnight. What midnight is not specified. We do not know whether this announcement may not have been made on the very evening preceding the exodus. *Will I go out,* etc. The Lord went out, on this awful occasion, as a mighty Conqueror, to trample down and triumph over His enemies. *Of Pharaoh,* etc., *i. e.*, the first-born whose right it would have been to sit upon the throne of the kingdom as a successor to his father, and the first-born in all descending ranks of man and beast. As has well been said, it is scarcely possible to conceive a denunciation fraught with elements of more terror than this. Had the whole Egyptian nation been doomed to utter extinction, it would indeed have been a judgment of greater magnitude, and have produced a deeper impression upon those that should have beheld it; but then one part of the people would not have survived to experience the anguish of being so fearfully separated from the other. As it was, it was to be attended with the most heartrending aggravations. It was to be a blow which should wound them where the heart is most susceptible. The pride, the hope, the joy of every family was to be taken from them. The tenderness of fathers and mothers for their first-born is proverbial. Here were Egyptian parents soon to be found weeping for their children "because they were not." *Servant that is behind the mill.* The manner in which the handmills are worked, in the East, is well described by Dr. Clarke: "Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the courtyard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying

of our Saviour: 'Two women shall be grinding at the mill, the one shall be taken and the other left.' They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women, seated upon the ground opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called querns. In the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As this operation began one of the women opposite received it from her companion, who pushed it toward her, who again sent it to her companion; thus communicating a rotatory motion to the upper stone, their left hands being all the while employed in supplying fresh corn as fast as the bran and flour escaped from the sides of the machine." From the king to the maid-servant behind the mills, therefore, embraced all, from the very highest to the very lowest inhabitants of Egypt. This grinding at the mill was often imposed upon captives taken in war. Thus Samson was abused by the Philistines (Judg. xvi. 21), and, with Milton for his poet, bitterly laments his cruel lot:

"To grind in brazen fetters under task,
Eyeless, in Gaza, at the mill with slaves."

6. ^g And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7. ^h But against any of the children of Israel ⁱ shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

^g ch. xii. 30; Amos v. 17. ^h ch. viii. 22. ⁱ Josh. x. 21.

There shall be a great cry, etc. In the case of a death people in the East set up loud wailings, and imagination may conceive what "a great cry" would be raised when death would invade every family in the kingdom. *Against any of the children of Israel*, etc. No town or village in Egypt or in the East generally is free from the nuisance of dogs, who

prowl about the streets and make the most hideous noise at any passengers at night. What an emphatic significance does the knowledge of this circumstance give to this fact in the sacred record, that on the awful night that was coming, when the air should be rent with the piercing shrieks of mourners, so great and universal would be the panic inspired by the hand of God, that not a dog would move his tongue against the children of Israel. *Doth put a difference.* If men knew what a difference God puts, and will put to eternity, between those that serve Him and those that serve Him not, they would not act toward religion with so much indifference as they do.

8. And ^kall thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out: and he went out from Pharaoh in a great anger. 9. And the Lord said unto Moses, ^lPharaoh shall not hearken unto you: that my ^mwonders may be multiplied in the land of Egypt. 10. And Moses and Aaron did all these wonders before Pharaoh: and ⁿthe Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

^kxii. 31-33. ^lch. iii. 19 and vii. 4 and x. 1. ^mch. vii. 3. ⁿch. x. 20, 27; Rom. ii. 5 and ix. 22.

Shall come down unto me. Not because the place they came from was situated on high, but it is an Hebrew idiom by which those who came from any more dignified to a common and less honored place were said to *descend*; so kings and their attendants are said here to do when coming to a private person like Moses. Prov. xxv. 7; Luke xiv. 9, 10. *After that I will go out.* When every proud heart will be abased, and all opposition will be broken down, then will I depart. *In a great anger.* Words of deadly feud had passed between them. Pharaoh had threatened Moses with death simply because he had demanded that the cattle of the Israelites should go with them. With what mingled alarm and indignation would he listen to this last awful menace of Heaven's minister! We may infer, therefore, that there was

high wrath on both sides at parting. They (says *Scott*) who are employed by God in public services may consistently with the deepest humility "magnify their office;" and without deviating from the most exemplary Christian meekness, they may and ought to express deep indignation, as well as sorrow, at the wickedness of mankind, after His example who looked "round with anger, being grieved for the hardness of their hearts." Such anger against the sin of those whose good they have perseveringly sought in vain, and for whom their prayers have again and again prevailed, is a terrible indication and usual forerunner of the wrath of God.

In verse 9 we have a general notice how Jehovah revealed unto Moses the fruitlessness of all his words to move the stubborn heart of Pharaoh. If it belongs specially to this particular time in the history, the multiplication of the wonders refers to the two greatest which followed, viz., the death of the first-born and the overthrow of Pharaoh's host in the Red Sea. The incredulity and obstinacy of men is sometimes made known beforehand, that it may not be a surprise or a stumbling-block when it happens. *And the Lord hardened Pharaoh's heart.* (See on ch. iv. 21.) As all the wonders enumerated had been performed before Pharaoh, and yet his wicked obstinacy remained, this was a certain sign that God himself had, in a way of righteous judgment, hardened his heart. Thus the rejection of the gospel by the Jews was so gross an absurdity that it might easily be inferred from it that, in punishment, *God had given them the spirit of slumber.* Rom. xi. 8.

1. What plague is here mentioned?
2. What did the Lord say to Moses?
3. What is said about "let every man borrow," etc.?
4. What about "the man Moses"?
5. Explain verses 4, 6. What is said of the slaying of the first-born?
7. Describe the process of grinding at the mill.
8. How do the people of the East act in the case of death?
9. Explain the phrase: "shall come down unto me."
10. What does *Scott* say?
11. What have we in verse 9?
12. Explain "the Lord hardened Pharaoh's heart."
13. What reflections are made on it?

CHAPTER XII.

The month of Israel's deliverance is appointed to be the first of their year, 1, 2. The institution of the passover and the feast of unleavened bread, 3-28. The first-born throughout Egypt are cut off at once, 29, 30. The Israelites are sent away in haste, 31-33; they spoil the Egyptians and march out, attended by a mixed multitude, 34-39. The term of their sojourning and the fulfilment of God's promise to Abraham, 40-42. Further rules respecting the passover, 43-51.

AND the Lord spake unto Moses and Aaron in the land of Egypt, saying, ^aThis month shall be unto you the beginning of months: it shall be the first month of the year to you.

^a ch. xiii. 4; Deut. xvi. 1.

The Lord spake, etc. Better rendered "the Lord had spoken," for this order was given anterior to the last interview of Moses with Pharaoh. *This month*, viz., the then present month. It was the month *Abib*—i. e., the month of ears, when the corn comes into ear. ch. xiii. 4, xxiii. 15, xxxiv. 18, Deut. xvi. 1. After the captivity it was known as Nisan. Neh. ii. 1; Esth. iii. 7. It very nearly coincides with our April. *The beginning of months*—the first not only in order, but in estimation. *The first month of the year.* It had formerly been the seventh, according to the reckoning of the civil year, which began in September, and continued unchanged, but it was thenceforth to stand first in their ecclesiastical year. By this change in the order of time the people were taught by Jehovah that they were to begin a new era with him. Their previous history was henceforth to be regarded as a blank. Redemption was to constitute the first step in real life. A man's life is really of no account until he begins to walk with God, in the enjoyment of salvation and settled peace, through the precious blood of the Lamb.

3. ¶ Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb according to

the house of *their* fathers, a lamb for an house: 4. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb.

Speak ye unto all, etc. The feast of the passover, of which the account here begins, in point of order was the first of all the feasts. It was, in the first instance, of a commemorative character, being intended to keep in everlasting remembrance the execution of judgment upon Egypt by the slaying of the first-born, and the consequent liberation of Israel from the house of bondage—an event which formed the *birth*, in a manner, of their existence as a people.

But while thus instituted to commemorate the past, the ordinance of the passover at the same time pointed to the future. It did this partly in common with all other judgments upon the adversary and deliverances to God's people. Hence we find the inspired writers, in the Psalms and elsewhere, when feeling their need of God's interposition in their behalf, constantly throwing themselves back upon what He had formerly done in avenging the enemies of His Church and delivering her from trouble, assured that He who so acted once had in that given them a sure warrant to look for a like procedure again. But another and still higher element of prophetic import mixed with the singular work of God which gave rise to the institution of the passover. For the earthly relations then existing, and the operations of God in connection with them, were framed on purpose to represent and foreshadow corresponding but immensely superior ones connected with the work and kingdom of Christ. And as all adverse power, though rising here to its most desperate and malignant working, was destined to be put down by Christ that the salvation of his church might be finally and for ever accomplished, so the redemption from the land of Egypt, with its ever-recurring memorial, necessarily contained the germ and promise of

this; the lamb perpetually offered to commemorate the past spoke to the expecting ear of faith of the Lamb of God one day to be slain for the yet unatoned sins of the world; and only when it could be said, "Christ our Passover has been sacrificed for us," and by the sacrifice has secured for us an eternal inheritance of glory—only then did the purpose of God fully develop itself which lay enfolded as in embryo in the paschal institution.

This twofold bearing runs also through the subordinate and accompanying arrangements, which will be noticed as the history of the institution progresses. *The congregation*, the mass of Israel, probably now assembled in Goshen, and unconsciously forming themselves into an immense caravan, ready to move at an hour's warning. *Take to them every man a lamb*, or a kid, as appears from verse 5. *According to the house of their fathers*. The whole host of Israel was divided into twelve *tribes*, these tribes into *families* and the families into *houses*, the last being composed of particular individuals. In one family, therefore, there might be several *houses*. *If the house be too little*. The Jewish tradition was that a man ate the size of an olive of the paschal lamb, in which case a whole lamb would be sufficient for a very large household. *According to the number*, about the number of persons that would at meal consume a lamb.

5. Your lamb shall be ^bwithout blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: 6. And ye shall keep it up until the ^cfourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

^bLev. xxii. 19, 20, 21; Mal. i. 8, 14; Heb. ix. 14; 1 Pet. i. 19. ^cLev. xxiii. 5; Num. ix. 3 and xxviii. 16; Deut. xvi. 1, 6.

Without blemish. God would have no maimed or inferior offering. (See Mal. i. 12, etc.) It was essential to Christ's atonement that He should be, as He was, *spotless*. Had there been one sin in Him, He had not been capable of being our Saviour, but He was without spot or blemish—without origi-

nal sin, without any practical transgression. "In Him was no sin, though He was tempted in all points like as we are." (See Heb. ix. 14; 1 Pet. i. 19.) *A male.* So with all animals offered in burnt-offering. *In the evening,* Hebrew, "Between the two evenings"—that is, in the afternoon, before sunset. The Jews divided the day into *morning* and *evening*: till the sun passed the *meridian* all was *morning* or *forenoon*; after that all was *evening* or *afternoon*. Their *first evening* began just after *twelve o'clock*, and continued till *sunset*; their *second evening* began at *sunset*, and continued till night—*i. e.*, during the whole time of *twilight*; between twelve o'clock, therefore, and the termination of twilight the passover was to be offered.

Here we have the redemption of the people founded upon the blood of the lamb as typical of the Lamb "foreordained before the foundation of the world." There was no need for the blood of the Lamb in creation, as it came fresh from the hand of the Creator, exhibiting in every stage and in every department of it the beautiful impress of His hand—"the infallible proofs" of "His eternal power and Godhead." Rom. i. But when, "by one man," sin was introduced into the world, then came out the higher, richer, fuller, deeper thought of redemption by the blood of the Lamb. This glorious truth first broke through the thick clouds which surrounded our first parents as they retreated from the garden of Eden; its glimmerings appear in the types and shadows of the Mosaic economy; it burst upon the world in full brightness when the "dayspring from on high" appeared in the person of "God manifest in the flesh;" and its rich and rare results will be realized when the white-robed, palm-bearing multitude shall cluster round the throne of God and the Lamb, and the whole creation shall rest beneath the peaceful sceptre of the Son of David. Now, the lamb taken on the tenth day, and kept up until the fourteenth day, shows us Christ foreordained of God from eternity, but manifest

for us in time. God's eternal purpose in Christ becomes the foundation of the believer's peace. Nothing short of this would do.

And the whole assembly of the congregation, etc. Let it be remembered that in the interpretation of this chapter we have to do with *one* assembly and *one* sacrifice. "The whole assembly of the congregation of Israel shall kill *it* in the evening." verse 6. It is not so much a number of families with several lambs—a thing quite true in itself—as one assembly and one lamb. Each house was but the local expression of the whole assembly gathered round the lamb. The antitype of this we have in the whole Church of God, gathered by the Holy Ghost, in the name of Jesus, of which each separate assembly, wherever convened, should be the local expression.

7. And they shall take of the blood, and strike *it* on the two side posts and on the upper doorpost of the houses, wherein they shall eat it. 8. And they shall eat the flesh in that night, roast with fire, and ^d unleavened bread; and with bitter *herbs* they shall eat it.

^d ch. xxxiv. 25; Deut. xvi. 3; Num. ix. 11; 1 Cor. v. 8.

Upper doorpost, the lintel or beam that goes across over the door. *Fire*. As the paschal lamb was a type of Christ (1 Cor. v. 7), the fire may be regarded as an emblem of the wrath of God which He endured in our stead. *Unleavened bread*, bread not raised with yeast, leaven or any fermenting substance. *Bitter herbs*. These are variously interpreted as wild lettuce, endive, chicory. The bitter herbs may possibly have carried some respect to the affliction and bondage which the Israelites had endured in Egypt. But we should rather regard them as pointing, at least, chiefly to that intermingling of anxiety and grief amid which the soul enters into the fellowship of the life out of death. The life itself, when fairly rooted and grounded in the soul, is one of serene peace and elevated joy; but as it can only be entered on by the work-

ing upon the conscience of a sense of sin, and the crucifixion of nature's feelings and desires, there must be bitter experiences in the way that leads to its possession. So with the putting away of the leaven that there might be the use only of "unleavened bread." This may also be regarded as carrying some respect to the circumstances of the people at the first institution of the feast, but there can be no doubt that it mainly pointed to holiness in heart and conduct, which became the ransomed people of the Lord—the uncorrupt sincerity and truth that should appear in all their behavior. Hence, while the bitter herbs were only to be eaten at the first with the lamb itself, the unleavened bread was to be used through the whole seven days of the feast—through one complete revolution of time, the primary sabbatical circle, as a sign that the religion and moral purity which it imaged was to be their abiding and settled character. Even as now, the very end for which Christ died is that he might redeem to Himself a people who should be zealous of good works, sincere and without offence, filled with the fruits of righteousness, which are to the glory and the praise of God.

9. Eat not of it raw, nor sodden at all with water, but ° roast with fire; his head with his legs, and with the purtenance thereof. 10. † And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

° Deut. xvi. 7. † ch. xxiii. 18 and xxxiv. 25.

"This raw is flesh roasted a little, but not fit for man to eat."—*Maimonides*. *Roast with fire*. (See on verse 8.) *Let nothing of it remain until the morning*. That is, as some think, lest it should putrefy, which meat will soon do in hot countries. But there seemed another reason; they were about to flee from Egypt, and were not to leave the holy sacrifice to be profaned by idolaters. Besides, still, God would have them to depend on Him for their daily bread, and not to *take thought for the morrow*. He that led them would feed them.

11. ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; § it is the Lord's passover.

§ Deut. xvi. 5.

With your loins girded. When people take a journey, they have always their *loins* well *girded*, as they believe that they can walk much faster and to a greater distance. Before the palankeen bearers take up their load, they assist each other to make tight a part of the *sāli* or robe round the loins. When men are about to enter into an arduous undertaking, bystanders say, "*Tie your loins well up.*" Luke xii. 35; Eph. vi. 4; 1 Pet. i. 13. *Your shoes on your feet*, etc. In a condition of full readiness for an immediate journey. This manner, however, which expressed the quick and sudden departure which they were compelled to make out of Egypt, seems not to have been observed in succeeding time, at least not in the latter age of the nation. *The Lord's passover.* That out of regard to which the Lord, when He should slay the Egyptians, would pass over, spare and not destroy the Israelites.

12. For I ^h will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and ^l against all the gods of Egypt I will execute judgment: ^k I am the Lord.

^h ch. xi. 4, 5; Amos v. 17. ^l Num. xxxiii. 4. ^k ch. vi. 2.

I will pass through the land of Egypt, that is, in the infliction of my wrath. *This night.* This is not a necessary rendering, and does not agree with the facts, for the words were spoken before the tenth day of the month, and the night was that of the fourteenth. The same Hebrew words are rendered, in verse 8, *that night.* *All the first-born*, etc. The first-born is the beginning and the hope of the family. Gen. xlix. 3. To smite the first-born is to begin the annihilation of the race. The cattle came also under this judgment. *All the gods of Egypt.* The "judgment" here referred to is variously understood. It may have been such as we read of elsewhere

on the Dagon of the Philistines. According to Jewish tradition, the idols of Egypt were all on that night broken in pieces. (See Num. xxxiii. 4; Isa. xix. 1.) Of the gods of the Egyptians there were three orders. The first comprised eight great deities: 1. Amun, king of gods; 2. Maut, the mother of all, or maternal principle; 3. Noum, variously called Nou, Noub, Nef and Knef, the ram-headed deity; 4. Sâté, his consort; 5. Pthah, creative power; 6. Neith, corresponding to the classical Minerva; 7. Khem, the generative principle and universal nature; 8. Pasht, corresponding to Diana. Then followed the second order, of twelve gods: 1. Re, Ra or Phrah, the sun; 2. Seb (Saturn); 3. Netpe (Rhea); 4. Khons; 5. Anouké (Vesta); 6. Atmou, Atmoo, Atum or Atm, darkness; 7. Moui; 8. Tafne; 9. Thoth, intellect (Mercury); 10. Šavak, the crocodile-headed god; 11. Seneb, Soven or Eileiteyia; 12. Mandoo, Mandou or Munt (Mars). The third order were the children of Seb and Netpe: they were—1. Osiris; 2. Aroeris, the elder Horus; 3. Seth or Typhon, the dark destroying principle; 4. Isis; 5. Nephys. There were many other deities, of which the most noted was Thmei, Mei or Ma, truth and justice. But there is some uncertainty as to the arrangement of these gods. Döllinger places Ra at the head of all. Different deities were specially honored in different cities; and there were triads, generally a god with his wife and their child, who had peculiar respect paid them in certain places.

13. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Token upon the houses. (See on verse 7.) This application of blood on the house was to teach us the necessity of a *personal* interest in the blood of Christ. No national or family condition can save us. We must be personally saved, for we are personally guilty. *When I see the blood, etc.* By this token Israel was to enjoy deliverance from the destroy-

ing angel, and from their Egyptian state; their yoke was to be broken, their liberty obtained and Egypt forsaken, and they were to journey on toward the land of promise. So faith in Christ's blood obtains spiritual freedom; and as all the arrangement and execution for the deliverance of Israel was God's work, and redounded to His glory, so is it with the scheme of the sinner's salvation. God sees the guilt of man, the punishment due; but as the penalty, which is right, cannot justly find "remission" "without the shedding of blood," He provides the remedy, substitutes the blood of the Lamb, and thus is gracious to the guilty. Observe—1. God does not look at the sinner, but at the blood. 2. He does not look even at the application of His own means, listening to His word, repentance, or even faith in itself, but to the *blood* only. 3. In beholding the blood, God is satisfied. His justice is met, His law magnified, His truth vindicated, His greatness upheld, and, at the same time, His goodness and love pre-eminently exalted. Rom. iii. 20–26. Nothing but Christ's blood can ever save the soul. It must save alone. It is all-sufficient. It saves completely. Why does Christ's blood save those that believe? 1. He was a divinely-appointed victim. 2. As above remarked, He was spotless. 3. He was not only man, but "very God of very God." 4. His blood has been accepted, as is proved by His resurrection.

14. And this day shall be unto you ¹ for a memorial; and ye shall keep it a ² feast to the Lord throughout your generations: ye shall keep it a feast ³ by an ordinance for ever. 15. ⁴ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, ⁵ that soul shall be cut off from Israel. 16. And in the first day *there shall be* ⁶ an holy convocation, and in the seventh day there shall be an ⁷ holy convocation to you: no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. 17. And ye shall observe *the feast of* unleavened bread, for ⁸ in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

¹ ch. xiii. 9. ^m Lev. xxiii. 4, 5; 2 Kings xxiii. 21. ⁿ ver. 24, 43, ch. xiii. 10. ^o ch. xiii. 6, 7, and xxiii. 15, and xxxiv. 18, 25; Lev. xxiii. 5, 6; Num. xxviii. 17; Deut. xvi. 3, 8; 1 Cor. v. 7. ^p Gen. xvii. 14; Num. ix. 13. ^q Lev. xxiii. 7, 8; Num. xxviii. 18, 25. ^r ch. xiii. 3.

A *memorial*, a means of keeping in remembrance their preservation and deliverance when the Egyptians were destroyed. ver. 27. *Keep it a feast*, a day of rejoicing and thanksgiving for freedom and prosperity, to be celebrated according to the general rules laid down by the Lord. *An ordinance for ever*, a perpetual ordinance, lasting in its form as long as Israel is the peculiar people, in its principle as long as the state of redemption which it celebrates, and therefore absolutely for ever. *Seven days shall ye eat, etc.*, that is, seven days commencing on the day after the killing of the passover, or the fifteenth day of the month. The feast of unleavened bread was in fact a distinct ordinance from the passover, though following immediately upon it. This law respecting the feast of unleavened bread, though given *before* the departure from Egypt, seems not to have gone into effect till *after* it. *Ye shall put away, etc.* (See Deut. xvi. 3.) The greatest care was always taken by the Jews to free their houses from leaven, the owner searching every corner of his dwelling with a lighted candle. A figurative allusion to this is made 1 Cor. v. 7. *Cut off from Israel*. It does not appear that the magistrate was required to put the offender to death, even if his offence were known, but the Lord himself threatened to inflict punishment on him, however secretly he violated the command. Let the curse pronounced here on the use of leavened bread, says *Chalmers*, convince me of the sore judgment which awaits those who name the name of Christ, yet purge not out the old leaven from their character by departing from all iniquity. If all old things be not done away, we shall be cut off from the congregation of the faithful. *An holy convocation, i. e.*, an assembly for religious worship, literally, a con-

vocation of holiness. (Comp. Num. x. 2; Ezek. xlvi. 3, 9.)
No manner of work. The prescription of abstinence from work is a lighter one than that which applied to the Sabbaths. This prohibition only regarded servile work (Lev. xxiii. 7); that extended to all work whatever, even making a fire, seething and baking. ch. xvi. 23, xxxv. 3. *Have I brought,* etc. As the deliverance of the Israelites had not yet been actually accomplished, this phraseology is doubtless adopted on the ground of the certainty of the event in the view of the divine mind, and as the matter of His promise.

18. ¶ ^aIn the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. ^tSeven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^ueven that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. 20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. 21. ¶ Then Moses called for all the elders of Israel, and said unto them, ^xDraw out and take you a lamb according to your families, and kill the passover. 22. ¶ And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and ^zstrike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. 23. ^aFor the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and ^bwill not suffer ^cthe destroyer to come in unto your houses to smite *you*. 24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25. And it shall come to pass, when ye be come to the land which the Lord will give you, ^daccording as he hath promised, that ye shall keep this service. 26. ^eAnd it shall come to pass, when your children shall say unto you, What mean ye by this service? 27. That ye shall say, ^fIt *is* the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^gbowed the head and worshipped. 28. And the children of Israel went away, and ^hdid as the Lord had commanded Moses and Aaron, so did they.

^aLev. xxiii. 5; Num. xxviii. 16. ^tEx. xxiii. 15 and xxxiv. 18; Deut. xvi. 3; 1 Cor. v. 7, 8. ^uNum. ix. 13. ^xver. 3; Num. ix. 4; Josh. v. 10; 2 Kings xxiii. 21; Ezra vi. 20; Matt. xxvi. 18, 19; Mark xiv. 12-16; Luke xxii. 7, etc. ¶ Heb. xi. 28. ^zver. 7. ^aver. 12, 13. ^bEzek. ix. 6; Rev. vii. 3 and ix. 4. ^c2 Sam. xxiv. 16; 1 Cor. x. 10; Heb. xi. 28. ^doh.

iii. 8, 17. *ch. xiii. 8, 14; Deut. xxxii. 7; Josh. iv. 6; Ps. lxxviii. 6.
 †ver. 11. ‡ch. iv. 31. † Heb. xi. 28.

The people were commanded to put away all leaven from their houses, that none might be found by any person to tempt him to transgress. Heathen slaves, therefore, and strangers, seem to have been included, and not merely proselytes who had been circumcised. Indeed, the latter might eat the passover, but all without exception were required to abstain from leaven. This was a shadow of the holy life of the true believer. (See 1 Cor. v. 6-8.) *Cut off*, etc. (See on verse 15.) *Elders*. Official organs of the people. *Draw out*, i. e., from the folds. *Kill the passover*. The lamb that was to be slain on that occasion. *Hyssop*. Augustine describes hyssop as a lowly and short-stemmed plant, with roots penetrating rocks or stones, and of purgative qualities. It is a singular fact, however, that even to the present day naturalists are by no means agreed what really was the hyssop of Scripture. Eighteen plants, among which are rosemary, thyme, marjoram, etc., have each had supporters. That most generally favored is the *Hyssopus officinalis*, common garden hyssop, a perennial plant, usually very smooth. The root throws up several leafy stems, which are woody at the base, diffuse and much branched; the branches are from one to two feet long. "The bunch of hyssop," says an eminent divine, "has been viewed as representing the faith which appropriates and applies the blood of Christ to the soul. Lord, enable me thus to take hold of Thy Son as my propitiation, that in like manner as when Thou sawest the blood on the lintel and side posts of the door, Thou sufferedst not the destroyer to enter—so, having faith to be healed, may I be seen of Thee in the face of Thine own Anointed, and may the blood of Christ be so sprinkled over me that the avenger might pass me by. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than the snow." *None shall go out at the door*, etc. This regulation was pecu-

liar to the first celebration, and intended, as some think, to prevent any suspicion attaching to them of being agents in the impending destruction of the Egyptians: there is an allusion to it Isa. xxvi. 20. *For the Lord will pass through,* etc. (See on verses 12, 13.) *For ever.* (See on verse 14.) *What mean ye by this service?* Thereafter they were carefully to teach their children the meaning of this service. Note, 1. It is good to see children inquisitive about the things of God. Luke ii. 46. 2. It becomes all rightly to understand those holy ordinances in which we worship God. *Sacrifice.* The passover was a "sacrifice," as offered to God and typical of Christ, but it differed from all other sacrifices in that no part of it was consumed on the altar. The Jewish writers, indeed, say that the fat was burnt on the altar, but the Scripture is silent on that point. *The people*—the elders only were present—signify and carry out their obedience to the divine command. *They went away.* Here was none of that discontent and murmuring among the children of Israel which we read of ch. v. 20, 21. The plagues of Egypt had done them good, and raised their expectations of a glorious deliverance, which before they despaired of, and now they went forth to meet it in the way appointed. The perfecting of God's mercies must be waited for in a humble observance of His institutions.

29. ¶ ¹And it came to pass, that at midnight the ²Lord smote all the first-born in the land of Egypt, ¹from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle. 30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a ^mgreat cry in Egypt; for *there was* not a house where *there was* not one dead. 31. ¶ And ⁿhe called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, ^oboth ye and the children of Israel: and go, serve the Lord, as ye have said. 32. ¶ Also take your flocks and your herds, as ye have said, and be gone; and ^qbless me also. 33. ¶ And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^rWe be all dead men. 34. And the people took their dough before it was leavened, their kneading-troughs being

bound up in their clothes upon their shoulders. 35. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians ^tjewels of silver, and jewels of gold, and raiment: 36. And ^uthe Lord gave the people favor in the sight of the Egyptians, so that they lent unto them *such things as they required*. And ^xthey spoiled the Egyptians.

¹ch. xi. 4. ²Num. viii. 17 and xxxiii. 4; Ps. lxxviii. 51 and cv. 36 and cxxxv. 8 and cxxxvi. 10. ³ch. iv. 23 and xi. 5. ⁴ch. xi. 6; Prov. xxi. 13; Amos v. 17; James ii. 13. ⁵ch. xi. 1; Ps. cv. 38. ⁶ch. x. 9. ⁷ch. x. 26. ⁸Gen. xxvii. 34. ⁹ch. xi. 8; Ps. cv. 38. ¹⁰Gen. xx. 3. ¹¹ch. iii. 22 and xi. 2. ¹²ch. iii. 21 and xi. 3. ¹³Gen. xv. 14, ch. iii. 22.

The Lord smote, etc. This awful stroke came from the immediate hand of God. Its miraculous nature appears in the prediction of the time and other circumstances of its infliction, in the instantaneous mode of its occurrence, in the selection of the Egyptians alone as its object, and in the further selection of the first-born alone of man and beast. We are not to imagine that every person died, of whatever age, who was a first-born, but that those sons and daughters who were first-born in their father's house, and as yet undivided from it, died. The consternation produced by the tremendous visitation through the land was beyond all description. The groans of the dying, mingled with the shrieks of the living, broke in upon the stillness of the night, and from the imperial palace to the poorest hovel lamentation and mourning and woe were heard throughout the length and breadth of the land! Three days and three nights previously they had been wrapped in gloomy darkness, even darkness which might be felt, and no one had risen up that night from his place. But now they were aroused from their beds to render what aid they could, though all in vain, to their expiring children and brothers and sisters. The blow was universal and irresistible. There was no discharge in that warfare, and no respect of persons in the indiscriminate destruction of the appointed victims. But let us not fail to recognize the righteous retribution as well as the awful terrors of the Almighty in this visitation. The Egyptians had killed the

children of the Lord's people, and now their own children die before their eyes. Israelitish mothers had wept over the cruel deaths of their infants, and now Egyptian mothers wept for the same woe. Upward of eighty years before had that persecution begun, but the Lord visits the iniquities of the fathers upon the third and fourth generation of them that hate Him, and now the day of His recompense and vengeance had come.

And there was a great cry. "The Egyptians were frantic in their grief."—*Herodotus*. "When one died (says *Bryant*), all the relations and friends quitted the house; the women, with their hair loose and bosoms bare, ran wild about the streets. The men, with their apparel equally disordered, accompanied them, all *shrieking* and *howling* and beating themselves as they passed along." *Champollion* found constant occasion to remark that the domestic relations, particularly the parental and filial, were *peculiarly endearing* in Egypt, characterizing, in fact, their customs, religion and monuments. *For there was not a house*, etc. Perhaps this statement is not to be taken absolutely. The Scriptures frequently use the words "all," "none," in a comparative sense, and so in this case. There would be many a house in which there would be no child, and many in which the first-born might be already dead. What is to be understood is that almost every house in Egypt had a death in it. *Bless me*, seek of God a blessing for me. While we hear even hardened Pharaoh, under the dread of immediate destruction, not only consenting to let Israel go, according to the utmost demand of Moses and Aaron, but even entreating them to "bless him also," we may know what in general to think of the confessions and pious language which are extorted from many wicked men when death afflicts them, and which, being *injudiciously attested as genuine repentance* by some Christians and ministers, often give encouragement to others to procrastinate in hopes of being saved at last in the same

manner. *We be all dead.* We shall be, if we retain the Israelites any longer. The dreadful affliction on the families of Egypt told with as great effect on the people as on the monarch, and made them urgent on the Israelites to go upon any terms. Pharaoh was so far humbled as to seek Moses' prayers, and the Egyptians lavished their gifts on the children of Israel. The word translated *borrowed* might have been translated *asked* or *demanded*. (See on xi. 2.) We are not to imagine that the Israelites were driven out of Egypt with hostile violence; but by the urgent entreaties of a people now terror-stricken, or under a feeling the same in kind though a hundred-fold more intense in degree than that wherewith the Gadarenes, after the destruction of the herd of swine, besought Jesus to depart out of their coasts.

If a *temporal* calamity filled Egypt with universal, inexpressible terror and lamentation, what words can describe, or imagination conceive, the consternation and anguish of the wicked at the approaching judgment-day! Let us then "look diligently," that we may not prove such as "draw back to perdition," but be found among "those who believe to the saving of their souls."

37. ¶ And 7 the children of Israel journeyed from ^a Rameses to Succoth, about ^a six hundred thousand on foot *that were* men, beside children. 38. And ^a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. 39. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because ^b they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. 40. ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* ^c four hundred and thirty years. 41. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all ^d the hosts of the Lord went out from the land of Egypt. 42. It *is* ^a ^e night to be much observed unto the Lord for bringing them out from the land of Egypt: this *is* that night of the Lord to be observed of all the children of Israel in their generations. ¶ Num. xxxiii. 3, 5. ^a Gen. xlvii. 11. ^a Gen. xii. 2 and xvi. 3, ch. xxxviii. 26; Num. i. 46 and xi. 21. ^b ch. vi. 1 and xi. 1 and ver. 33. ^c Gen. xv. 13; Acts vii. 6; Gal. iii. 17. ^d ch. vii. 4 and ver. 51. ^e See Deut. xvi. 6.

Rameses, called also *Raam'ses* (*son of the sun*). The city was one of the treasure- or store-cities built by the Israelites in their servitude, and perhaps had its name from one of the kings of Egypt so called (Ex. i. 11), a name afterward extended to the district round, which naturally the historian designates by the appellation it bore in his day; yet it might even in the lifetime of Jacob be so denominated.

There have been different opinions as to the position of Raamses. The Jerusalem Targum identifies Pithom and Raamses with Tanis and Pelusium; but these were beyond the limits of Goshen. Jablonsky fixes on Heliopolis, but the Septuagint translators, by their addition to Ex. i. 11, distinctly show that Heliopolis and Raamses could not be the same. Heroopolis is another conjecture. And there is a village still bearing the name *Ramsis* between Cairo and Alexandria, but this lies to the west of the Nile. The city must certainly have been in Lower Egypt, to the east of the Nile, which the Israelites had not to cross, and was perhaps in the south of Goshen, the part most exposed to Arab inroads, where therefore fortified cities and magazines would be most required. *Succoth* (*booths*). Nothing is known of this place: most probably it was merely a situation where caravans were accustomed to halt, and where the Hebrews sheltered themselves as well as they could, for the short time they remained there, in booths or temporary sheds. *About six hundred thousand*. Some have objected to this number as incredible. But for such a fertility as is predicated of Israel in Egypt the reckoning is, says an eminent commentator, not only within the bounds of probability, but actually moderate. If there were about 600,000 *men* (the exact number was 603,550, besides the Levites, who were 22,000. Compare Num. ii. 32, iii. 39), there would be about 2,400,000 in all. Now, if the time of the sojourning was 215 years = 7 generations, and 70 persons went down into Egypt, an ordinary average of children per family would produce the

number, allowing for a moderate intermarrying with Egyptian wives. *A mixed multitude*, etc. (See Num. xi. 4; Deut. xxix. 11.) This multitude consisted of slaves, persons in the lowest grades of society, partly natives and partly foreigners, bound close to the Israelites as companions in misery, and gladly availing themselves of the opportunity to escape in the crowd. *Neither had they prepared*, etc. Though no doubt warned to prepare for a speedy departure, the Israelites were at last driven out of Egypt so suddenly that they had not provided themselves with victuals for their journey.

Now the sojourning of the children of Israel, etc. The following, says *Prof. Bush*, is a more accurate version of the original: "Now the sojourning of the children of Israel which they sojourned in Egypt was four hundred and twenty years." The date of this event is to be reckoned probably from the time that Abraham received the promise (Gen. xv. 13), which makes just 430 years, as detailed in the notes in loc. From the time that Jacob and his sons came into Egypt to that of the deliverance was only 215 years. The phrase, "children of Israel," is to be taken therefore in a somewhat larger sense than usual, as equivalent to "Hebrews," and of them it might properly be said that they were sojourners in a land that was not theirs, either Canaan or Egypt, for the space of time here mentioned. Unless we consider the words as comprehending their fathers, Abraham, Isaac and Jacob, we cannot include in them Israel himself, who was the person that brought them into Egypt, and lived there with his family for the space of seventeen years. *The selfsame day*, literally, *in the body of this day*, would seem to imply that the day of Israel's departure, viz., the fifteenth day of Abib, exactly corresponded with the day of Jacob's coming into Egypt. *It is a night to be much observed*. It was memorable for its great events—the destruction of the Egyptians and the deliverance of the Israelites. In them God made himself observed. *This is that night of*

the Lord, that remarkable night, to be celebrated in all generations. The remembrance of the great things God does for His people, it has well been said, is to be perpetuated throughout all ages, especially the work of our redemption by Christ. This *first* passover-night was a night of the Lord, *much to be observed*, but the *last* passover-night, in which Christ was betrayed (and in which the first passover, with the rest of the ceremonial institutions, was superseded and abolished), was a night of the Lord, much more to be observed; then a yoke heavier than that of Egypt was broken from off our necks, a land better than that of Canaan set before us; that was a temporal deliverance to be celebrated *in their generations*, this an eternal redemption to be celebrated in the praises of glorious saints, *world without end*.

43. ¶ And the Lord said unto Moses and Aaron, This *is* ^f the ordinance of the passover: There shall no stranger eat thereof: 44. But every man's servant that is bought for money, when thou hast ^g circumcised him then shall he eat thereof. 45. A ^h foreigner and an hired servant shall not eat thereof. 46. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house: ⁱ neither shall ye break a bone thereof. 47. ^k All the congregation of Israel shall keep it. 48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49. ^m One law shall be to him that is home-born, and unto the stranger that sojourneth among you. 50. Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. 51. ⁿ And it came to pass the selfsame day, *that* the Lord did bring the children of Israel out of the land of Egypt ^o by their armies.

^f Num. ix. 14. ^g Gen. xvii. 12, 13. ^h Lev. xxii. 10. ⁱ Num. ix. 12. John xix. 33, 36. ^k ver. 6. Num. ix. 13. Num. ix. 14. ^m Num. ix. 14 and xv. 15, 16. Gal. iii. 28. ⁿ ver. 41. ^o ch. vi. 26.

Stranger, a foreigner who had not embraced the Jewish religion and was not circumcised. verses 45, 48. But all the families of Israel were bound to observe the feast, and in consequence all who by incorporation had become members of such families. This could be done by circumci-

sion only. *Neither . . . break a bone.* For the symbolical and prophetic meaning of this, see John xix. 33, 36. *All the congregation of Israel shall keep it.* Here let us notice the bearing of this typical arrangement on the Lord's Supper. I. From it are divinely excluded—(1.) Those who want knowledge, who are ignorant of Christ and the doctrines of the gospel. This want of spiritual knowledge is a disqualification. (2.) Those who lack faith, "without which it is impossible to please God." (See Heb. xi. 28.) (3.) Those who have no personal interest in the thing signified. The stranger to Jesus by unbelief and personal religion may not approach His table. This feast is provided "for the congregation of Israel," for the Lord's people, such as know Christ, believe in Him and have an interest in His mercy. It is for the Church, for all disciples, and to be observed congregationally, for the private administration of it has no precedent in Scripture. The observance of it by Christians is obligatory; they "shall keep it," and they are to observe it just in the manner God has appointed—no addition, no alteration. *One law shall be to him,* etc. The enlarged and liberal spirit of the Hebrew system appears very strikingly in these regulations. Any stranger might be incorporated into the nation by conforming to the rites of their religion, and thereby become entitled to all the privileges of the native-born Jew. *Thus did all the children of Israel,* etc. They did as they were bidden, and God did for them as He promised. He will certainly be the author of salvation to them that obey Him. This verse closes the account of the celebration of the passover in conformity with all the requirements of the divine command. Verse 51 forms the solemn close to the history of Israel in Egypt.

The following additional information touching the important subject of which this chapter treats will, we trust, be regarded as here appropriate, and prove profitable to the earnest and thoughtful reader in its tendency to connect

the passover with its great antitype under the new dispensation :

There are several special notices of passover celebrations in Scripture history. It seems indeed probable that after the second year of their departure from Egypt the observance was suspended, more especially as the children born in the wilderness were not circumcised. Josh. v. 2-9. But as soon as the proper time came after the Jordan was crossed, the festival was kept. 10, 11. It is not distinctly mentioned again for a very considerable period; but as the resort of pious Israelites to the sanctuary is repeatedly alluded to (1-Sam. i. 3, 7, 21; 1 Kings xii. 27; Ps. cxxii. 4), we cannot doubt that this great feast was generally observed (though perhaps imperfectly and with mutilation of the rites), at least in Judah. A very remarkable one was celebrated in the reign of Hezekiah, extending over fourteen days. It was, however, held in the second month, because the priests and people were not sufficiently prepared at the statutable time. 2 Chron. xxx. This exceeded all passovers since the days of Solomon. There was another still more noticeable passover in the eighteenth year of Josiah, more solemn than any since the time of Samuel. xxxv. 1-19. Another great passover was held after the return from Babylon. Ezra vi. 19-22. On these three occasions the Levites killed the lambs, because many of the people were ceremonially unclean. In the New Testament we find this feast regularly observed (Luke ii. 41); and our Lord's attendance during his public ministry is specially noted.

With regard to the last passover, at which time Christ's passion and death occurred, there is much difficulty in reconciling the accounts given by the different evangelists. The difficulty arises, no doubt, from our want of full information; so that, had two or three additional links of the narrative been supplied, all would be clear. The law prescribed that the passover should be kept on the fourteenth of Nisan, and called the fifteenth "the feast." Num. xxviii. 16, 17. Now, it is reasonable to suppose that the Sabbath during which Jesus lay in the grave was Nisan the fifteenth, for it is called "an high day" (John xix. 31); and besides, Friday, according to all the evangelists, was the "preparation" or "preparation of the passover" (Matt. xxvii. 62; Mark xv. 42; Luke xiii. 54; John xix. 14, 31, 42); how was it then that our Lord and His disciples ate the passover on the Thursday evening, while the Jews generally, it is evi-

dent, had not eaten it, because on Friday morning they would not go into Pilate's judgment-hall, lest they should be defiled, and be thereby incapable of partaking of the holy meal? xviii. 28. A variety of solutions have been proposed, such as that our Lord's was not the actual paschal feast, that He observed it at the true time, which the Jews somehow mistook, that the passover which they intended to eat when they feared defilement was not the lamb, but the peace-offerings, etc., etc. A full discussion of the subject is impossible in this place, but some few considerations shall be offered which may tend to elucidate it.

Dr. Fairbairn proposes a very ingenious explanation. He believes that the Jews—understanding by the term that comparatively small faction who took an active part in the seizure and trial of Christ—would have eaten the passover on Thursday night, had not the communication made to them by Judas hurried their proceedings. They had before (Matt. xxvi. 5) resolved to defer our Lord's apprehension till the feast was over. But suddenly an opportunity presents itself. Judas goes to the elders, and promises to lead them that very night to a retired place where they would find their victim. Their resolve must be immediate: if they let slip this favorable occasion, they might never have such another. And the whole business might probably be despatched in a few hours. They would delay their paschal supper till it was over. And even though the time wore on and morning dawned, still they did not relinquish their intention of eating the passover, and would keep themselves undefiled for it. The precise legal time, indeed, was past, but that was of less importance, since they would have secured the destruction of Jesus. This explanation, however, says another eminent scholar, necessarily gives up the view generally adopted that Christ suffered on the day legally appointed for slaying the paschal lamb, type and Antitype being thus brought into closest coincidence. And besides, if Friday were the feast, Nisan 15, how could the disciples imagine late on Thursday evening, when, according to Jewish calculation, the sacred day had already begun, that Jesus was directing Judas to make purchases for the feast? John xiii. 29. It would seem, then, most probable that the meal eaten by Christ and the apostles was before the paschal meal of the generality of the Jews. But yet so exactly do the accounts we have of it tally with the ordinary ceremonies, as above described, of the passover, that we can hardly avoid the conclusion that it was, in some sense or way, the passover itself. It has been already observed that the Jews commenced a fresh day at sunset; so that from sunset

on Thursday to sunset on Friday was Nisan 14, a day including what we should call portions of two days, including therefore the supper and the crucifixion. Some writers have maintained that the passover was ordinarily eaten at the beginning of the fourteenth—*i. e.*, after the sunset of the thirteenth. This is very unlikely; but may the notion be so far adopted as to consider the whole of the twenty-four hours of Nisan 14 the statutable time for celebrating the passover, so that the actual meal might be eaten at the beginning, as well at the commencement as at the close, without exciting wonder or being deemed a breach of the law? If provision was made in some cases, as noted above, for deferring the passover a month, it could not be deemed surprising if the latitude of a few hours was, on good reasons, allowed, merely different parts of the same day selected. And it will be observed that Christ seems to allege such a reason more than once. When He sent the disciples to prepare, He desired them to say, "The Master saith, My time is at hand" (Matt. xxvi. 19)—*i. e.*, I have urgent affairs pressing me: I must take the first hour I legally can. And again, when sitting down with the twelve He gave them a kind of explanation why He had put His meal so early: "With desire I have desired to eat this passover with you before I suffer." Luke xxii. 15. If this hypothesis be allowed, we see that our Lord's meal preceded that of most of the Jews, yet that it was really and truly an eating of the passover, and with no transgression of the legal directions.

Of course since the destruction of Jerusalem and the overthrow of the Jewish polity, the sacrificial offering has ceased. The mode, however, in which to this day the Jews eat the paschal meal so nearly resembles that which has been already detailed that it would be a mere repetition to describe it at length. It will be sufficient to note some particular alterations and additions. Three unleavened cakes are placed in one dish, a fourth being ready in case one of the three should be broken. "In another dish is put a shank-bone of a shoulder of lamb, having a small bit of meat thereon, roasted quite brown on the coals, and an egg roasted hard in hot ashes. The bone is to commemorate the paschal lamb, and the egg to signify that it was to be roasted whole." Besides the bitter herbs and sauce, there is a cup of salt water or vinegar, in memory of the passage through the Red Sea. "An extra cup of wine is always placed on the table for Elias the prophet, who is expected, as the forerunner of the Messiah, to visit them in the course of the evening." And just before the fourth cup of wine is filled all sit in profound silence, looking for the

prophet's approach, the doors being set open for him; and then Ps. lxxix. 6, 7, and Lam. iii. 66 are repeated. And before the wine is drunk it is said, "The year that approaches we shall be in Jerusalem."

By the institution and continued observation of the passover there is the strongest corroboration of the reality of the facts which it commemorated. No man could persuade a nation to commence and perpetuate such an observance if there was no truth to ground it on. Herein, as in so many other respects, the Jews are a proof of the credibility of the Bible.

1. What did the Lord say to Moses and Aaron? 2. What month is referred to? 3. What is said about it? 4. What is said of the feast of the passover? 5. Explain "the house of their fathers." 6. What is said of the lamb? 7. When and how was it to be offered? 8. What was to be done with the blood? 9. What did this represent? 10. Why was it not to be eaten raw? 11. What is meant by "loins girded"? 12. Repeat the names of the "gods of Egypt." 13. Explain verse 13. 14. How was "this day" to be for "a memorial"? 15. How was the "feast to the Lord" to be observed? 16. What is said about unleavened bread? 17. What did Moses say to the elders of Israel? 18. Explain "none shall go out at the door," etc. 19. What came to pass at midnight? 20. What command was given to Moses and Aaron? 21. Whither did the children of Israel journey? 22. What directions were given respecting the passover? 23. State the history of this ordinance.

CHAPTER XIII.

The first-born of man and firstlings of cattle are sanctified to God, 1, 2. The feast of unleavened bread is appointed to be kept annually as a memorial of Israel's deliverance from Egypt, 3-10. Their children must be instructed in the meaning of these observances, 11-16. The Lord guides forth the people, 17, 18, who take with them the bones of Joseph, 19, and, under the guidance of a pillar of cloud and of fire, arrive at Etham, 20-22.

AND the Lord spake unto Moses, saying, 2. *Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. 3. ¶ And Moses said unto the people, ^bRemember this day, in which ye came out from Egypt, out of the

house of bondage: for by ^e strength of hand the Lord brought you out from this *place*: ^d there shall no leavened bread be eaten. 4. ^e This day came ye out in the month of Abib. 5. ¶ And it shall be when the Lord shall ^f bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^g sware unto thy fathers to give thee, a land flowing with milk and honey, ^h that thou shalt keep this service in this month. 6. ⁱ Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the Lord. 7. Unleavened bread shall be eaten seven days; and there shall ^k no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

^a ver. 12, 13, 15, ch. xxii. 29, 30, and xxxiv. 19; Lev. xxvii. 26; Num. iii. 13 and viii. 16, 17, and xviii. 15; Deut. xv. 19; Luke ii. 23. ^b ch. xii. 42; Deut. xvi. 3. ^c ch. vi. 1. ^d ch. xii. 8. ^e ch. xxiii. 15 and xxxiv. 18; Deut. xvi. 1. ^f ch. iii. 8. ^g ch. vi. 8. ^h ch. xii. 25, 26. ⁱ ch. xii. 15, 16. ^k ch. xii. 19.

Spake unto Moses, saying. These commands appear to have been given in Succoth, the first halting-station of Israel. *Sanctify, set apart, unto me, all the first-born.* As a memorial of the preservation of the first-born of man and beast among the Israelites when the first-born among the Egyptians were destroyed, all the first-born males of man and beast were devoted to the Lord. Verses 3 and 4 are parallel with ch. xii. 14–20, on which see notes. *Remember* means not only *recollect*, but also *celebrate*. The reason of the injunction is the display their deliverance involved of the divine interposition. Obviously the more of God and of His power there is in any deliverance, the more memorable it is. *Shall bring thee into the land.* The festival is to be a perpetual ordinance in the land of promise. The five tribes here enumerated are all descended from Kenaan. The Perizzite of Gen. xv. 20 and Ex. iii. 8 is here omitted, perhaps because only Kenaanites are here to be mentioned. On ver. 6, 7, see on ch. xii. 15–20.

8. ¶ And thou shalt ^l show thy son in that day, saying, *This is done* because of that *which* the Lord did unto me when I came forth out of Egypt. 9. And it shall be for ^m a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for

with a strong hand hath the Lord brought thee out of Egypt. 10. ⁿThou shalt therefore keep this ordinance in his season from year to year.

^l ver. 14, ch. xii. 26. ^m See ver. 16, ch. xii. 14; Num. xv. 39; Deut. vi. 8 and xi. 18; Prov. i. 9; Isa. xlix. 16; Jer. xxii. 24; Matt. xxiii. 5. ⁿ ch. xii. 14, 24.

Show thy son. (See on ch. xii. 26, 27.) That, however, is said of the ordinance of the passover. *And it shall be for a sign, etc.* There is no reason to believe that the Oriental tattooing—the custom of staining the hands with the power of hennah, as Eastern females now do—is here referred to. Nor is it probable that either this practice or the phylacteries of the Pharisees—parchment scrolls, which were worn on their wrists and foreheads—had so early an existence. The words are to be considered only as a figurative mode of expression. *That the Lord's law may be in thy mouth,* that is, that it may be familiar to thee, that thou mayest frequently speak of it, both in order to affect thine own heart, and to instruct others.

11. ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, 12. ° That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the male shall be the Lord's. 13. And ¶ every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children ¶ shalt thou redeem. 14. ¶ ¶ And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, ⁿ By strength of hand the Lord brought us out from Egypt, from the house of bondage: 15. And it came to pass, when Pharaoh would hardly let us go, that ^t the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem. 16. And it shall be for ^u a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

° ver. 2, ch. xxii. 29 and xxxiv. 19; Lev. xxvii. 26; Num. viii. 17 and xviii. 15; Deut. xv. 19; Ezek. xliv. 30. ¶ ch. xxxiv. 20; Num. xviii. 15, 16. ¶ Num. iii. 46, 47, and xviii. 15, 16. ¶ ch. xii. 26; Deut. vi. 20; Josh. iv. 6, 21. ⁿ ver. 3. ^t ch. xii. 29. ^u ver. 9.

Here we have repetition, with further detail of the ordinance of setting apart the first-born. It, like the feast of unleavened bread, is to come into force after the entry into the promised land. *Sware unto thee.* Ex. vi. 8; Gen. xxii. 16, xxiv. 7. *Every firstling of an ass.* The ass is here specified as an example of what was to be done in the case of unclean animals. It was then the chief beast of burden possessed by the Israelites. *Every firstling of an ass thou shalt redeem with a lamb.* Or with a kid, as the original equally signifies. This lamb or kid was to be given to the Lord through the priest (Num. xviii. 8, 15), and then the owner of the ass might appropriate it to his own use, which otherwise he would not be at liberty to do. *Thou shalt break its neck.* That they might not appropriate it unredeemed to their own use, this precept was added. Their *first-born children* were also to be redeemed, at a price fixed by the law (Num. xviii. 16), *five shekels.* We were all obnoxious to the wrath and curse of God, but by the blood of Christ we are redeemed, to be joined to the *church of the first-born.* *When thy son asketh thee, . . . What is this?* Why are the first-born thus devoted to God and redeemed? What is the meaning of it? (See on xii. 26.) *Therefore I sacrifice,* etc. All our doings must be "*because of that which the Lord hath done*" (verse 8), and not in order to get anything from Him. Efforts after life and peace prove that we are, as yet, strangers to the power of the blood; whereas the pure fruits of an experienced redemption are to the praise of Him who has redeemed us. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." Eph. ii. 8, 10. God has already prepared a path of good works for us to walk in; and He, by grace, prepares us to walk therein. It is only as saved that we can walk in such a path. Were

it otherwise, we might boast; but seeing that we ourselves are as much God's workmanship as the path in which we walk, there is no room whatever for boasting. *And it shall be for a token, etc.* (See on verse 9.)

17. ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people ^xrepent when they see war, and ^ythey return to Egypt: 18. But God ^aled the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. 19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, ^aGod will surely visit you; and ye shall carry up my bones away hence with you. 20. ¶ And ^bthey took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. 21. And ^cthe Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. 22. He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

^xch. xiv. 11, 12; Num. xiv. 1-4. ^yDeut. xvii. 16. ^ach. xiv. 2; Num. xxxiii. 6, etc. ^aGen. 1. 25; Josh. xxiv. 32; Acts vii. 16. ^bNum. xxxiii. 6. ^cch. xiv. 19, 24, and xl. 38; Num. ix. 15 and x. 34 and xiv. 14; Deut. i. 33; Neh. ix. 12, 19; Ps. lxxviii. 14 and xcix. 7 and cv. 39; Isa. iv. 5; 1 Cor. x. 1.

Had let the people go. (See, on the subject of the *Exodus*, on xiv. 1, 3.) *God led them.* One leading feature of their course henceforth is that they are under the guidance of the Most High. *By the way of the land of the Philistines.* This way was familiar to the sons of Israel in former times, when Ephraim asserted a claim and maintained a position in the regions from Shechem to Gath (1 Chron. vii. 21-24), and was well known at all times by the caravans of traders from Damascus and Gilead. Gen. xxxvii. 25. *Lest the people repent, etc.* This, says one, is the determining motive springing from the things of the natural world. They were not now fitted for serious conflict. This motive is sufficient to shape their course for the present, and on the score of economy no further influence is brought into operation. But other and higher motives, arising in the sphere of the supernatural, lie hid in the counsels of Jehovah—that is, of

God as He is, the God of the actual and the spiritual. The natural reason, then, not the supernatural, is here given for directing their course southward.

God led the people about, etc. There were two ways which they might have taken to their destination. One was from the north of Egypt to the south of Canaan, and it was short and direct; this the people would have chosen. The other was very much farther and very indirect. Yet God took this, and instead of leading them to the Isthmus of Suez, He conducted them to the border of the Red Sea. His thoughts are not our thoughts, neither are His ways our ways. It is well we are under His guidance. We are too ignorant, too selfish, too carnally-minded, to choose for ourselves safely. The course declined was near. God being the judge, the nearest way is not always the best. "Blessed are all they that wait for Him." The order of nature is not to reap as soon as the seed is sown. It is the same with the order of grace: Be ye also patient. God doth all things well. If He led them the longest way, it was the right way. He had regard to their weakness. He did not choose this way arbitrarily, but for reasons founded in His wisdom and kindness, some of which are not mentioned, but were afterward developed. "When" (says an eminent writer) "will ministers and Christians learn to be followers of God? Under this guidance persons who have but just left Egypt are often involved in disputes even with Philistines. They have scarcely entered the grammar-school of repentance before they are sent to the university of predestination. Babes, instead of being fed with milk, have strong meat given them, and even bones of controversy. Their hope is shaken and their comfort destroyed because they have not confidence and the full assurance of faith."

The Red Sea.—As this is one of the most remarkable waters mentioned in the geography of the Scriptures, it may be proper here to give a more particular description of its general features.

The Red Sea, in places where there could be no danger of confounding it with the Mediterranean, is not unfrequently called simply the 'sea'—*e. g.*, Josh. xxiv. 6. But its special name in Hebrew is *suph*, the word signifying a woolly kind of sea-weed which is to this day plentifully found on the shores of the Red Sea: it has been thought also to include a fluvial rush, such as the papyrus. The Greeks gave the name of the Erythræan or Red Sea not only to that Arabian gulf which we now so denominate, but also to the wide sweep of the ocean between the Indian and Arabian peninsulas. Whence that name was derived is not very certain. Some would have it taken from the red color of the mountains on the western shores, some from the red coral, or the red appearance of the water occasioned by certain zoophytes; others again think that, as the Edomitic territory reached down to this gulf, it might be the sea of Edom, Edom meaning red; while it has been maintained, perhaps with greater reason, as the Himyaric tribes of Southern Arabia bear a name implying red, that the sea was denominated from these red men.

The Red Sea from the straits of Bab el-Mandeb to its most northerly point at Suez is about 1400 miles in length, from 12° 40' to 30° N. lat., its greatest width being about 200 miles; it is divided at Ras Mohammed by the Sinaitic peninsula into two large arms or gulfs, the easternmost, or Sinus Ælaniticus, now *Bahr el-Akahah*, running north-east or northerly about 100 miles, with an average width of 15 miles, while the westernmost, Sinus Heroopoliticus, now *Bahr el-Suez*, runs north-west near 180 miles, with an average width of 20. There is reason to believe that anciently this last gulf extended much farther northward to the lake of Heroopolis, now *Birket el-Timsah*, and it was connected by a canal with the Nile. Now the country at the head of the gulf is a waste and desert region, which may be a fulfilment of Isa. xi. 15, xix. 5; but when the Red Sea extended through it, it was irrigated and fertile.

The superficial area of this sea is about 180,000 square miles. It is of great depth, its deepest soundings being upward of 1000 fathoms. The navigation is rendered difficult by groups of islands, coral-reefs, sand-banks, and the prevailing winds. The coral is abundant; some of it is red, but more generally it is white, occasionally beautifully variegated. The African coast is for the most part barren and sandy, with but a scanty population; the Arabian plains are parched, but the uplands are fertile. On both sides of the sea chains of mountains rise at some distance from the shore to a considerable height, many peaks being upward of 6000 or 7000 feet.

Harnessed. Margin, "By five in a rank." The original Hebrew term involves the sense of "five," but upon what circumstance the allusion is founded it is extremely difficult to determine. Perhaps the most probable supposition is that it includes both the import of their being in some way arranged into *five* grand divisions or squadrons, and of their being well appointed and equipped for expedite travelling, going forth not in a confused and tumultuary manner, like timorous fugitives, but every one duly trussed and girded up, so as to cause no impediment to others, and the whole body moving on in the style of an orderly and well marshalled army.

And Moses took the bones of Joseph with him. This rendered the march a kind of funeral procession, and such as no other history relates. There is generally some time between death and interment, though in warm climates this is very short; here was an interval of near two hundred years. Never was body so long in its conveyance to the grave, for forty years were taken up in bearing Joseph to his burial. We read at the death of Joseph that "they embalmed him, and he was put in a coffin in Egypt." The precious deposit, likely to be cared for by the descendants of his own family, was dear to all. It was a memento of the vanity of human greatness. It was also a moral as well as a mortal memento. Joseph was a very pious character; he had been highly exemplary in every relation and condition of life, and much of God, of providence and of grace was to be read in his history. What an advantage to be always reminded of such a man in having his remains always in the midst of them! But the body would be above all valuable as a pledge of their future destination. It was a present palpable sign of God's covenant with their fathers in their behalf. *For he had straitly,* etc. His charge did not arise from superstition, as if it were better or safer to moulder in one place than another, nor even from a principle of natural and relative affection.

The apostle says he gave it "by faith." Heb. xi. 22. This faith must have had a divine warrant. This was the promise of a God that cannot lie that He would give Canaan for a possession to the seed of Abraham.

Succoth. (See on xii. 37.) *Etham* (boundary of the sea). This was the second station of the Israelites as they were leaving Egypt. It may be nearly fixed in consequence of its being described as *in the edge of the wilderness*. The cultivable land now extends very nearly to the western side of the ancient head of the gulf. At a period when the eastern part of lower Egypt was largely inhabited by Asiatic settlers there can be no doubt that this tract was under cultivation. It is therefore reasonable to place Etham where the cultivable land ceases, near the *Seba Biar*, or *Seven Wells*, about three miles from the western side of the ancient head of the gulf.

And the Lord went before them, etc. The pillar was necessary, for there were no paths in the desert, and they had no maps, no pioneers, no guides. They were to regulate them in all their journeying. This pillar was obviously nothing less than a real miracle, yet how little were the observers affected by it! They sinned, and even committed idolatry, with this hovering prodigy always over them. We are prone to ascribe too much moral efficacy to such supernatural appearances. They soon become as unimpressive and uninfluential as the ordinary means of grace are with us.

It was a symbol of the divine Presence. "The Lord was in the pillar." It was this nearness of God that ensured their safety, and gave them their distinction and pre-eminence. But how extensively adapted, as has forcibly been remarked, was this provision to their state and exigencies! It was both a pillar of cloud and a pillar of fire to lead them in the way. The one appearance was for the day, the other for the night. Fire by day would have added to the dazzling and fervidness of a burning sky; the pillar

was therefore a cloud by day, and screened them like a large umbrella from the scorching rays of the sun. Cloud by night would have added to the gloom, the darkness and the dread of danger; the pillar was therefore a fire by night to lick up the unwholesome damp, to warm the chilling atmosphere, and to afford them a light by which they could see to move about in their tents, and also to travel, as they often did after the sun was set.

If this ordinance showed God's wisdom and goodness, the continuance of the blessing evinced His patience; for notwithstanding their unworthiness and their provocations and their various corrections, this pillar was not taken away from before the people till they reached the border of Jordan and came to their journey's end!

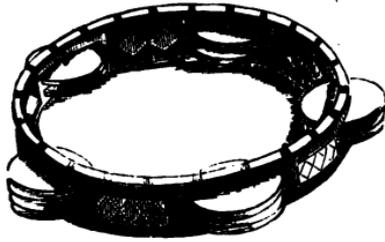
He has a people for His name now. They are only strangers and pilgrims on earth, bound for a better country; that is a heavenly. This they would never reach if they were left to themselves. But the God of Israel is with them. They have not the same sensible proof of His presence as the Jews had. Yet they have real evidence of it, and it is satisfactory to their own minds. He keeps them from falling. He accommodates Himself to their conditions. He is a very present help in trouble. He makes His goodness to pass before them. He leads them by His word, and His Spirit, and His providence. He has also said, I will *never* leave thee, nor forsake thee. Therefore they may boldly say, This God is our God for ever and ever: He will be our guide even unto death.

"Thus, when our first release we gain
From Sin's old yoke and Satan's chain,
We have this desert world to pass—
A dang'rous and a tiresome place.

"He feeds and clothes us all the way;
He guides our footsteps lest we stray;
He guards us with a powerful hand,
And brings us to the promised land."

He took not away the pillar; no, not when they seemed to have less occasion for it, travelling through inhabited countries, nor when they murmured and were provoking, it never left them till it brought them to the borders of Canaan. It was a cloud the wind could not scatter. This favor is acknowledged with thankfulness long after. Neh. ix. 19; Ps. lxxviii. 14. God knew that they had a toilsome and perilous journey before them, through serpents and scorpions, snares and difficulties, drought and barrenness; and He—blessed be His name for ever!—would not suffer them to go alone. He would be the companion of all their toils and dangers; yea, “He went before them.” He was “a guide, a glory, a defence, to save from every fear.” Alas! that they should ever have grieved that blessed One by their hardness of heart. Had they only walked humbly, contentedly and confidently with Him, their march would have been a triumphant one from first to last. With Jehovah in their forefront, no power could have interrupted their onward progress from Egypt to Canaan. He would have carried them through and planted them in the mountains of His inheritance according to His promise, and by the power of His right hand; nor should as much as a single Canaanite have been allowed to remain therein to be a thorn in their side. Thus will it be, by and by, when Jehovah shall set His hand a second time to deliver His people from under the power of all their oppressors. May the Lord hasten the time!

1. Where were the commands in this chapter probably given? 2. What is meant by “sanctify”? 3. What were the Israelites to remember? 4. Explain verse 9. 5. What were they to do when they reached Canaan? 6. What must be the cause or reason of all our doings? 7. What is said of “the way of the land of the Philistines”? 8. Explain “God led the people about.” 9. What practical reflection is there on this? 10. Describe the Red Sea. 11. What is said of the bones of Joseph? 12. Where was Succoth? 13. Where was Etham? 14. Why was the pillar necessary? 15. What was it a symbol of? 16. Has God a people for His name now? 17. Who are they? 18. What is said of them?



TIMBREL.



WAR CHARIOT.

CHAPTER XIV.

The way taken by Israel proves the occasion of hardening Pharaoh's heart, 1-4. He pursues them, 5-9. Being affrighted, they murmur, but are encouraged by Moses, 10-14. God instructs Moses, 15-18. The cloud removes behind the camp; the Red Sea is divided, the Israelites pass through it, but the Egyptians following them are drowned, 19-30. The Israelites are suitably affected, 31.

AND the Lord spake unto Moses, saying, 2. Speak unto the children of Israel, ^athat they turn and encamp before ^bPi-hahiroth, between ^cMigdol and the sea, over against Baal-zephon: before it ye shall encamp by the sea. 3. For Pharaoh will say of the children of Israel, ^dThey are entangled in the land, the wilderness hath shut them in. 4. And ^eI will harden Pharaoh's heart, that he shall follow after them; and I ^fwill be honored upon Pharaoh, and upon all his host, ^gthat the Egyptians may know that I am the Lord. And they did so.

^ach. xiii. 18. ^bNum. xxxiii. 7. ^cJer. xliv. 1. ^dPs. lxxi. 11. ^ech. iv. 21 and vii. 3. ^fch. ix. 16, ver. 17, 18; Rom. ix. 17, 22, 23. ^gch. vii. 5.

*Turn, etc., that is, from their direct course east. Pi-hahiroth (the place where grass or sedge grows). This spot must have been near the northern end of the eastern arm of the Red Sea, or Gulf of Suez, perhaps eastward of Baal-zephon. There are still places which bear the name *Ghuweybel el-Boos*, "the bed of reeds," and it has been thought that one of these might indicate Pi-hahiroth. But the identification is very doubtful, the more because the face of the country has probably changed, the head of the gulf running anciently farther to the north. *Migdol* (tower?) was near the head of the western arm of the Red Sea. *Baal-zephon* (place of Zephon), i. e. of a watch-tower. Dr. Smith, in his Dictionary, says, "From the position of *Goshen* and the indications afforded by the route of the Israelites, Mr. R. S. Poole places Baal-zephon on the west shore of the Gulf of Suez, or a little below its head, which at that time was about thirty or forty*

miles north of the present head." The object of the command here given to the children of Israel was to entice Pharaoh to pursue them, in order that the moral effect, which the judgments on Egypt had produced in releasing God's people from bondage, might be still further extended over the nations by the awful events transacted at the Red Sea. *For Pharaoh will say, etc.* We see explicitly what it was all along that made Pharaoh so unwilling to part with the Israelites—the profit he made of their service. *The wilderness hath shut them in.* The host of Israel having entered this narrow pass between the mountains on one side and the sea on the other, Pharaoh would suppose that by cutting off their retreat in the rear they would have no means of escape except through the sea, and this course did not enter his thoughts. "What seems to tend to the Church's ruin," says *Henry*, "is often overruled to the ruin of the Church's enemies." *Honored*, glorified. Here is the end to which all Pharaoh's counsels were to be overruled. This is in fact the end of all the judgments of God upon wicked men. *I will harden, etc.* (See on iv. 21.)

5. And it was told the king of Egypt that the people fled: and ^h the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? 6. And he made ready his chariot, and took his people with him: 7. And he took ^l six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 8. And the Lord ^k hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ^l the children of Israel went out with an high hand. 9. But the ^m Egyptians pursued after them, all the horses and chariots of Pharaoh and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

^h Ps. cv. 25. ^l ch. xv. 4. ^k ver. 4. ^l ch. vi. 1 and xiii. 9; Num. xxxiii. 3. ^m ch. xv. 9; Josh. xxiv. 6.

The third day had now arrived. The panic which had seized the Egyptians had now given way to other feelings. Pride, ambition, covetousness and revenge again took posses-

sion of the breast of Pharaoh. But the narrative reverts to the first day after the escape from Israel. *Made ready his chariot, i. e.*, joined the horses to the chariot. "Chariot," though in the singular, is to be understood in a plural sense. *Six hundred chosen chariots.* These probably composed the king's guard, and they are called "chosen," literally, "*third men*," three men being allotted to each chariot, the chariot-eeer and two warriors. The Egyptian chariot and doubtless that of the Israelites had a nearly semicircular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leathern thongs and a wooden upright in front. The back of the car was open; the sides were strengthened and ornamented with leather and metal binding; the floor was of rope network, to give a springy footing to the occupants. On the right-hand side was the bow-case; sometimes also the quiver and spear-case were on this side, crossing diagonally. If two warriors were in the chariot, a second bow-case was added. The two wheels had each usually six spokes, and were fastened to the axle by a linch-pin secured by a thong. The horses wore a breast-band and girths attached to the saddle, and head furniture, but no traces. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving reins passed through other reins on each side of both horses. *The Lord hardened,* etc. (See on iv. 21.) The phrase, *went out with a high hand*, imports that Israel did not escape ignominiously, as the pursuit of them would naturally suggest, but went out with the high hand of Jehovah over them (Isa. xxvi. 11), publicly and triumphantly. *Army.* This expression here can hardly be understood of infantry, which would be unsuitable for so rapid a pursuit. We find only chariots and cavalry mentioned in the triumphant song. ch. xv. So that the fighters from and attendants on the chariots must probably be meant.

10. ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel ^acried out unto the Lord. 11. ° And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12. ¶ *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness. 13. ¶ And Moses said unto the people, ¶ Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. 14. ¶ The Lord shall fight for you, and ye shall hold your peace.

^a Josh. xxiv. 7; Neh. ix. 9; Ps. xxxiv. 17 and cvii. 6. ° Ps. cvi. 7, 8. Pch. v. 21 and vi. 9. ¶ 2 Chron. xx. 15, 17; Isa. xli. 10, 13, 14. ¶ ver. 25; Deut. i. 30 and iii. 22 and xx. 4; Josh. x. 14, 42, and xxiii. 3; 2 Chron. xx. 29; Neh. iv. 20; Isa. xxxi. 4.

And they were sore afraid. How easily are the greatest deliverances forgotten! how soon are the most awful appearances familiarized to the mind! The very first threatening of danger effaces from the memory of these Israelites all impression of the powerful wonders which had just passed before them, and eclipses the glory of that cloud which, at that very instant, presented itself to their eyes and overshadowed their heads. But let not self-flattery impose upon us, as if we were more faithful and obedient than they were. It is the mere deception of vanity and self-love to suppose that “if one were to rise from the dead, we would be persuaded,” that if we saw a miracle wrought, we would believe, that if we heard Christ teach in our streets, we should “forsake all and follow Him.” The man whom the usual appearances of nature do not move would soon become insensible to more uncommon phenomena. For extraordinary things, frequently repeated, are extraordinary no longer, and consequently soon lose their force. If the daily miracles of God’s mercy and loving-kindness fail to convince men, what reason is there to hope that mere exertions of power would produce a happier effect? If Christ, speaking by His word and ministering

servants, be treated with neglect, is it likely that His person would be held in veneration? Is it not notorious that His ministrations were slighted, His miracles vilified, His character traduced? *Than that we should die in the wilderness.* What were they afraid of now? A grave in the wilderness. What do they put in comparison with, and prefer to it? A grave in Egypt. It was a grave at the worst. Their wretched lives had got at least a short reprieve. If they died now, they died at once, and died like men, defending their lives, liberty and families, not pouring out life, drop by drop, under the whip of a taskmaster. But slavery has broken their spirit. They are reduced to the lowest pitch of human wretchedness, for this, surely, is the last stage of it: It had been better for us to serve the Egyptians than to die in the wilderness.

Fear ye not, etc. Let it be observed that the agent in this grand transaction is also the historian of it, and that the resolution and spirit of the one is equalled only by the modesty and simplicity of the other. In the hands of one of the eloquent orators of Greece or Rome, what a figure would this passage in the life of the Jewish legislator have made, could we suppose them entering into the situation of a stranger with the warmth which they feel in delineating the characters and conduct of their own heroes, and embellishing the dignity of modest merit with the glowing ornaments of rhetoric! But Scripture says much by saying little. And the meek reserve, the unaffected conciseness, of the sacred historian, infinitely exceed the diffusive and labored panegyrics of profane poetry or history. *Stand still.* Here is the first attitude which faith takes in the presence of a trial. This is impossible to flesh and blood. All who know, in any measure, the restlessness of the human heart under anticipated trial and difficulty will be able to form some conception of what is involved in standing still. Nature must be *doing* something. It will rush hither and

thither. It would fain have some hand in the matter. Faith, on the contrary, raises the soul above the difficulty, straight to God Himself, and enables one to "stand still." We gain nothing by our restless and anxious efforts. "We cannot make one hair white or black," nor "add one cubit to our stature." What could Israel do at the Red Sea? Could they dry it up? Could they level the mountains? Could they annihilate the host of Egypt? Impossible. There they were, enclosed within an impenetrable wall of difficulties, in view of which nature could but tremble and feel its own perfect impotency. But this was just the time for God to act. When unbelief is driven from the scene, then God can enter, and in order to get a proper view of his actings we must "stand still." Every movement of nature is, so far as it goes, a positive hindrance to our perception and enjoyment of divine interference on our behalf.

This is true of us in every single stage of our history. It is true of us as sinners when, under the uneasy sense of sin upon the conscience, we are tempted to resort to our own doings in order to obtain relief. Then, truly, we must "stand still" in order to "see the salvation of God." For what could we do in the matter of making an atonement for sin? It is true of us, also, in every stage of our Christian career. In every fresh difficulty, be it great or small, our wisdom is to stand still, to cease from our own works and find our sweet repose in God's salvation.

There is peculiar force and beauty in the expression, "see the salvation of God." The very fact of our being called to "see" God's salvation proves that the salvation is a complete one. It teaches that salvation is a thing wrought out and revealed by God, to be seen and enjoyed by us. It is not a thing made up partly of God's doing and partly of man's. Were it so, it could not be called *God's* salvation. In order to be his it must be wholly divested of everything pertain-

ing to man. The only possible effect of human efforts is to raise a dust which obscures the view of God's salvation.

The Lord shall fight for you, and ye shall hold your peace. Precious assurance! How eminently calculated to tranquillize the spirit in view of the most appalling difficulties and dangers! The Lord not only places Himself between us and our sins, but also between us and our circumstances. By doing the former, He gives us peace of conscience; by doing the latter, He gives us peace of heart.

15. ¶ And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 16. But † lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17. And I, behold, † I will harden the hearts of the Egyptians, and they shall follow them: † and I will † get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18. And the Egyptians † shall know that I am the Lord; when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

† ver. 21, 26; ch. vii. 19. † ver. 8; ch. vii. 3. † ver. 4. † ver. 4.

Wherefore criest thou unto me? etc. When, in answer to his prayers, Moses received the divine command to go forward, he no longer doubted by what kind of miracle the salvation of his mighty charge was to be effected. *Speak to the children of Israel, that they go forward.* Moses himself seems to have been brought to a stand, as appears from the Lord's question, "Wherefore criest thou to me?" Moses could tell the people to "stand still and see the salvation of God," while his own spirit was giving forth its exercises in an earnest cry to God. However, there is no use in crying when we ought to be acting; just as there is no use in acting when we ought to be waiting. Yet such is ever our way. We attempt to move forward when we ought to stand still, and we stand still when we ought to move forward. In Israel's case, the question might spring up in the heart, "Whither are we to go?" To all appearance, there lay an insurmountable barrier in the way of any movement forward. How

were they to go through the sea? This was the point. Nature never could solve this question. But we may rest assured that God never gives a command without at the same time communicating the power to obey. The real condition of the heart may be tested by the command; but the soul that is by grace disposed to obey receives power from above to do so. When Christ commanded the man with the withered hand to stretch it forth, the man might naturally have said, "How can I stretch forth an arm which hangs dead by my side?" But he did not raise any question whatever, for with the command, and from the same source, came the power to obey.

Thus, too, in Israel's case, we see that with the command to go forward came the provision of grace. "But lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." Here was the path of faith. The hand of God opens the way for us to take the first step, and this is all that faith ever asks. God never gives guidance for two steps at a time. I must take one step, and then I get light for the next. This keeps the heart in abiding dependence upon God.

In verses 17, 18, we have a reiteration of the statement in verse 4, with considerable amplification in the details.

19. ¶ And the angel of God, ^a which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20. And it came between the camp of the Egyptians and the camp of Israel; and ^a it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. 21. And Moses ^b stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and ^c made the sea dry *land*, and the waters were ^d divided. 22. And ^e the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* ^f a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. 24. And it came to pass, that in the morning watch ^g the

Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25. And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel, for the Lord ^b fighteth for them against the Egyptians. 26. ¶ And the Lord said unto Moses, ¹Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

^a ch. xiii. 21 and xxiii. 20 and xxxii. 34; Num. xx. 16; Isa. lxiii. 9. ^a See Isa. viii. 14; 2 Cor. iv. 3. ^b ver. 16. ^c Ps. lxvi. 6. ^d ch. xv. 8; Josh. iii. 16 and iv. 23; Neh. ix. 11; Ps. lxxiv. 13 and cvi. 9 and cxiv. 3; Isa. lxiii. 12. ^e ver. 29, ch. xv. 19; Num. xxiii. 8; Ps. lxvi. 6 and lxxviii. 13; Isa. lxiii. 13; 1 Cor. x. 1; Heb. xi. 29. ^f Hab. iii. 10. ^g See Ps. lxvii. 17, etc. ^h ver. 14. ⁱ vii. 19, viii. 5.

And the angel of God . . . removed, etc. The Israelites were still in their encampment, waiting with trembling solicitude the crisis of their fate. What must have been their astonishment to see, all at once, the pillar of the cloud, which was in front of them, move round in silent majesty through the air, and take its place in their rear! "The glory of the Lord became their rere-ward!" *It was a cloud of darkness, etc.* The same cloud produced light (a symbol of favor) to the people of God, and darkness (a symbol of wrath) to their enemies. 2 Cor. ii. 16. *The camp of Israel.* That night the two armies, the fugitives and the pursuers, were encamped near together. Between them was the pillar of cloud. The monuments of Egypt portray an encampment of an army of Rameses II. during a campaign in Syria: it is well planned and carefully guarded; the rude modern Arab encampments bring before us that of Israel on this memorable night. Perhaps in the camp of Israel the sounds of the hostile camp might be heard on the one hand, and on the other the roaring of the sea. But the pillar was a barrier and a sign of deliverance. *And Moses stretched out his hand, etc.* (See on ver. 16.) The miraculous effect is thus described: God sent a strong east wind which beat upon that part of the sea where the passage was to take place, and drove back the waters each way. The phenomenon was

by this carefully stated circumstance kept totally distinct from any that could be produced by an unusually low tide, accompanied by an unusually strong wind. The narrative distinctly states that a path was made through the sea, and that the waters were a wall on either hand. The term "wall" does not appear to oblige us to suppose, as many have done, that the sea stood up like a cliff on either side but should rather be considered to mean a barrier, as the former idea implies a seemingly needless addition to the miracle, while the latter seems to be not discordant with the language of the narrative. *The Egyptians pursued, etc.* It was during the night that the Israelites crossed and the Egyptians followed. In the morning watch, the last third or fourth of the night, or the period before sunrise, Pharaoh's army was in full pursuit in the divided sea, and was there miraculously troubled. Some think the Egyptians were bewildered by the darkness, and hearing the Israelites before them, were not aware they had entered the sea till it was too late to escape; but the language of the apostle (Heb. xi. 29) seems to favor the idea that they presumptuously followed Israel. Pharaoh had said, "I know not the Lord," and by this it appeared he did not, else he would not have ventured thus. None so bold as those that are blind. Rage made them thus daring and inconsiderate; they had long hardened their hearts, and now God hardened them to their ruin, and hid from their eyes the things that belonged to their peace and safety. The ruin of sinners is brought on by their own self-destroying presumption, which hurries them headlong into the pit.

And . . . in the morning-watch the Lord looked, etc., that is, when He turned the bright side of the cloud upon them, to let them see the danger they were in. The Psalmist informs us that this was attended with an earthquake and a tempest. *Let us flee, etc.* In terror and alarm they confess that "Jehovah fighteth for Israel against themselves," and

their only hope of escape is now in flight, but, alas! "the hope of the wicked is like the giving up of the ghost" (Job xi. 20), for another command is given from Him whom "the winds and the seas obey."

27. And Moses stretched forth his hand over the sea, and the sea ^k returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord ^l overthrew the Egyptians in the midst of the sea. 28. And ^m the waters returned, and ⁿ covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. 29. But ^o the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left. 30. Thus the Lord ^p saved Israel that day out of the hand of the Egyptians: and Israel ^q saw the Egyptians dead upon the sea-shore. 31. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and ^r believed the Lord, and his servant Moses.

^k Josh iv. 18. ^l ch. xv. 1, 7. ^m Hab. iii. 8, 13. ⁿ Ps. cvi. 11. ^o ver. 22; Ps. lxxvii. 20 and lxxviii. 52, 53. ^p Ps. cvi. 8, 10. ^q Ps. lvi. 10 and lix. 10. ^r ch. iv. 31 and xix. 9; Ps. cvi. 12; John ii. 11 and xi. 45.

And Moses stretched forth his hand, etc. The immediate effect of the action enjoined appears to have been to cause the wind to cease by which the sea had been parted, or even to reverse its action in combination with the returning tide. *Overthrew the Egyptians.* Literally, "shook off" the Egyptians. The Lord shook off His enemies into the sea, as Paul shook off the viper into the fire. Acts xxviii. 5. *There remained not so much as one of them.* The sea, returning to its strength, overwhelmed the Egyptians without a single exception. The statement is so explicit that there could be no reasonable doubt that Pharaoh himself, the great offender, was at last made an example, and perished with his army, did it not seem to be distinctly stated in Ps. cxxxvi. that he was included in the same destruction. The sea cast up the dead Egyptians, whose bodies the Israelites saw upon the shore.

But the children of Israel walked upon dry land, etc. This

verse marks the contrast between the march of the Egyptians and that of the Israelites. The time of the miracle was the whole night, at the season of the year, too, when the night would be about its average length. There was thus ample time for the passage of the Israelites from any part of the valley, especially considering their excitement and animation by the gracious and wonderful interposition of Providence in their behalf. *Thus the Lord saved Israel that day*, etc. The overwhelming sea effectually and for ever arrested the pursuit of the Egyptians. The Lord chose this way. If the Israelites had been allowed to advance without deviating from their route in the wilderness, He must have adopted some other way, equally miraculous, of stopping the progress of their foes. *And Israel saw that great work*. Learned men have shown by various citations that a traditionary, mutilated report of this grand transaction prevailed among the surrounding nations many centuries afterward. *And the people feared the Lord*, etc. The miracle told most powerfully on the minds of the Israelites, but only, and, alas! how strangely and sadly! for a brief time, as we shall see. "Sensible mercies," says an old writer, "when fresh, make sensible impressions, but, with many, those impressions soon wear off: while they see God's works, and feel the benefit of them, they fear and trust Him, but soon forget His works, and then slight Him. How well were it for us if we were always in as good a frame as we are in sometimes!"

This chapter is suggestive of the following practical reflections, besides those already mentioned.

1. As through the furnaces of Egypt, the paths of the Red Sea and the swellings of Jordan God's ancient people at length got possession of the promised land, so it is "through manifold tribulations that we must enter into the kingdom of God."
2. As the Angel in the pillar of cloud conducted Israel through the wilderness to the covenant inheritance, so the sacred presence of the Lord, though invisible, now

leads and guides the true Israel in the right way to the heavenly Canaan. 3. As Israel was protected by the Lord their God, and the pillar of cloud was to them a pledge of safety, so, under the care of the same almighty Being, Christians now pursue their way to the New Jerusalem; and trusting in Him, and obeying His voice, they are "as Mount Zion, which cannot be removed." 4. What a striking emblem of eternity does the pillar-cloud afford, where the light of the Lord ever shines upon celestial spirits, while apostate men and angels are plunged into *the blackness of darkness for ever!* 5. The miraculous appearance of the pillar of cloud which the Israelites were required to follow in all their journeys teaches us the duty of following the written Word, which is our guide through the wilderness of this world; and as they were guided by that cloud to the earthly Canaan, so we are guided by the word of truth to that rest "which remaineth for the people of God." Heb. iv. 9. 6. It is of importance not only that we be going forward, but that we be making progress, that growth in grace should keep pace with the uninterrupted advance of human life. 7. The possession of Canaan is not always the next step to our escape from Egypt. Justification by the grace of God puts us beyond the reach of our enemies, and adoption makes good our title to "the inheritance of the saints in light," but it is sanctification that makes us meet for the enjoyment of the purchased possession. 8. The plans which God adopts in the salvation of His people, and in the punishment of wicked men, are *deeply mysterious*; but whatever shortsighted man may say, they are perfectly wise and equitable. Who could have conceived that he would have saved Israel by a passage through the sea? or that Pharaoh and his mighty hosts would have perished in the deep waters? And if God had not revealed the plan of salvation by Jesus Christ, with the rewards and punishments of men in a future state, who could have discovered these profound mysteries?

9. *God is opposed to sinners.* They will finally perish unless they repent and seek salvation in the way which is pointed out in the Holy Scriptures. But why is God opposed to sinners? Because they are enemies to righteousness, truth and holiness. He is the patron of all that is lovely and excellent. They are patrons of vice and mischief. But He abhors their plans and purposes, and frustrates all their designs; and if they repent not, He will consume them in His wrathful indignation; "for a fire goeth before Him, and burneth up His enemies round about." 10. *When wicked men are most confident of success, their ruin is just at hand.* Pharaoh and his hosts rushed into the bottom of the sea to seize their prey, and expected to triumph over the chosen race in a few hours; but where they hoped to take the spoil they found a watery grave. The inhabitants of the old world were *eating and drinking, marrying and giving in marriage, when the flood came* and swept them all away. The day on which Sodom was destroyed was ushered in by a fine morning. Belshazzar was holding an impious feast when he was slain by the Medes. And the rich farmer, mentioned by our Lord, was called to a sudden account while he was "counting on long years of pleasure here." 11. *The Church is safe when dangers appear in their most threatening and alarming forms.* The time of extremity is the time of God's opportunity to save His people; let them stand still and see His great salvation. Times change, and circumstances change, but God is all-sufficient from age to age; and His Church will ultimately triumph over all her enemies. 12. If the Israelites were happy in their deliverance from their earthly foes, how will the heart of God's people exult in adoring, triumphant love, joy and gratitude, when, finally delivered from every enemy, they shall stand on the heavenly shore, and celebrate their great Deliverer with everlasting songs of praise!

1. What is said of Pi-hahiroth? 2. What of Baal-zephon? 3. What would Pharaoh infer from the position of the host of Israel? 4. What did

he do? 5. Describe the Egyptian chariot. 6. What did the Israelites do as Pharaoh drew nigh? 7. What did Moses say to them? 8. What did the Lord say to Moses? 9. Who is meant by "the Angel of God"? 10. What is said of him? 11. Describe the pillar-cloud. 12. What did Moses do to the sea? 13. What effect was produced? 14. What became of the Egyptians? 15. How did the sea return to its strength? 16. How did the Israelites pass through the sea? 17. What effect did the Lord's great work upon the Egyptians produce on the Israelites? 18. State in their order the practical reflections of which this chapter is suggestive.

CHAPTER XV.

The song of Moses, Miriam and Israel on their deliverance, 1-21. In the wilderness they want water, 22, the waters of Marah are bitter, they murmur, Moses prays, and the waters are made sweet by means which God appointed, who also gives them His charge and promise, 23-26. They encamp at Elim, 27.

THEN ^asang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, ^bfor he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

^a Judg. v. 1; 2 Sam. xxii. 1; Ps. cvi. 12. ^b ver. 21.

"This noble poem," says *Chalmers*, "is ascribed to Moses himself; and while its poetry speaks the inspiration of high genius, its sacredness speaks the direct inspiration of Heaven. Such a recognition of poetry and song tells us that in the service of God there should be the exercise, the consecrated exercise, of all the powers which He has given to us, and tells us that in religion the enjoyment might be as various as are the capacities of our nature. And there is that of sentiment in it which adapts it to the use of a Church delivered from her enemies in all ages—nay, which fits and so makes it to be actually adopted for one of the triumphant songs of eternity." "This song," observes *Henry*, "is—1. The most ancient we know of. 2. A most admirable composition, the style lofty and magnificent, the images lively

and proper, the whole very moving. 3. A holy song, consecrated to the honor of God, and intended to exalt His name and celebrate His praise, and His only, not in the least to magnify any man: holiness to the Lord is engraven on it, and to Him they made melody in singing it. 4. A typical song. The triumphs of the gospel Church in the downfall of its enemies are expressed in the song of Moses and the song of the Lamb." Rev. xv. 23. *Hath triumphed gloriously.* The leading idea of the Hebrew term in this connection is that of displaying grandeur, pre-eminence, magnificence. *The horse and his rider*, etc. This marks the suddenness, universality and completeness of the destruction.

2. The Lord *is* my strength and *o* song, and he is become my salvation: he *is* my God, and I will prepare him *d* a habitation; my *o* father's God, and I *f* will exalt him. 3. The Lord *is* a man of *s* war: the Lord *is* his *h* name. 4. *l* Pharaoh's chariots and his host hath he cast into the sea: *k* his chosen captains also are drowned in the Red Sea. 5. *l* The depths have covered them: *m* they sank into the bottom as a stone.

o Deut. x. 21; Ps. xviii. 2 and xxii. 3 and lix. 17 and lxii. 6 and cix. 1 and cxviii. 14 and cxi. 7; Isa. xii. 2; Hab. iii. 18, 19. *d* Gen. xxviii. 21, 22; 2 Sam. vii. 5; Ps. cxxxii. 5. *o* ch. iii. 15, 16. *f* 2 Sam. xxii. 47; Ps. xcix. 5 and cxviii. 28; Isa. xxv. 1. *s* Ps. xxiv. 8; Rev. xix. 11. *h* ch. vi. 3; Ps. lxxxiii. 18. *l* ch. xiv. 28. *k* ch. xiv. 7. *l* ch. xiv. 28. *m* Neh. ix. 11.

These verses are the *first strain*. *The Lord*. The Hebrew word thus rendered here, though in capitals, is not *Jehovah*, but *Jah*, generally considered as an abbreviation of the former. *My strength and song*. He has proved Himself able to deliver me, and therefore He is the object of my praise. *My salvation*. That is, the author of it. *Habitation*, a place for His public worship. *My father's God*—God of my father, a peculiar form of expression implying the entire line of his paternal ancestry. The whole strain of the writer is full of affectionate and appropriate recognition of God as *their* God. *Exalt, i. e., glorify Him*. *The Lord is a man of war*. An ordinary writer would probably have represented the Almighty here as the God of armies, and as

such discomfiting the host of Pharaoh. But Moses does more: he brings Him forth as a champion, a soldier, puts the sword into His hand, and exhibits Him fighting His battles, the battles of Israel. Verses 4 and 5 contain a very fine display and amplification of the simple idea suggested in the first. Image rises and swells above image. Pharaoh's *chariots*, his *hosts*, his *chosen captains*—cast into the sea, drowned in the Red Sea—*covered* with the depths, *sunk* to the bottom, at once, as a *stone*. Notwithstanding their pride and insolence, they could make no more resistance to the power of Jehovah than a stone launched from the arm of a strong man into the flood.

6. ^o Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. 7. And in the greatness of thine ^o excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* ^p consumed them ^q as stubble. 8. And ^r with the blast of thy nostrils the waters were gathered together, ^s the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea. 9. ^t The enemy said, I will pursue, I will overtake, I will ^u divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10. Thou didst ^x blow with thy wind, ^y the sea covered them: they sank as lead in the mighty waters.

^o Ps. cxviii, 15, 16. ^o Dent. xxxiii. 26. ^p Ps. lix. 13. ^q Isa. v. 24 and xlvii. 14. ^r ch. xiv. 21; 2 Sam. xxii. 16; Job iv. 9; 2 Thess. ii. 8. ^s Ps. lxxviii. 13; Hab. iii. 10. ^t Judg. v. 30. ^u Gen. xlix. 27; Isa. liii. 12; Luke xi. 22. ^x ch. xiv. 21; Ps. cxlvii. 18. ^y ver. 5, ch. xiv. 28.

These verses constitute the *second strain*. *Thy right hand*. Another form of expression for God's omnipotence. *The greatness of thine excellency*, literally, *the abundance of thine exaltation or height*. *Thou hast overthrown them*. The word is used of *pulling down* buildings; so Judg. vi. 28, 1 Kings xix. 10, Isa. xiv. 17. *Thou sendest forth thy wrath*, etc. The allusion is perhaps to the looking of Jehovah through the pillar of fire on the Egyptian host. xiv. 24. Verse 7 and the latter clause of the foregoing are in the future tense in the original, and may be considered as a solemn warning to

all men not to copy the persecuting, impious and obstinate conduct of Pharaoh and the Egyptians, if they would escape the dreadful effects of Jehovah's omnipotent indignation.

Blast of thy nostrils. The wind which made the sea go back (xiv. 21) is here represented as the breath of the Almighty.

The depths were congealed. A strong poetical expression, not to be understood literally, but denoting that the waters, with the firmness of ice, maintained themselves in an upright position. Observe the spirit of *the enemy* of Israel. It was characterized—1. By great ambition. It was the love of power and dominion. To hold human beings as property is the vilest display of ambition. 2. Great arrogance and pride. *I will pursue* (rather "repossess"), *overtake, divide*, etc.

What self-confidence! What boasting! What assumption! Pride goeth before destruction. 3. Insatiable avarice. *Divide the spoil.* Had not Pharaoh enough? An avaricious spirit unceasingly cries, Give! give! What a cursed spirit it is! Well has it been said that nature is content with little, grace with less, but the lust of avarice not even with all things. 4. Reckless malevolence and cruelty. *My lust shall be satisfied, I will draw my sword*, etc. What thirsting for blood! Ambition and avarice render the mind cold and the heart callous. Tears, wailings, groans, mangled bodies and the flowing blood of mankind allay not the fires of human malevolence and lust. 5. Presumptuous confidence and security. I will do, not endeavor, no peradventure. Contingency and doubt have no place. How foolish for the man who puts on the armor to boast! But mark the signal overthrow and ruin. *Thou didst blow*, etc. The thrilling account closes with this happy stroke—*they sank as lead in the mighty waters.*

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11. *Who *is* like unto thee, O Lord, among the gods? who *is* like thee, *glorious in holiness, fearful *in* praises, ^b doing wonders? 12. Thou stretchedst out ^cthy right hand, the earth swallowed them. 13. Thou in thy mercy hast ^dled forth the people *which* thou hast redeemed: thou hast

guided *them* in thy strength unto *thy* holy habitation. 14. ^fThe people shall hear, *and* be afraid: *sorrow* shall take hold on the inhabitants of Palestina. 15. ^hThen ⁱthe dukes of Edom shall be amazed; ^kthe mighty men of Moab, trembling shall take hold upon them; ^lall the inhabitants of Canaan shall melt away. 16. ^mFear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still ⁿas a stone; till thy people pass over, O Lord, till the people pass over, *which* thou hast purchased. 17. Thou shalt bring them in, and ^pplant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou hast made for thee to dwell in, *in* ^qthe Sanctuary, O Lord, *which* thy hands have established. 18. ^rThe Lord shall reign for ever and ever.

^a 2 Sam. vii. 22; 1 Kings viii. 23; Ps. lxxi. 19 and lxxxvi. 8 and lxxxix. 6, 8; Jer. x. 6 and xlix. 19. ^a Isa. vi. 3. ^b Ps. lxxvii. 14. ^c ver. 6. ^d Ps. lxxvii. 15, 20, and lxxviii. 52 and lxxx. 1 and cvi. 9; Isa. lxiii. 12, 13; Jer. ii. 6. ^e Ps. lxxviii. 54. ^f Num. xiv. 14; Deut. ii. 25; Josh. ii. 9, 10. ^g Ps. xlvi. 6. ^h Gen. xxxvi. 40. ⁱ Deut. ii. 4. ^k Num. xxii. 3; Hab. iii. 7. ^l Josh. v. 1. ^m Deut. ii. 25 and xi. 25; Josh. ii. 9. ⁿ 1 Sam. xxv. 37. ^o ch. xix. 5; Deut. xxxii. 9; 2 Sam. vii. 23; Ps. lxxiv. 2; Isa. xliii. 1, 3, and li. 10; Jer. xxxi. 11; Tit. ii. 14; 1 Pet. ii. 9; 2 Pet. ii. 1. ^p Ps. xlv. 2 and lxxx. 8. ^q Ps. lxxviii. 54. ^r Ps. x. 16 and xxix. 10 and cxlvi. 10; Isa. lvii. 15.

Who is like unto thee, etc. Here is affirmed the superiority of the true God over all earthly princes and potentates, and over all the false and factitious gods of Egypt. *Calmet* says "Judas Maccabæus had the initial letters of the Hebrew of these words, M. C. B. I., on his standards, whence the name Maccabee remained to the Asmonæan family." *Glorious in holiness*, etc. God delights to be known by this character. The seraphim and cherubim cry one to another, "Holy, holy, holy, is the Lord of hosts." He says, by the prophet Isaiah (xliii. 15), "I am the Lord, your holy One." God's holiness is the essential purity and perfection of His moral character. He is holy in His nature, His works, His dominion and government, His word; He was so in human redemption, He is so in the dispensation of His grace, and He will be so in the decisions of the Judgment. How greatly should He be feared by His saints! How evil must sin be in His sight! How must sinners necessarily be ex-

cluded from heaven! *Fearful* or *awful* in praises, that is, for the praiseworthy deeds which come from Him whose glory is holiness. In regard to the holiness of those deeds He is truly awful, because he taketh vengeance for transgression with as much exactness as He giveth recompense for obedience. *Doing wonders.* How justly the poet ascribes this character to Jehovah the whole scope of the inspired history is a continued proof. Indeed, the entire series of providential dispensations in the world is a tissue of *works of wonder*. But the children of Israel in their present circumstances would naturally have their eye more especially upon that succession of *miraculous judgments* which had visited and desolated the land of Egypt, and so prepared the way for their deliverance.

Thou stretchedst out thy right hand, etc. This verse introduces the opening wonder of God's doing, the prophecy which is to follow, regarding, as has been well remarked that the singer regards all His wonders as implied and contained in that one. *The earth swallowed them.* Though drowned in the sea, they are said to have been swallowed up in the earth (Jon. ii. 6), because the sea is in the depths of the earth. *Thou in thy mercy, etc.* It is here acknowledged that the deliverance of Israel was a display of *mercy*, even as the destruction of the Egyptians was an act of *justice*. Canaan seems to be called the *holy habitation* of Jehovah, and afterward *the mountain of his inheritance* and *the sanctuary*, because God had chosen it for the place of His future special residence, where He would manifest His presence and love, establish His holy ordinances and publish His holy word. *The inhabitants of Palestina*, that is, the country of the Philistines, from whom, although they inhabited only part of it, the land of Palestine is supposed to have derived its denomination.

Then the dukes of Edom shall be amazed, etc. It is no small confirmation of the genuineness of this sacred song and of its contemporaneity with the events among which it is

placed that these tribes are named in the order in which they would be likely to receive the news. *Edom* refused the Israelites a passage, and obliged them to make a circuit round their land. The king of Moab was afraid, and sent vainly for Balaam to curse them, and they were not allowed (Deut. ii. 9) to invade the territory of Moab. The inhabitants of *Canaan*, who were doomed to extirpation because their iniquity was now full, melted away at the reports of Egypt's overthrow. *Till thy people pass over*, over the desert and through the intervening countries, to take possession of Canaan. *Purchased*, redeemed or delivered from bondage to be His peculiar people. *Thou shalt bring them in, and plant them*. This is a figure taken from a tree planted on a hill. The tree is the holy people (Ps. i. 3), the hill is the land of promise, which was not a river valley, like Egypt, but a high land lying between the Jordan and the Mediterranean. *The Lord shall reign*, etc. They had now seen an end of Pharaoh's reign, but Jehovah's reign, like Himself, is eternal, and subject to no change. God is here for the first time called a King (shall reign) (the patriarch knew Him as the Lord, the Shepherd), because He now had formed for Himself a people and kingdom on earth. This name forms the leading thought in the whole constitution of the people. It is the unspeakable comfort of God's faithful subjects, not only that He reigns universally and with incontestable sovereignty, but will reign eternally.

19. For the ^ahorse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^tthe Lord brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

^a ch. xiv. 23; Prov. xxi. 31. ^t ch. xiv. 28, 29.

These words which follow the song are a prose addition, not so much for the purpose of explanation, which was not required, as for concluding corroboration, as ch. vi. 26, ch. xi. 10, ch. xiv. 30.

20. ¶ And Miriam ^a the prophetess, ^x the sister of Aaron, ^y took a timbrel in her hand; and all the women went out after her ^z with timbrels and with dances. 21. And Miriam ^a answered them, ^b Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 22. So Moses brought Israel from the Red Sea, and they went out into the wilderness of ^c Shur; and they went three days in the wilderness, and found no water.

^a Judg. iv. 4; 1 Sam. x. 5. ^x Num. xxvi. 59. ^y 1 Sam. xviii. 6. ^z Judg. xi. 34 and xxi. 21; 2 Sam. vi. 16; Ps. lxxviii. 11, 25, and cxlix. 3 and cl. 4. ^a 1 Sam. xviii. 7. ^b ver. 1. ^c Gen. xvi. 7 and xxv. 18.

Miriam (rebellion), the daughter of Amram and sister of Aaron and Moses. The next occasion on which she is mentioned presents a dark contrast to this earlier day of joy, in which she heads the women of Israel in the responsive song in celebration of God's great goodness. (See Num. xii.; Deut. xxiv. 9.) She is called a *prophetess*, by which we are to understand not an office of any kind, but the peculiar endowment of the Holy Ghost; and this was not so much the power of predicting future events; as an inward suggestion and guidance of the Spirit, for the purpose of arousing, exhorting, comforting, rebuking, in inspired and poetic language. Several prophetesses of this description are mentioned in the Old Testament, as Deborah the judge, Huldah, etc. The raising up of such prophetesses was at all times an exception to the rule, and was altogether to cease in the New Testament dispensation. *Timbrel*, a musical instrument of percussion, known in very early ages, and common in religious festivities and seasons of joy. The form was various, sometimes circular; it was composed of a simple rim or frame of wood, over which parchment or some other membrane was stretched. The jingling pieces of metal fastened to this rim are probably a modern addition. (See Gen. xxxi. 27; Isa. xxiv. 8.) *Dances*. "The manner of expressing enthusiastic religious emotions by regular graceful movements and postures of body," says *Gerlach*, "is often mentioned in the Old Testament. Judg. xxi. 21; 2 Sam.

vi. 14; 1 Sam. xviii. 6; Jer. xxxi. 4, etc. Dances not of a religious character appear to have been unknown to the Israelites. The degradation of the dance into an instrument of vanity has estranged it from the service of God, as has been the case with so many of the fine arts." *Answered them.* "Them" in the Hebrew is masculine, so that Moses probably led the men and Miriam the women, the two bands responding alternately, and singing the first verse as a chorus. *The wilderness of Shur.* On the south-west of Palestine (Gen. xvi. 7), bordering upon Gedar and Kadesh (xx. 1), extending to the boundaries of Egypt. xxv. 18; 1 Sam. xv. 7. It was peopled by Arabian tribes. This appears to be the modern wilderness of *el Dshifan*, extending between the Mediterranean and the Red Sea, on the west and north-west of et-Tih, from Pelusium to the south-west frontier of Palestine.

23. ¶ And when they came to Marah, they could not drink of the waters of ^d Marah, for they *were* bitter: therefore the name of it was called Marah. 24. And the people ^e murmured against Moses, saying, What shall we drink? 25. And he ^f cried unto the Lord; and the Lord shewed him a tree, ^g which when he had cast into the waters, the waters were made sweet: ^h there he made for them a statute and an ordinance, and there ⁱ he proved them, 26. And said, ^k If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^l diseases upon thee, which I have brought upon the Egyptians: for I *am* the ^m Lord that healeth thee. 27. ¶ ⁿ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

^d Num. xxxiii. 8. ^e ch. xvi. 2 and xvii. 3. ^f ch. xiv. 10 and xvii. 4; Ps. l. 15. ^g See 2 Kings ii. 21 and iv. 41. ^h Josh. xxiv. 25. ⁱ ch. xvi. 4; Deut. viii. 2, 16; Judges ii. 22 and iii. 1, 4; Ps. lxvi. 10 and lxxxii. 7. ^k Deut. vii. 12, 15. ^l Deut. xxviii. 27, 60. ^m ch. xxiii. 25; Ps. xli. 3, 4, and ciii. 3 and cxlvii. 3. ⁿ Num. xxxiii. 9.

Marah (bitterness). There they found a bitter or brackish fountain of which they could not drink. Marah is supposed by some to be the same with the modern 'Ain Howarah, where there is still a salt and bitter fountain. Opinions dif-

fer, however, as to its identification. *Therefore the name,* etc. Accounts are constantly given in the Pentateuch of places deriving their names from particular events and particular persons, details of marches, encampments, etc. All this looks like reality. Whenever the Pentateuch was published, it would have been immediately rejected, except the account it gives of the origin of these names, and of the series of these marches, had been known to be true to the Jews in general. *And the people murmured,* etc. It seems marvellous to us that they should have lapsed into distrust and murmuring so very soon after this great manifestation. The physical agency of thirst may have overborne their powers of reflection. But we are no judges of these exhibitions of human nature made in circumstances which have never been realized by us. It is not said that Moses remonstrated against this their ungrateful discontent, but it is obvious that on this occasion some lesson was administered.

And he cried unto the Lord, etc. Of little consequence is it to inquire, because it is impossible to determine, what kind of tree this was. It was not, however, the virtue of the wood, but the divine power, that effected the change. *There he made for them a statute,* etc. Evidently the one contained in the ensuing verse. God having now assumed His people into a peculiar relation to Himself, and being about shortly to organize them under a more settled polity, He gave them a general intimation of the conditions on which they might expect to be dealt with during their sojourn in the wilderness. *There he proved them.* Tried the Israelites by bringing them into circumstances where their patience and faith would be put to the test.

We, like these Jews, are travelling through a wilderness. In our journey we meet with bitter waters. These are the troubles of life, personal and relative. These are very distasteful to flesh and blood. But they may be rendered drinkable. In other words, we may be able to endure the

afflictions of life—yea, we may even acquiesce in them, and not only so, but glory in tribulation. How can this be done? Here is the secret :

“ The cross on which the Saviour died,
And conquer'd for his saints,
This is the tree, by faith applied,
That sweetens all complaints.

“ Thousands have proved the bless'd effect,
Nor longer mourn their lot ;
While on His sorrows they reflect,
Their own are all forgot.

“ While they by faith behold the cross,
Though many griefs they meet,
They draw a gain from every loss,
And find the bitter sweet.”

Think of the reality of His passion, the greatness of it, the dignity of the sufferer, and the substitutionary character of His sufferings, and what can be more relieving in our sorrows than the *benefits* we derive from His ?

If thou wilt diligently hearken. Here the condition of faithful obedience to the occasional, as well as to the stated, commands of God, is explicitly laid down. *None of these diseases.* The reward of obedience is expressly announced, and the consequence of their disobedience not obscurely intimated. The very blessings of the Egyptians were turned into curses on account of their disobedience. The sweet waters of the Nile were changed into blood. On the other hand, the disadvantages the Israelites might meet with on the way would be converted into blessings if they were obedient to the voice of the Lord.

And they came to Elim, etc. The meaning of Elim is *trees*, perhaps *palm trees*. This was the second station of the Israelites after they had passed the Red Sea. There are several valleys which descend from the mountain range et-

Tih toward the sea, and one of these must be Elim, probably *Wady Ghurundel*, or else *Wady Useit*. Both are said to be fringed with trees and shrubs, among which are wild palms. In the preceding station, the provision of the Israelites was partly from nature, partly from the kindness of a gracious Providence. Nature furnished the substance, a miracle endowed it with the suitable qualities. But at Elim nature seemed to do the whole with her *threescore and ten palm trees, and twelve wells of water*. And what is nature but the great Jehovah performing the most astonishing wonders in a stated and regular course? Water issuing from a rock when smitten by a rod is not in itself a whit more miraculous than the continually supplying one little stream from the same spring.

The Lord graciously and tenderly provides green spots in the desert for His journeying people; and though they are, at best, but oases, yet are they refreshing to the spirit and encouraging to the heart. The sojourn at Elim was eminently calculated to soothe the hearts of the people and hush their murmurings. The grateful shade of its palm trees, and the refreshing of its wells, came in sweetly and seasonably after the trial of Marah, and significantly set forth, in our view, the precious virtues of that spiritual ministry which God provides for His people down here. "The twelve" and "the seventy" are numbers intimately associated with ministry.

But Elim was not Canaan. Its wells and palm trees were but foretastes of that happy land which lay beyond the bounds of the sterile desert on which the redeemed had just entered. It furnished refreshment, no doubt, but it was wilderness refreshment. It was but for a passing moment, designed, in grace, to encourage their depressed spirits and nerve them for their onward march to Canaan. Thus it is, as we know, with ministry in the Church. It is a gracious provision for our need, designed to refresh, strengthen and

encourage our hearts "until we all come to the fulness of the measure of the stature of Christ." Eph. iv.

1. What did Moses and the children of Israel do? 2. What is said about "this song"? 3. Explain verses 2-5. 4. What verses constitute the second strain? 5. How was the spirit of the enemy of Israel characterized? 6. What is affirmed in verse 11? 7. What does verse 12 introduce? 8. What is said on verse 15? 9. What is said of Miriam? 10. Where is the wilderness of Shur? 11. What was done at Marah? 12. What is said of Elim? 13. What is it said the Lord graciously and tenderly provides?

CHAPTER XVI.

The Israelites come to the wilderness of Sin and murmur for want of bread, 1-4. Manna, etc., is promised, and the people are rebuked, 5-12. Quails and manna are sent, 13-15. Manna is described, and rules are given for gathering it; the people disobey in hoarding it and in seeking it on the Sabbath day, 16-31. God commands that an omer of it should be preserved, 32-36.

AND they ^a took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^b Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2. And the whole congregation of the children of Israel ^c murmured against Moses and Aaron in the wilderness: 3. And the children of Israel said unto them, ^d Would to God we had died by the hand of the Lord in the land of Egypt, ^e when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

^a Num. xxxiii. 10, 11. ^b Ezek. xxx. 15. ^c ch. xv. 24; Ps. ovi. 25; 1 Cor. x. 10. ^d Lam. iv. 9. ^e Num. xi. 4, 5.

Between the encampment at Elim and the coming to the wilderness of Sin there was (Num. xxxiii. 10, 11) an encampment by the Red Sea. But the present history, careful only about remarkable incidents, passes it over. Their next halting-place was Rephidim (xvii. 1), probably the

Wady Feiran, on which supposition it would follow that *Sin* must be between that wady and the coast of the Gulf of Suez, and of course west of Sinai. Since they were by this time gone more than a month from Egypt, the locality must be too far toward the south-east to receive its name from the Egyptian Sin of Ezek. xxx. 15. *On the fifteenth day*, etc. That is, of the year of their departure. During the period of their journey their resources were completely exhausted. *And the whole congregation . . . murmured*, etc. What a marvellous exhibition is here of the strength of that apathy and resistance which there are in earth to all the demonstrations, however vivid and awful and recent, which are put forth from heaven! *Kill*, with hunger. *This whole assembly*, "this whole Church," as the term is usually rendered in the Greek.

4. ¶ Then said the Lord unto Moses, Behold, I will rain ^cbread from heaven for you; and the people shall go out and gather a certain rate every day, that I may ^sprove them whether they will walk in my law, or no. 5. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and ^bit shall be twice as much as they gather daily. 6. And Moses and Aaron said unto all the children of Israel, ¹At even, then ye shall know that the Lord hath brought you out from the land of Egypt: 7. And in the morning, then ye shall see ^kthe glory of the Lord: for that he heareth your murmurings against the Lord: And ¹what are we, that ye murmur against us? 8. And Moses said, *This shall be* when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but ^magainst the Lord. 9. ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, ⁿCome near before the Lord: for he hath heard your murmurings. 10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord ^oappeared in the cloud.

^fPs. lxxviii. 24, 25, and cv. 40; John vi. 31, 32; 1 Cor. x. 3. ^sch. xv. 25; Deut. viii. 2, 16. ^bSee ver. 22; Lev. xxv. 21. ¹See ver. 12, 13, and ch. vi. 7; Num. xvi. 28-30. ^kver. 10; Isa. xxxv. 2 and xl. 5; John xi. 4, 10. ¹Num. xvi. 11. ^mSee 1 Sam. viii. 7; Luke x. 16; Rom. xiii. 2. ⁿNum. xvi. 16. ^over. 7, ch. xiii. 21; Num. xvi. 19; 1 Kings viii. 10, 11.

Then said the Lord unto Moses, etc. Although the murmuring was not directly, but only indirectly, against God, yet He at once takes up the cause as His own. *I will rain, etc.* Here observe that the plainest declaration is made of the miraculous nature of this support. Whatever natural phenomenon may have underlain the provision of manna, the supplying it from day to day, and the withholding it on the sixth day, were the special and immediate acts of Jehovah Himself. *And gather, etc.* The gifts of Providence do not supersede human exertions. The manna fell from heaven, but not into their tents or into their mouths—there was room for their diligence and industry in gathering it. *That I may prove them.* Their patience, faith, dependence and thankfulness of spirit were constantly put to the test in their present experience.

The sixth day, the sixth working day, the day before the Sabbath. The Sabbath is referred to as an institution already existing and well known. The manna gathered on this day was *prepared* on it, also before it was eaten, that is, it was first bruised in a mortar or ground in a mill, and then baked into bread. *Then shall ye know, etc.* By the Lord's providing you a miraculous supply of flesh. ver. 13. *In the morning, then ye shall see the glory of the Lord,* that is, shall behold the cloudy pillar, the Shekinah, resplendent with a peculiar brightness and glory, as a signal of the Lord's special presence, both to hear your murmurings and to supply your wants. *And Moses said, etc.* Moses alone now explains to the people what the Lord is about to do. *The Lord shall give you, etc.* When tempted to murmur against the instruments of any uneasiness to us, we do well to consider how much we reflect on God by it; men are but God's hand. *Come near before the Lord,* that is, before the cloud in which the Lord's glorious presence was manifested. (See on verse 7.) *Looked toward the wilderness*—in the direction in which they were journeying, whither the cloud had probably moved

in advance of the congregation. *The glory of the Lord appeared*, etc. Such a dazzling brightness burst through the cloud as manifested the immediate presence of the Lord. (See on verse 7.)

11. ¶ And the Lord spake unto Moses, saying, 12. ¶ I have heard the murmurings of the children of Israel: speak unto them saying, ¶ At even ye shall eat flesh, and ¶ in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God. 13. And it came to pass, that at even ¶ the quails came up, and covered the camp: and in the morning ¶ the dew lay round about the host. 14. And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* ¶ a small round thing, as small as the hoar frost on the ground. 15. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, ¶ This is the bread which the Lord hath given you to eat. 16. ¶ This is the thing which the Lord hath commanded, Gather of it every man according to his eating, ¶ an omer for every man, according to the number of your persons; take ye every man for *them* which are in his tents. 17. And the children of Israel did so, and gathered, some more, some less. 18. And when they did mete it with an omer, ¶ he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 19. And Moses said, Let no man leave of it till the morning. 20. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. 21. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. 22. ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. 23. And he said unto them, This is *that* which the Lord hath said, To-morrow is ¶ the rest of the holy sabbath unto the Lord: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 24. And they laid it up till the morning, as Moses bade: and it did not ¶ stink, neither was there any worm therein. 25. And Moses said, Eat that *to-day*; for *to-day* is a sabbath unto the Lord: *to-day* ye shall not find it in the field. 26. ¶ Six days ye shall gather it; but on the seventh day, *which* is the sabbath, in it there shall be none.

¶ ver. 8. ¶ ver. 6. ¶ ver. 7. ¶ Num. xi. 31; Ps. lxxviii. 27, 28, and cv. 40. ¶ Num. xi. 9. ¶ Num. xi. 7; Deut. viii. 3; Neh. ix. 15; Ps. lxxviii. 24 and cv. 40. ¶ John vi. 31, 49, 58; 1 Cor. x. 3. ¶ ver. 36. ¶ 2 Cor. viii. 15. ¶ ver. 20. ¶ ch. xx. 9, 10.

The Lord spake unto Moses—out of the cloud of fire. *At even ye shall*, etc. He assures them of the supply of their wants, that, since they had harped upon the flesh-pots so much, they should for once have flesh in abundance that evening, and bread the next morning, and so on every day thenceforward. *I am the Lord your God*. Of course all their fears in following His guidance were groundless. *Quails came up*, etc. The quail is a migratory bird, and is widely spread over Europe, Asia and North Africa. It is distinguished from the partridge by being of a smaller size, by having a finer bill, a shorter tail, and wanting the red, naked eye-brows and spurs on the legs.

It is evident from the history of Moses that the demands of Israel were twice supplied with quails by the miraculous interposition of divine providence. The first instance is that here recorded in verses 12, 13. This miracle was repeated at Kibroth-hattaavah, a place three days' journey beyond the desert of Sinai; but they struck their tents before Sinai in the second year after their departure from Egypt, on the twentieth day of the second month, so that a whole year intervened between the first and second supply.

The dew lay, etc. There was a descent or a spreading of dew. *Manna*. The name is derived from the inquiry (Heb. *man hu*, "what is it?") which the Israelites made when they first saw it on the ground. The natural products of the Arabian deserts and other Oriental regions which bear the name of manna have not the qualities or uses ascribed to the manna of Scripture.

This is the bread, etc. Our Lord, referring to the manna, declares Himself the true bread from heaven. John vi. 31, 35, 48-51, 58. The following points of instruction are conveyed by the manna as a type of spiritual blessing:

(1.) It was given in consideration of a great and urgent necessity. A like necessity lies at the foundation of God's

gift of his Son to the world ; it was not possible in the nature of things for any other resource to be found.

(2.) The manna was peculiarly the gift of God, coming freely and directly from his hand. How striking a representation in this respect of Christ, all Scripture may be said to testify, as both in his person and in the purchased blessings of his redemption, he is always presented to sinful men as the free gift of the Father's love.

(3.) The whole fulness of the Godhead is in Jesus, so that all may receive as their necessities require. So was it also with the manna ; there was enough for all.

(4.) Then, falling as it did round about the camp, it was near enough to be within the reach of all ; if any should perish for want, it could be from no outward necessity or hardship, for the means of supply were brought almost to their very hand. Nor is it otherwise in regard to Christ, who in the gospel of his grace is laid, in a manner, at the door of every sinner ; the word is nigh him ; and if he should still perish, he must be without excuse—it is in sight of the bread of life.

(5.) The supply of manna came daily, and faith had to be exercised on the providence of God, that each day would bring its appointed provision ; if they attempted to hoard for the morrow, their store became a mass of corruption. In like manner must the child of God pray for his soul every morning as it dawns, "Give me this day my daily bread." He can lay up no stock of grace which is to last him for a continuance without needing to repair to the treasury of Christ.

(6.) Finally, as the manna had to be gathered in the morning of each day, and a double portion provided on the sixth day, that the seventh might be hallowed as a day of sacred rest, so Christ and the things of his salvation must be sought with diligence and regularity, but only in the appointed way and through the divinely-provided channels.

Every man according to his eating. Such a quantity as would in general suffice a healthy man. *Omer.* An omer is computed to be nearly three quarts. *For every man, Hebrew, "a head."* *He that gathered much had nothing over,* etc. Observe the care of Providence to preserve among this highly favored people a constant sense of their equality. All had their constant supply, every one was entitled to his fair proportion, and no good purpose did it answer to grasp at a double portion. *Let no man leave of it till the morning.* The manna was to serve for daily bread, not for a laid up and prospective store. *And it bred worms,* etc. The Israelite, gathering up more manna than he required for one day's food, might appear to be accumulating the heavenly food far more diligently than others; yet every particle beyond the day's supply was not only useless, but far worse than useless, inasmuch as it "bred worms." Thus is it with the Christian. He must *use* what he gets. He must feed upon Christ as a matter of actual need, and the need is brought out in actual service. *Wroth with them.* Step by step God puts them to the test; yet He bears patiently with them, and suffers His deeds to speak to them. *And they gathered it every morning.* If an Israelite neglected to gather, in the freshness of the morning hour, his daily portion of the divinely appointed food, he would speedily have become lacking in strength for his journey. Thus is it with us. We must make Christ the paramount object of our souls' pursuit, else our spiritual life will inevitably decline. We cannot even feed upon feelings and experiences connected with Christ, for they, inasmuch as they are fluctuating, cannot form our spiritual nourishment.

On the sixth day, etc. Not only the supply, but the manner of it, is miraculous. On five days a quantity sufficient for one day, on the sixth enough for two days, and on the seventh none whatever is found. *To-morrow is the rest of the holy Sabbath unto the Lord,* that is, the season of rest or cessa-

tion appointed at the creation to be kept holy to the Lord. (See Gen. ii. 3.) Although the law was not yet given, yet it is clear that the Sabbath had been previously observed. The institution is recognized as one already existing, but its observance is now in a manner renewed and enjoined with more express particularity, perhaps from its having fallen into much neglect among the Israelites. The Sabbath is a *rest*—1. To the brute creation. Alas! in how many instances is this design counteracted and defeated by wicked men! 2. For the body. Those who live in ease and idleness cannot value the day as a cessation from labor, but to the thousands and millions who are compelled to work, how soothing, useful and necessary is a period of repose! 3. Principally for the *mind*—a spiritual rest. It is not a day of inactivity, but of reflection and devotion. We should prepare for the Sabbath by finishing all our worldly affairs as early as possible on Saturday evening, that we may be calm and composed. We should expect the return of the Sabbath with *holy awe*, with *pious resolution* and with *fervent prayer*. Such a Sabbath will leave us prepared for the duties and trials of the week, and will be a foretaste of glory, the beginning of heaven. *Seethe, boil. Remaineth over*, above one omer for a man, or above what they want for the sixth day. *To be kept*, for their supply on the Sabbath. It was cooked the day before, to prevent unnecessary labor on the Sabbath.

27. ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. 28. And the Lord said unto Moses, ^d How long refuse ye to keep my commandments and my laws? 29. See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30. So the people rested on the seventh day. 31. And the house of Israel called the name thereof Manna: and ^e it was like coriander seed, white; and the taste of it was like wafers made with honey.

^d 2 Kings xvii. 14; Ps. lxxviii. 10, 22, and cvi. 13. ^e Num. xi. 7, 8.

Some of the people, from inadvertence or ignorance of the directions given, make the experiment, and find the prophet's word good. How long refuse ye, etc. The question here is somewhat surprising, seeing that no commandments or laws had as yet been given, except those concerning the passover and the feast of unleavened bread. Israel had indeed often already murmured against God (see ch. xiv. 11, xv. 24 and ver. 2), and to this may be the reference. *The Lord hath given you the Sabbath.* There is in the previous passage no express giving of the Sabbath, but rather a tacit assumption that it has been already given. Gen. ii. 1-3. *So the people rested on the seventh day.* Not only on this particular Sabbath, after being frustrated in seeking for manna, but also uniformly on the seventh day during the whole course of their sojourning.

And the house of Israel called the name thereof Manna. The manna was typical of Christ—1. In its color. It was white; this was emblematical of the purity of Christ's nature, His spotless perfection and the holiness of His heart and life. His life was a very transcript of the law of God, and every pure and holy action flowed unsullied from His heart as water from a crystal fountain.

2. In its quality. "The taste of it was like wafers made with honey." It required no other ingredients to make it palatable: is it not so with the spiritual manna? Christ and His blessings require nothing besides to recommend them to our spiritual taste.

32. ¶ And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. 34. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35. And the children of Israel did eat manna forty years, until they came to a land inhabited;

they did eat manna, until they came unto the borders of the land of Canaan. 36. Now an omer is the tenth part of an ephah.

¹Heb. ix. 4. ²ch. xxv. 16, 21, and xl. 16; Num. xvii.; Deut. x. 5; 1 Kings viii. 9. ³Num. xxxiii. 38; Deut. viii. 2, 3; Neh. ix. 20, 21; John vi. 31, 49. ⁴Josh. v. 12; Neh. ix. 15.

. . . The pot of manna formed part of the standing furniture of the Holy of Holies, and is included as such in the enumeration of Paul in his Epistle to the Hebrews—"the golden pot that had manna." Was this manna—kept in a place where the high priest entered once a year—brought out for exhibition, so that it might be seen by the people? . . . The "Testimony" is an abridged term for the ark of the testimony.

Did eat manna forty years, etc. The manna did not cease falling till the wandering tribes had reached the promised rest. When they tasted the food of Canaan, then the supply of manna was stopped; and when the Christian pilgrim comes to the termination of his journey, and obtains the end of his faith, then the means of grace may be dispensed with.

1. What is said of Rephidim? 2. What did the Israelites say to Moses and Aaron? 3. What did the Lord say to Moses? 4. What was the bread from heaven called? 5. What directions were given concerning it? 6. What is said respecting the Sabbath? 7. What came up and covered the camp? 8. What is said about quails? 9. In what respects was the manna a type of spiritual blessings? 10. Why was the manna to be gathered in the morning? 11. Why was it to be gathered every day? 12. How much was to be gathered on the sixth day? 13. How should the Sabbath be respected and employed? 14. How long did the Israelites eat manna? 15. What is said of the Christian pilgrim?

CHAPTER XVII.

The people want water, chide with Moses and tempt the Lord, 1, 2. Moses expostulates with them and complains to God, and, at His command, smites the rock in Horeb, which pours out water, 3-6; the place is named Massah and Meribah, 7. Amalek assaults Israel and is overcome by Joshua, while Moses holds up his hands with the rod of God, 8-13. Amalek is doomed to destruction, and Moses builds an altar called Jehovah-nissi, 14-16.

AND ^aall the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink.

^ach. xvi. 1; Num. xxxiii. 12, 14.

Wilderness of Sin. (See on xvi. 1.) The commandment of the Lord respecting the journeys of the people was made known by the moving of the pillar. *Rephidim* (*refreshments, rests*). From verse 3 the proximity of Rephidim to Horeb is evident.

2. ^bWherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^ctempt the Lord? 3. And the people thirsted there for water, and the people ^dmurmured against Moses, and said, Wherefore is this *that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?*

^bNum. xx. 3, 4. ^cDeut. vi. 16; Ps. lxxviii. 18, 41; Isa. vii. 12; Matt. iv. 7; 1 Cor. x. 9. ^dch. xvi. 2.

Though it was not long before the people were brought into a like difficulty, they were just as impatient, unbelieving and rebellious as in the former instances. (See on ch. xvi. 2, 3.) Nothing is more dishonoring to God than the manifestation of a complaining spirit on the part of those that belong to Him. The Apostle gives it as a special mark of Gentile corruption that "when they knew God, they glorified Him not as God, *neither were thankful.*" Then follows the practical result of this unthankful spirit: "They became vain in their imaginations, and their foolish heart was darkened."

Rom. i. 21. The heart that ceases to retain a thankful sense of God's goodness will speedily become "dark."

4. And Moses ^ecried unto the Lord, saying, What shall I do unto this people? they be almost ready to ^fstone me? 5. And the Lord said unto Moses, ^gGo on before the people, and take with thee of the elders of Israel: and thy rod, wherewith ^hthou smotest the river, take in thine hand, and go. 6. ⁱBehold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

^e ch. xiv. 15. ^f 1 Sam. xxx. 6; John viii. 59 and x. 31. ^g Ezek. ii. 6. ^h ch. vii. 20; Num. xx. 8. ⁱ Num. xx. 10, 11; Ps. lxxviii. 15, 20, and cv. 41 and cxiv. 8; 1 Cor. x. 4.

Distressed by their unjust and malevolent charges, Moses betook himself to God in prayer. And whither else should we fly for refuge in every time of trouble? There alone are support and comfort to be found. *I will stand*—probably, as at all times, in a cloud. This took place for a visible proof that it was the Lord's power which caused the water to gush out. *Upon the rock in Horeb.* The mountain was towering on the right of the people. Toward this Moses was to approach till he reached "the rock," the projecting cliff which he was to strike. *And thou shalt smite.* Not the rebels, but *the rock*; not to bring a stream of blood from the breast of the offenders, but a stream of water from the granite cliffs. The cloud rested on a particular rock, just as the star rested on the house where the infant Saviour was lodged.

Moses did so in the sight of the elders of Israel. The elders therefore were the only eye-witnesses of the miracle of the smiting of the rock. From this interposition we should learn two things:

1. Reliance on the providence of God in our difficulties and straits. We should remember that nothing is too hard for the Lord, and that if He does not find a way for our release or relief, He can furnish one. Our extremity is His opportunity. He does not prevent darkness, but to the up-

right there ariseth light in the darkness; and it is often darkest before break of day. 2. The grace of our Lord Jesus Christ. The apostle says (1 Cor. x. 4) "that Rock was Christ." How was that Rock *Christ*? Not really, but typically. How was it a *spiritual* Rock? Not by substance, but by signification; not by its quality, but by its use.

With regard to the rock *itself*. A rock is remarkable for its solidity, strength, duration, support, shelter and shade; and so is a just and striking emblem of Christ, who is so often expressed by the name. It holds also—

With regard to the *striking*. The rock was smitten; and Christ once suffered, the just for the unjust. The rock was smitten publicly in the sight of the elders and of the people; and Christ suffered at Jerusalem in the presence of a similar multitude. The rock was smitten by Moses; and the law, of which he is the representative, inflicted the death of Christ: He redeemed us from the curse of the law, having been made a curse for us. Till the rock was thus smitten it yielded no supplies; and Christ, being made perfect through suffering, became the author of eternal salvation to all that obey Him.

With regard to the *streams*. What did these serve to express? The blood of Jesus, which "is drink indeed," the doctrines of the gospel, whose tidings to the distressed conscience are like cold water to a thirsty soul, and afford a refreshment and satisfaction which no philosophy can furnish, and the blessed influences of the Holy Ghost.

Observe, 1. Christ ministers to His people abundance of spiritual refreshment, while they are on their way to the heavenly inheritance. They need this to carry them onward through the trials and difficulties that lie in their way; and he is ever ready to impart it: "If any man thirst, let him come unto me and drink."

2. In providing and ministering this refreshment, he will break through the greatest hindrances and impediments.

If his people but thirst, nothing can prevent them from being partakers of the blessing.

3. The rock by its water accompanied the Israelites—so Christ by His Spirit goes with His disciples even to the end of the world. The refreshments of His grace are confined to no region, and last through all ages.

4. As from the gushings of the rock there was more than a sufficiency for all the multitude, so in Jesus there is enough for all, and to spare; for it hath pleased the Father that in Him should all fulness dwell.

7. And he called the name of the place * Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

* Num. xx. 13; Ps. lxxx. 7 and xcv. 8; Heb. iii. 8.

Massah (temptation), *Meribah* (strife). The former place was so called because the people tempted the Lord, the latter, because they strove with Moses. There was thus a remembrance kept of sin, both for the disgrace of the sinners themselves, and for warning to their posterity to take heed of sinning thus.

8. ¶¹ Then came Amalek, and fought with Israel in Rephidim. 9. And Moses said unto ^mJoshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with ⁿthe rod of God in mine hand. 10. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11. And it came to pass, when Moses ^oheld up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13. And Joshua discomfited Amalek and his people with the edge of the sword.

¹ Gen. xxxvi. 12; Num. xxiv. 20; Deut. xxv. 17; 1 Sam. xv. 2. ^m Called Jesus, Acts vii. 45; Heb. iv. 8. ⁿ ch. iv. 20. ^o James v. 16.

The Amalekites (an Edomitish nomadic tribe, Gen. xxxvi. 12-16), who had wandered from Mount Seir (1 Chron. v.

42, 43), in South Palestine (Gen. xiv. 7), and the Petrean peninsula, at that time in the flower of their vigor—"the first of the nations" (Num. xxiv. 20)—undertook, in reliance on their own strength, to attack the people of the Lord. They were animated with jealousy and hostility against a people nearly connected with them by descent, and were under apprehension that they would at some time be brought into subjection to Israel. Gen. xxvii. 29. *Joshua*. This is the first mention of Joshua. *Choose us out men*. Israel was now to gird on his sword and contend for his national independence. *I will stand on the top of the hill*. Moses, with the rod of wonder-working power, takes his station on the neighboring eminence, there to take his appropriate part in the approaching conflict.

And Joshua did as Moses had said to him, etc. Here we have a fine example of activity and reliance: the sword in the hand of Joshua; the rod in the hand of Moses; the host fighting in the vale, as if everything depended on their strenuousness; the interceder pleading on the hill, as if all was to be accomplished by divine agency. To use means without neglecting trust in God, and to trust in God without omitting the use of means, this is the test of a proper state of mind in religion. *Hur (cavern)*. According to Jewish belief, he was Miriam's husband. We may very reasonably suppose that it was the same who was of the tribe of Judah and the grandfather of Bezaleel. xxxi. 2, xxxv. 30; 1 Chron. ii. 19, 20. In 1 Chron. iv. 4, he is called the father of Bethlehem, probably because his descendants colonized or settled in that town. (Comp. ii. 50, 51.)

It came to pass when Moses held up his hand, etc. This is the first battle which Israel was called to fight, and it was designed to be a model of all that should follow, of assured success to them and victory over all their enemies, provided they constantly acknowledged God, with hands continually lifted to heaven. And it undoubtedly had a further view,

namely, to represent in general the powerful and certain effect of prayer to God, and of a sense of dependence upon Him, to show that our strength is in exact proportion to the perception of our own weakness and to our confidence in almighty grace. *But Moses' hands were heavy*, etc. It is edifying to remark the contrast between Moses on the hill and Christ on the throne. The hands of our great Intercessor can never hang down. His intercession never fluctuates. "He ever liveth to make intercession for us." Heb. vii. His intercession is never-ceasing and all-prevailing. Having taken his place on high, in the power of divine righteousness, He acts for us according to what He is, and according to the infinite perfectness of what He has done. His hands can never hang down, nor can He need any one to hold them up. His perfect advocacy is founded upon His perfect sacrifice.

How is the cause of God opposed by bitter and violent enemies! The powers of darkness and the wicked of our world are leagued against it. How are we to resist them? As Moses lifted up the rod, so must we "take the sword of the Spirit, which is the Word of God," praying always with all prayer." *And Joshua discomfited Amalek*, etc. The triumphs of the Church are certain, but still always in connection with the agency God has set up and has promised to bless. Weapons formed against her shall be broken at last. Though God gave the victory, yet it is said, "Joshua discomfited Amalek," for Joshua was a type of Christ, and of the same name, and in Him we are more than conquerors.

14. And the Lord said unto Moses, *P* Write this for a memorial in a book, and rehearse it in the ears of Joshua: for *Q* I will utterly put out the remembrance of Amalek from under heaven. 15. And Moses built an altar, and called the name of it Jehovah-nissi: 16. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

P ch. xxxiv. 27. *Q* Num. xxiv. 20; Deut. xxv. 19; 1 Sam. xv. 3, 7, and xxx. 1, 17; 2 Sam. viii. 12; Ezra ix. 14.

Write this for a memorial in a book, etc. The memorandum or memorial which Moses was commanded to write was undoubtedly the very words contained in the final clause of the verse, and therefore the Hebrew term translated "for" should be rendered "that:" "Write and rehearse it in the ears of Joshua that I will utterly put out," etc. *Joshua*. As the future leader. *I will utterly put out, etc.* The fate of Amalek may be read in Deut. xxv. 19; 1 Sam. xv. 30; 2 Sam. i. 1; viii. 12, from which we learn that they were subdued partly by Saul and wholly by David, after which they are no more mentioned. Such will be the end of all God's adversaries. *Altar*. This seems not to have been erected for sacrifice, but as a memorial, as in Gen. xxxiii. 20. *Jehovah-nissi, Jehovah my banner*. We acknowledge and honor Him as such four ways: 1. By voluntarily and inflexibly adhering to Him as our Leader and Commander. 2. By confessing Him the author of every success with which we have been crowned. 3. By our courageously trusting in Him to enable us to overcome in every future conflict. 4. By looking to Him for the remuneration of victory at last. As Jehovah's banner floated over the triumphant host, bearing the sweet and heart-sustaining inscription just explained, so should the assurance of victory be as complete as the sense of forgiveness, seeing both alike are founded upon the great fact that Jesus died and rose again.

Will have war with Amalek, etc. If the bloody character of this statute seems to be at variance with the mild and merciful character of God, the reasons are to be sought for in the deep and implacable vengeance they meditated against Israel. The phrase, *Because the Lord hath sworn, etc.*, is, in the Hebrew, "because the hand upon the throne." The throne of the Lord is among His people, or, rather, is His people itself. Amalek, by putting his hand on the throne, wished to put it to the proof, whether the living God really was

King of this people. Therefore, because he has attacked the kingdom of the Lord, the Lord fights against him even to his extermination.

1. How is the proximity of Rephidim to Horeb evident? 2. What did the people do? 3. What is said of murmuring? 4. What did the Lord say to Moses? 5. What is said of the rock in Horeb? 6. What do we learn from the supply of water from the rock? 7. How was the rock a type of Christ? 8. What are we called to observe? 9. What do Massah and Meribah mean? 10. What did the Amalekites do? 11. What is said of Moses and Joshua? 12. What came to pass when Moses held up his hand? 13. What contrast is noticed between Christ and Moses? 14. What is said of the triumphs of the Church? 15. When do we honor God as *Jehovah-nissi*? 16. What is said of verses 14 and 16?

CHAPTER XVIII.

Jethro brings to Moses his wife and sons, 1-6. Moses entertains him, and relates the Lord's goodness to Israel, 7, 8. Jethro rejoices, blesses God and offers sacrifices, 9-12. He gives good counsel to Moses, and Moses acts according to it, 13-26. He departs from Moses.

WHEN ^aJethro, the priest of Midian, Moses' father-in-law, heard of all that ^bGod had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt; 2. Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, ^cafter he had sent her back, 3. And her ^dtwo sons; of which the ^ename of the one was Gershom; for he said, I have been an alien in a strange land: 4. And the name of the other was Eliezer; for the God of my father, *said he, was mine help, and delivered me from the sword of Pharaoh:* 5. And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^fthe mount of God: 6. And he said unto Moses, I thy father-in-law Jethro ^{am} come unto thee, and thy wife, and her two sons with her.

^ach. ii. 16 and iii. 1. ^bPs. xlv. 1 and lxvii. 14, 15, and lxxviii. 4 and xv. 5, 43, and cvi. 2, 8. ^cch. iv. 26. ^dActs vii. 29. ^ech. ii. 22. ^fch. iii. 1, 12.

Jethro . . . came . . . unto Moses, etc. Many eminent commentators think that this episode is inserted out of its

chronological order, for it is described as occurring when the Israelites were "encamped at the mount of God." verse 5. And yet they did not reach it till the third month after their departure from Egypt. xix. 1, 2; Deut. i. 6, 9-15. *Took Zipporah.* He received her when she returned from Moses, but now he takes her to bring her back to him. *Moses' wife.* (See on ch. ii. 21 and iv. 26.) *Gershom.* (See on ch. ii. 18.) *Eliezer.* The name of the second son is here mentioned for the first time, perhaps because only now the full meaning of the name had received a fulfilment. (See on iv. 20, 24.) Moses had a grateful remembrance of his deliverance from the sword of Pharaoh. *And Jethro . . . came with his sons,* etc. Distance has not alienated affection between the man of God and his family. A slighter affection is effaced and destroyed by absence, a stronger love is confirmed and inflamed by it.

7. ¶ And Moses ^gwent out to meet his father-in-law, and did obeisance, and ^hkissed him; and they asked each other of *their* welfare; and they came into the tent. 8. And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and *how* the Lord ⁱdelivered them. 9. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. 10. And Jethro said, ^kBlessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11. Now I know that the Lord ^lis ^mgreater than all gods; ⁿfor in the thing wherein they dealt ^oproudly *he was* above them. 12. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law ^pbefore God.

^g Gen. xiv. 17 and xviii. 2 and xix. 1; 1 Kings ii. 19. ^h Gen. xxix. 13 and xxxiii. 4. ⁱ Ps. lxxviii. 42 and lxxxi. 7 and cvi. 10 and cvii. 2. ^k Gen. xiv. 20; 2 Sam. xviii. 28; Luke i. 68. ^l 2 Chron. ii. 5; Ps. xc. 3 and xevii. 9 and cxxxv. 5. ^m ch. i. 10, 16, 22, and v. 2, 7, and xiv. 8, 18. ⁿ 1 Sam. ii. 3; Neh. ix. 10, 16, 29; Job xl. 11, 12; Ps. xxxi. 23 and cxix. 21; Luke i. 51. ^o Deut. xii. 7; 1 Chron. xxix. 22; 1 Cor. x. 18, 21, 31.

Moses seems to take delight in delivering to us this pas-

sage of his life. He is admirably minute and circumstantial in the detail of it. Is this beneath the dignity of history, of sacred history? No, it is the most honorable province of history to exhibit the honest, unsophisticated feelings of nature, the genuine workings of the human heart, the real though humbler scenes of human life.

Burnt-offering. The burnt-offerings were entirely burnt: in them the meaning of atonement was the prevailing one. The "sacrifices" were, without doubt, thank-offerings, part of which was consumed by fire, part was eaten—in later times by the priests and the persons sacrificing. *And Aaron came, and all the elders of Israel, etc.* Mutual friendship is sanctified by joint worship. It is good for relations and friends, when they come together, to join in the spiritual sacrifice of prayer and praise, as those who meet in Christ, the centre of unity.

13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.
 14. And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?
 15. And Moses said unto his father-in-law, Because ^Pthe people come unto me to inquire of God: 16. When they have ^qa matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

^P Lev. xxiv. 12; Num. xv. 34. ^q ch. xxiii. 7 and xxiv. 14; Deut. xvii. 8; 2 Sam. xv. 3; Job xxxi. 13; Acts xviii. 15; 1 Cor. vi. 1.

Moses neglected not his domestic affairs, but other concerns soon required his attention. Nor should those persons who fill a public station consider their time as entirely at their own disposal. Various relations have a claim upon them; and though one duty be discharged, another is not thereby superseded. *Sat to judge, etc.* He was called to preside as chief magistrate or judge in all the controversies among the people. To Jethro's question, *What is this thing?*

etc., Moses replies, *Because the people come unto me to inquire of God*, Heb. "to seek God," that is, to inquire of me what is the mind and will of God, in whose name and authority I both speak and act. *When they have a matter*, etc. Moses was faithful both to God and man. His business was, not to make laws, but to make known God's laws; his place was but that of a servant. He was to decide controversies, and determine matters in variance. And no doubt he had a great many causes, and the more because the trials put the people to no expense.

17. And Moses' father-in-law said unto him, The thing that thou doest *is* not good. 18. Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; ^a thou art not able to perform it thyself alone. 19. Hearken now unto my voice, I will give thee counsel, and ^t God shall be with thee: Be ^u thou for the people to God-ward, that thou mayest ^x bring the causes unto God: 20. And thou shalt ^y teach them ordinances and laws, and shalt show them ^z the way wherein they must walk, and ^a the work that they must do. 21. Moreover thou shalt provide out of all the people ^b able men, such as ^c fear God, ^d men of truth, ^e hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: 22. And let them judge the people ^f at all seasons: ^g and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and ^h they shall bear *the burden* with thee. 23. If thou shalt do this thing, and God command thee *so*, then thou shalt be ⁱ able to endure, and all this people shall also go to ^k their place in peace.

^a Num. xi. 14, 17; Deut. i. 9, 12. ^t ch. iii. 12. ^u ch. iv. 16 and xx. 19; Deut. v. 5. ^x Num. xxvii. 5. ^y Deut. iv. 1, 5, and v. 1 and vi. 1, 2, and vii. 11. ^z Ps. cxliii. 8. ^a Deut. i. 18. ^b ver. 25; Deut. i. 15, 16, and xvi. 18; 2 Chron. xix. 5-10; Acts iii. 6. ^c Gen. xlii. 18; 2 Sam. xxiii. 3; 2 Chron. xix. 9. ^d Ezek. xviii. 8. ^e Deut. xvi. 19. ^f ver. 26. ^g ver. 26; Lev. xxiv. 11; Num. xv. 33 and xxvii. 2 and xxxvi. 1; Deut. i. 17 and xvii. 8. ^h Num. xi. 17. ⁱ ver. 18. ^k Gen. xviii. 33 and xxx. 25, ch. xvi. 29; 2 Sam. xix. 39.

Not good. It was not good for Moses to do the whole alone, because it would injure his health and shorten his life. *To God-ward.* He was to be *for them in the presence of God*, i. e., as their representative, to bring their difficulties and

questions to God for decision, and on those causes, thus brought, were to be grounded (ver. 20) precedents which might rule future action. *Provide*, literally, "look." A judge, according to Jethro, must be—1. A man of *ability*. He must be a man of sense, penetration and discernment. 2. A man that *fears God*. Not only restrained by respect to the world, or actuated by regard to reputation, but influenced by the fear of the Lord which is a perpetual, unchanging motive and restraint. 3. A man of *truth*. A sacred observer of truth in what he says himself, a diligent promoter of truth, and an impartial avenger of falsehood and injustice in others. 4. A man who *hates covetousness*. Where the love of money predominates, the exercise of all other necessary and suitable qualities is likely to be obstructed or perverted. *And place such over them*, etc. There is an apparent difficulty as to the numbers of these rulers or judges: if all here mentioned were appointed for 600,000 men, their numbers would be, for the tens, 60,000, for the fifties, 12,000, for the hundreds, 6000, for the thousands, 600, in all, 78,600 rulers or judges. Either the words of verses 24, 25, must not be taken literally, and must mean only that the principle was generally followed, or the subsequent arrangement mentioned in Num. xi. 16, as prescribed by God Himself, may have been a remedy proposed for the inconveniences of this present system.

Every great matter would come up to Moses either by appeal, where the parties were dissatisfied with the judgment of the inferior courts, or by reference, when these courts were deterred from judging by the difficulty of the cause. *If thou shalt do this thing*, etc. Jethro's counsel was given merely in the form of a suggestion; it was not to be adopted without the express sanction and approval of a better and higher Counsellor. *In peace*. Every one will go to his home satisfied.

24. So Moses hearkened to the voice of his father-in-law, and did all that he had said. 25. And ¹Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26. And they ^mjudged the people at all seasons: the ⁿhard causes they brought to Moses, but every small matter they judged themselves. 27. ¶ And Moses let his father-in-law depart; and ^ohe went his way into his own land.

¹Deut. i. 15; Acts vi. 5. ^mver. 22. ⁿJob xxix. 16. ^oNum. x. 29, 30.

Moses hearkened, etc. (See on verse 21.) *Chose*. By a common figure Moses is said to do that which he caused to be done. The people chose at Moses' direction. *Rulers of thousands*, etc. (See on verse 21.) *And Moses let his father-in-law depart*, Heb., *dismissed, sent away*, that is, with the formalities usual on taking leave of an honored guest; such as accompanying him to some distance with more or less of an escort, and invoking blessings on his head. *Into his own land*. Midian was no part of the Sinaitic district, but a land of itself. (See on ii. 15.) No doubt Jethro took home with him the improvements he had made in the knowledge of God, and communicated them to his neighbors for their instruction.

1. What is said of Jethro? 2. How did Moses receive him? 3. What did Jethro reply? 4. What offering did he make? 5. What is said of burnt-offerings? 6. How was Moses a judge for the people? 7. What did Jethro suggest to him? 8. Why did he make the suggestion? 9. What qualifications for a judge did he specify? 10. Did Moses hearken to his father-in-law? 11. How did he dismiss Jethro? 12. What is said of Midian? 13. What did Jethro probably take home with him?

CHAPTER XIX.

Israel arrives at Mount Sinai, and encamps there, 1, 2. Moses hears the message of God, and delivers it to the people; they engage to obey, and he reports it to the Lord, 3-8. Preparations are made, regulations prescribed and the time set for the giving of the law, 9-15. The tremendous introduction to that transaction, 16-25.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^a came they into the wilderness of Sinai. 2. For they were departed from ^b Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness: and there Israel camped before ^c the mount.

^a Num. xxxiii. 15. ^b ch. xvii. 1, 8. ^c ch. iii. 1, 12.

These verses contain, as is so often found in this book, two concurrent accounts of the same matter. The word *month* is, in the Hebrew, properly “renewing”—namely, of the moon; new moon, because with every new moon the month began. On the first day, therefore, of the third month they arrived, about six weeks after the Passover. *Wilderness of Sinai.* The wider and more extended valleys in the vicinity of the mountain. *Israel encamped before the mount. Sinai means bush of the Lord.* The Sinaitic mountains are situated in the peninsula between the two arms of the Red Sea. They consist of a mass of granite, porphyry and greenstone rocks, somewhat triangular in shape, faced toward the two gulfs by strips of red sandstone running south-east and south-west till they meet. The whole forms a huge plateau, which is intersected by wadys, and from which rise various cliffs and peaks, some of them to a height of eight thousand or nine thousand feet above the level of the sea. The opinions of travellers differ widely as to the identification of that particular “mount” referred to in the text.

3. And ^d Moses went up unto God, and the Lord ^e called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell ^f the children of Israel; 4. ^fYe have seen what I did unto the Egyptians,

and *how* ^sI bare you on eagles' wings, and brought you unto myself. 5. Now ^htherefore, if ye will obey my voice indeed, and keep my covenant, then ⁱye shall be a peculiar treasure unto me above all people: for ^kall the earth is mine: 6. And ye shall be unto me a ^lkingdom of priests, and an ^mholy nation. These *are* the words which thou shalt speak unto the children of Israel.

^dch. xx. 21; Acts vii. 38. ^ech. iii. 4. ^fDeut. xxix. 2. ^gxxxii. 11; Isa. lxiii. 9; Rev. xii. 14. ^hDeut. v. 2. ⁱDeut. iv. 20 and vii. 6 and xiv. 2, 21, and xxvi. 18 and xxxii. 8, 9; 1 Kings viii. 53; Ps. cxxxv. 4; Cant. viii. 12; Isa. xli. 8 and xlili. 1; Jer. x. 16; Mal. iii. 17; Tit. ii. 14. ^kch. vi. 29; Deut. x. 14; Job xli. 11; Ps. xxiv. 1 and l. 12; 1 Cor. x. 26, 28. ^lDeut. xxxiii. 2-4; 1 Pet. ii. 5, 9; Rev. i. 6 and v. 10 and xx. 6. ^mLev. xxix. 24, 26; Deut. vii. 6 and xxvi. 19 and xxviii. 9; Isa. lxii. 12; 1 Cor. iii. 17; 1 Thess. v. 27.

And Moses went up unto God. The pillar of cloud now rested on Mount Sinai and was conspicuous before the eyes of all the people. The going up of Moses unto God means not that he ascended the mountain, which is not here asserted, but that he drew nigh to God in the customary way. And as the Lord now manifests Himself on a mountain-top, the approach of Moses was an ascent, even though he only reached the base. *Called unto him out of the mountain.* The nature of the divine administration was to be opened to the people by the promulgation of those statutes to which their submission was expected. But that the commands of such a Legislator might not be slighted, every circumstance in the delivery of the law was so ordered as to leave upon their minds an awful impression of the majesty, the purity and the justice of their supreme and almighty Governor. It was also intended, throughout this amazing transaction, to put a distinguished honor upon Moses, as God's immediate minister, that they might never after question his authority or reject his precepts. *The house of Jacob.* This is the only place in the Pentateuch where Israel is so called. The repetition of the synonymous terms, "House of Jacob," "Children of Israel," prefaces a solemn address.

How I bare you on eagles' wings, i. e., as on eagles' wings,

a similitude denoting the speed, the security and the tender care with which they were, as it were, transported from the house of bondage, and which is expanded in fuller significance, Deut. xxxii. 11, 12. Here is a figurative illustration of an important work. We may apply it to three things in the history of the Christian. 1. *To the period of conversion.* Then God bears sinners on eagles' wings and brings them to Himself. He stirs up the nest of self-righteousness and carnal security; flutters over them, excites and teaches them to fly toward heaven in their desires and affections. 2. It will also apply *to the season of deliverance*, and is descriptive of the speed with which God comes to the help of His people and the security He effects; for the eagle is not only a swift but a powerful bird. 3. *It will apply to their final happiness.* He will bear His people on eagles' wings to heaven. It may be He may bear them through many a dark and trying scene, but they shall be brought to glory at last.

Ye shall be a peculiar treasure, etc. In Psalm xxiv. the Psalmist speaks first of God's universal sovereignty, then of His peculiar choice. "The earth is the Lord's," but there is a select company appointed for His *holy mountain*, there described, and the description is closed thus: "This is the generation of them that seek him." Thus, here, "*all the earth is mine*; but I have a *peculiar* people, and they are my peculiar treasure." *A kingdom of priests.* The peculiar office of a priest is to minister to God in holy things. Though there was a body of priests set apart from their brethren to offer the literal sacrifices and perform the other outward service of the tabernacle, yet all the Israelites as a holy nation were to render to God spiritual service and offer spiritual sacrifices. (Comp. 1 Pet. ii. 5.) *An holy nation.* On the *holiness* of the nation and those in it, see ch. xxii. 31; Deut. xiv. 21; Isa. lxii. 12. Christians (says *Leighton*) are all children of the same family, whereof Jesus Christ, the *root of Jesse*, is the stock, who is the great *King*,

and the *great High Priest*. And thus they are a *royal priesthood*. There is no devolving of His royalty or priesthood on any other, as it is in Himself; for His proper dignity is supreme and incommunicable, and there is no succession in His order: He *lives for ever*, and is *priest for ever* (Ps. cx. 4), and *king for ever* too. Ps. xlv. 6. But they that are descended from Him do derive from Him, by that new original, this double dignity, in that way that they are capable of it to be likewise kings and priests, as He is both. (See Rev. i. 5, 6.)

7. ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded Him. 8. And ^aall the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. 9. And the Lord said unto Moses, Lo, I come unto thee ^oin a thick cloud, ^pthat the people may hear when I speak with thee, and ^qbelieve thee for ever. And Moses told the words of the people unto the Lord.

^a ch. xxiv. 3, 7. Deut. v. 27 and xxvi. 17. ^o xvi. 20, 21, and xxiv. 15, 16; Deut. iv. 11. ^p Deut. iv. 12, 30; John xii. 29, 30. ^q ch. xiv. 31.

The elders of the people seem to have been the principal persons in each tribe and family, who in some sense represented the rest. *Thick cloud*. The deepest impressions are made on the mind through the medium of the senses, and so He who knew what was in man signalized His descent at the inauguration of the ancient church by all the sensible tokens of august majesty that were fitted to produce the conviction that He is the great and terrible God.

10. ¶ And the Lord said unto Moses, Go unto the people, and ^rsanctify them to-day and to-morrow, and let them ^swash their clothes. 11. And be ready against the third day: for the third day the Lord ^twill come down in the sight of all the people upon Mount Sinai.

^r Lev. xi. 44, 45; Heb. x. 22. ^s ver. 14; Gen. xxxv. 2; Lev. xv. 5. ^t ver. 16, 18; ch. xxxiv. 5; Deut. xxxiii. 2.

Sanctify them, as was the household of Jacob. Gen. xxxv. 2. *Wash their clothes, etc.* The people were to prepare themselves two days together by a typical cleansing of themselves

from all external and bodily pollutions before they were to stand in the presence of God. We ought to be seriously prepared when we come to wait before God in His ordinances, and to receive a law at His mouth. The dispensation of the gospel is not indeed such a ministry of terror as that of the law was. God does not now speak to us immediately by His own voice. He treats with us by his messengers and ambassadors; yet their errand, though it be delivered with less terror, ought not to be received with less reverence, for it is God Himself who speaks to us in them and by them; and every word of truth which they deliver in His name and by His authority ought to be received with as much prostrate veneration and affection as though God did Himself speak it immediately from heaven.

12. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of it*: ^a whosoever toucheth the mount shall be surely put to death: 13. There shall not a hand touch it, but he shall surely be stoned or shot through: whether *it be beast or man*, it shall not live: when the ^x trumpet soundeth long, they shall come up to the mount.

^a Heb. xii. 20. ^x ver. xvi. 19.

Thou shalt set bounds, etc. The mount on which God appeared was to be fenced and railed in. Thus was it indicated that none should presume to pass the bounds there set, under the penalty threatened. Here we are taught to observe all that reverence and respect which belong to Him as infinitely our superior. Certainly the very places where God manifests Himself, at least while He does so, are venerable and awful. *There shall not a hand touch it.* No one shall cross the bounds prescribed in order to drag him back or punish his presumption. He shall only from a distance be stoned or shot through. Behold the difference between the law and the gospel! There, the very hill where God appeared might not be touched by the purest Israelites; here, the multitude thronged the Saviour and pressed Him;

yea, His very face was not withdrawn even from the impious Judas. There, the earth on which He descended was prohibited them; here, His body and blood are offered to our acceptance. Oh marvellous kindness of our God! How ungrateful are we, if we acknowledge not this pre-eminence over His ancient people! They who were His own were strangers in comparison of our liberty.

The expression, *When the trumpet soundeth long*, etc., is evidently a caution and a threatening, not an invitation, and seems to import, "Let him who dares, presume to approach nearer, let him come up into the mount, if he will."

14. ¶ And Moses went down from the mount unto the people, and ^γ sanctified the people; and they washed their clothes. 15. And he said unto the people, ^ε Be ready against the third day: ^α come not at your wives.

γ ver. 10. α ver. 11. α¹ 1 Sam. xxi. 4, 5; Zech. vii. 3; 1 Cor. vii. 5.

Sanctified the people, led them to purify themselves as directed, verses 10, 15. *Come not at your wives*. (See verse 10 and Lev. xv. 18.) What was at other times lawful must now be omitted, in order that the soul, free from the influence of the senses, might occupy itself entirely with the holy manifestation now granted.

16. ¶ And it came to pass on the third day in the morning, that there were ^β thunders and lightnings, and a ^ο thick cloud upon the mount, and the ^α voice of the trumpet exceeding loud; so that all the people that *was* in the camp ^ο trembled. 17. And ^δ Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 18. And ^ε mount Sinai was altogether on a smoke, because the Lord descended upon it ^β in fire: ^α and the smoke thereof ascended as the smoke of a furnace, and ^κ the whole mount quaked greatly. 19. And ^λ when the voice of the trumpet sounded long, and waxed louder and louder, ^μ Moses spake, and ^ν God answered him by a voice. 20. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord ^δ called Moses *up* to the top of the mount; and Moses went up. 21. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord ^ο to gaze, and many of them perish. 22. And let the priests also, which come near to the Lord, ^ρ sanctify themselves, lest the Lord ^α break forth upon them. 23. And Moses said unto the Lord, The people cannot

come up to mount Sinai: for thou chargedst us, saying, ^rSet bounds about the mount, and sanctify it. 24. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. 25. So Moses went down unto the people, and spake unto them.

^b Ps. lxxvii. 18; Heb. xii. 18, 19; Rev. iv. 5 and viii. 5 and xi. 19. ^c ver. 9; ch. xl. 34; 2 Chron. v. 14. ^d Rev. i. 10 and iv. 1. ^e Heb. xii. 21. ^f Deut. iv. 10. ^g Deut. iv. 11 and xxxiii. 2; Judg. v. 5; Ps. lxxviii. 7, 8; Isa. vi. 4; Hab. iii. 3. ^h ch. iii. 2 and xxiv. 17; 2 Chron. vii. 1, 2, 3. ⁱ Gen. xv. 17; Ps. cxliv. 5; Rev. xv. 8. ^k Ps. lxxviii. 8 and lxxvii. 18 and xiv. 7; Jer. iv. 24; Heb. xii. 26. ^l ver. 13. ^m Heb. xii. 21. ⁿ Neh. ix. 13; Ps. lxxxii. 7. ^o See ch. iii. 5; 1 Sam. vi. 19. ^p Lev. x. 3. ^q 2 Sam. 6, 7, 8. ^r ver. 12; Josh. iii. 4.

The third day in the morning. The eventful day at length arrived, the sixth of the month Sivan, and the fiftieth after the departure from Egypt. The heavens and the earth and the elements conspired to signalize, in the most impressive manner, the advent of the Creator and Lord of the universe to this part of his dominions. Nearly every object of grandeur and awe of which we can conceive enters into the description. *Thunders and lightnings, and a thick cloud.* The gloomy mass of cloud was the seat of the thunders and lightnings which pealed and flashed from its bosom. *The trumpet.* Literally, "the jobel" (cornet), which last word signifies a horn by which a loud protracted sound could be produced. A note, therefore, such as a war-trumpet sends forth, and which in the valleys of the lofty mountains would cause a fearful reverberation, accompanied the appearance of the lightning, making its sound to be distinguished from that of the thunder. *In the camp,* in view of, but at a considerable distance from, the mountain. *They stood at the nether part,* or foot of the mountain, outside of the barrier which Moses had erected to prevent intrusion. A scene of ineffable grandeur now presented itself before them.

And mount Sinai, etc. As the solemnities proceeded the terrors of the scene became deeper. Nature seemed to have

become more conscious of the approaching God, and discovered greater commotion.

“The mountain rocked; round Sinai’s trembling sides,
 In gloomy spires, the dreadful smoke arose;
 Angelic trumpets pierced the ethereal vault;
 Wide-echoing thunder rent the conscious air;
 Fierce lightning shot its terrors through the sky;
 All nature spake, and with convulsive shock
 Gave awful proof of the descending God.”

In the midst of tumult and confusion, Moses possesses his soul in patience. It is guilt that gives force to fire, that lends fury to the stormy wind, that shakes the earth by first shaking the soul. Faith in God controls the elements and soothes the soul to rest in communion with God, as the child falls asleep in the fond maternal bosom. *Go down, charge the people, lest . . . many of them perish.* The meaning of this fresh prohibition is, no doubt, to exalt the holiness and majesty of the law in the eyes of the people, but at the same time to show God’s mercy toward a stiff-necked and rebellious nation; His love willed not that on the solemn day of the giving of the law any judgment should fall upon them.

And the priests also, etc. The presumption is that there were some among them who were appointed to act as priests. These were charged in a peculiar and emphatic manner to “sanctify themselves” on this occasion—*i. e.*, by abstaining from presumptuous intrusion; for the nearer persons are brought to God by their office, the more dangerous and deadly are their transgressions. *The people cannot come up, etc.* Moses pleads that they needed no further orders, but God, who knew their wilfulness and presumption, hastened him down with another charge. If God were so terrible only in delivering the law, how much more terrible will He be when He shall come to *judge* us for transgressing the law!

1. What is said of verses 1 and 2? 2. What is said of the Sinaitic mountains? 3. What was Moses commanded to say to the house of Jacob? 4. Explain "Moses went up unto God." 5. Explain the similitude of the "eagles' wings." 6. Of what is it an illustration? 7. What is meant by "ye shall be a peculiar treasure"? 8. How were the Israelites to be "a kingdom of priests"? 9. What did the Lord say to Moses about the thick cloud? 10. How were the people to prepare themselves for the appearance on the mount? 11. What practical reflection is made on this? 12. How was the mount guarded? 13. What did this signify? 14. What occurred "on the third day in the morning"? 15. Why was Moses to charge the people?

CHAPTER XX.

The ten commandments are spoken in an audible voice, by JEHOVAH, to the whole congregation of Israel, 1-17. The people are alarmed, and confer with Moses, 18-20. Moses receives from God an additional prohibition of idolatry, and rules for erecting an altar, 21-26.

AND * God spake all these words, saying,
* Deut. iv. 39, 36, v. 22; Acts vii. 38, 53.

God spake. All that was spoken by His messengers the prophets; with warrant from Him, was His word; they, however, were but the trumpets which the breath of His mouth, His Spirit, made to sound as it pleased Him, but this His moral law He privileged with His own immediate delivery. *All these words.* The popular name, "Ten Commandments," is not that of Scripture. In Ex. xxxiv. 28; Deut. iv. 13, x. 4, Heb. we have "ten words." The number "Ten" was then, and at all times, among the Israelites, the received symbol of completeness. Hence, from these being ten words, we may learn—1. The perfection of this law, that no more was needed to be added. Ps. xix. 7. 2. The excellence of it, being so short, and yet so perfect.

The observance of the following rules is necessary to a just interpretation of the Decalogue: 1. The law is spiritual. Rom. vii. 14. Consequently, it requires something

more than external conformity to its precepts. It ultimately regards the state of the mind and heart. 2. The law is *copulative*. The first and second tables, requiring piety to God and equity to our neighbor, must not be put asunder. 3. Affirmative commands include the prohibition of the contrary sin, and negative commands include the injunction of the contrary duty. 4. When the law forbids a sin, it forbids all the causes of it, and when it enjoins a duty, it enjoins all the means by which we shall be enabled to perform it. 5. The commands of the first table are not to be kept for the sake of the second, but the commands of the second for the sake of the first. 6. In a command partly moral and partly positive (as in that relating to the Sabbath), obligation to the duties of the second table often supersedes our obedience to that command of the first table. 7. The connection between the commands is so close and intimate that whosoever breaks one of them is guilty of all. James iii. 10, 8. Whatever the law requires us to do we are bound to endeavor, in our several stations, to make others do.

An ancient and generally recognized division of the commandments is into *two tables*, the first embracing the first four, the second the last six, of the precepts, the first containing in a general way the duties we owe to God, the second those which we owe to our fellow-men. See Matt. xxii. 37-40. The Lutheran Church adopts the Origenistic division, according to which all that pertains to idolatry is embraced in the first commandment, and what pertains to covetousness is divided into the ninth and tenth commandments, while the Augustinian divides what pertains to idolatry into two, and includes what pertains to covetousness in one commandment.

The law of God is held up in its holiness, justice and goodness to those who have been released from sin, delivered from the spiritual Egypt. It is not so held up to the un-

godly; they cannot love it, they cannot see its beauty. The law is given to us as a rule of life, not as a means of salvation. We are saved by the free grace of God which the gospel proclaims; we are saved by simply letting Christ save us, by appropriating His precious promises, by *doing nothing*, but by *believing*; then, after that salvation, we are shown the holy, just and good law of God as our rule of life, our pattern of holiness; and the new nature which we have through faith in Christ is able to appreciate and obey it with more or less perfectness, according to our amount of faith and sanctification. The greater our faith, the greater both our obedience *to* and our love *of* the Decalogue.

Let it not be forgotten that the law is of *universal* obligation. The Decalogue is the law of all nations. Morality is not the subject of positive institution and of human regulation. It is not determined by geographical boundaries, so that what is right on one side of a river or mountain is wrong on the other, and virtue and vice exchange characters according to changes of climate. Piety toward God, truth, justice and charity toward men, and the exercise of temperance or self-government, are duties in every country under heaven. The moral law is the rule of our present conduct, and will be the rule of our future judgment. And as the obligation of the law is universal, so is it also *perpetual*. Jesus Christ has adopted it into His religion, re-enacted it, if we may speak so, by His authority, and commanded all His disciples to conform to it. He came not to destroy but to fulfil it; and as He himself obeyed its precepts, and submitted to its sanction, by dying in the room of His people, so He declared it to be His own law, and admonishes us that He will disown every man who neglects or violates its precepts, whatever respect he may profess for Him.

2. ^b I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

^b Lev. xxvi. 1, 13; Deut. v. 6; Ps. lxxxix. 10; Hos. xiii. 4.

Here we have a description of God. 1. By His essential greatness, *I am the Lord*, or, as it is in the Hebrew, JEHOVAH. By this great name God sets forth His majesty. 2. By His relative goodness—*thy God*. Had God only called Himself Jehovah, it might have terrified us and made us flee from Him; but when He says “thy God,” this may allure and draw us to Him. God becomes our God through our faith in Jesus Christ. Being “Immanuel, God with us,” He restores friendship between God and us, brings us within the verge of the covenant, and so God becomes our God.

Out of the land of Egypt, etc. “Egypt” and “the house of bondage” are the same, only they are expressed under different ideas. By Egypt is meant a place of idolatry and superstition; by the house of bondage, is meant a place of affliction such as the Israelites experienced under their cruel taskmasters. God mentions this deliverance of Egypt because of its strangeness and its greatness. Egypt is a synonym for an ungodly world which captivates the heart of man, and from which the grace of God releases the renewed soul.

In combating the objection which some have made, that the preface of the Decalogue shows that it was not given as a revelation of God’s will to mankind at large, but was simply and exclusively intended for the Israelites, binding, indeed, on them, so long as the peculiar polity lasted, under which they were placed, but also ceasing as an obligatory rule of conduct when that was abolished, it has been well said, on this ground the gospel itself will be found scarcely less imperfect, and we might almost at every step question the fitness or obligation of its precepts in respect to men in general. For it carries throughout a reference to existing circumstances, and by much the fullest development of its principles and duties, that contained in the epistles, was given directly and avowedly to particular persons and

churches, with the primary design of instructing them in the will of God. So that if the specialties found in the law of the two tables were sufficient to exempt men *now* from its obligation, or to deprive it at any time of an œcumenical value, most of the revelations of the gospel might, for the same reason, be shorn of their virtue, and in both alike men would be entitled to pick and choose for themselves what they were to regard as of universal moment and perpetual obligation.

3. ^d Thou shalt have no other gods before me.

^d Deut. v. 7 and vi. 14; 2 Kings xvii. 35; Jer. xxv. 6 and xxv. 15.

This commandment may well lead the van and be set in front of all the commandments, because it is the foundation of all true religion. *Thou*. The commandment, says an old writer, runs in the second person singular because it concerns every one, and God would have us take it as spoken to us by name. It is important that we should feel ourselves individually addressed, because, though forward to take privileges to ourselves, yet we are apt to shift off duty from ourselves to others. As the second commandment concerns the *solemn form* of divine worship, that it be not such as we desire, but such as the Lord appoints, the third *the qualification or manner of it*, not vainly and profanely, but with holy reverence, the fourth *the solemn time* set apart for it, the Sabbath, so this first precept aims at something that is previous to all these. The word *gods* in this passage may be regarded as denoting not only *the various objects of religious worship*, but also *all the objects of supreme regard, affection or esteem*. The command, it will be observed, is expressed in the absolute or universal manner, and may be fairly considered as including everything to which mankind render or can be supposed to render such regard. The phrase, *before me*, is equivalent to the expressions *in my sight*, *in my presence*, and teaches us that no such gods are to be admitted within the

omnipresence, or within the view of the omniscience, of Jehovah.

This commandment *forbids atheism*, either explicit or constructive. Explicit atheism consists in the formal denial of the existence of God. By constructive atheism we mean sentiments which amount to the denial of a God. This commandment forbids also *polytheism*. By it the religions of all heathen nations are condemned. They are directly opposed to the fundamental doctrine of the divine Essence, and they either exclude the true God or they associate others with Him as sharers in the honors to which He alone is entitled.

This commandment *requires* that we acknowledge Jehovah as our God, love Him supremely, fear before Him with all the heart and serve Him throughout all our days in absolute preference to every other being. In this manner we testify that we esteem Him infinitely more excellent, venerable and deserving of our obedience than all other beings. This is the highest, the noblest and the best service which we can render to any being, and the only way in which we can acknowledge any being as God. When we render this service to Jehovah, we acknowledge Him in His true character. When we render the same service to any creature, we acknowledge that creature as our god, and in this conduct we are guilty of two gross and abominable sins: 1. We elevate the being who is thus regarded to the character and station of a god. 2. We remove the true God, in our heart, from His own character of infinite glory and excellence, and from that exalted station which He holds as the infinite Ruler and Benefactor of the universe.

4. * Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5. † Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, ^h visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. 6. And ^h shewing mercy unto thousands of them that love me, and keep my commandments.

• Lev. xxvi. 1; Deut. iv. 16 and v. 8 and xxvii. 15; Ps. xcvi. 7. ^fch. xxiii. 24; Josh. xxiii. 7; 2 Kings xvii. 35; Isa. xlv. 15, 19. ^ech. xxxiv. 14; Deut. iv. 24 and vi. 15; Josh. xxiv. 19; Neh. i. 2. ^hch. xxxiv. 7; Lev. xx. 5 and xxvi. 39, 40; Num. xiv. 18, 33; 1 Kings xxi. 29; Job v. 4 and xxi. 19; Ps. lxxix. 8 and cix. 4; Isa. xiv. 20, 21, and lxv. 6, 7; Jer. ii. 9 and xxxii. 18. ⁱch. xxxiv. 7; Deut. vii. 9; Ps. lxxxix. 34; Rom. xi. 28.

Thou shalt not make—the prohibition is general. Thou shalt not imagine, nor invent, nor imitate the invention of others. Thou shalt not make, nor cause to make. In a word, thou shalt not be in any way accessory to the corrupting of divine worship, with any *resemblance* (or image), or human *device* at all. The *former* is a particular word, signifying the then most usual kind of imagery, but the *other* is a word of most large and general sense, and is put for all kinds of similitude and representation. *Any thing that is in heaven above*, etc. Neither the sun, moon nor stars in the heavens, nor men on earth, nor beasts, creeping things, and fishes in the water, all of which were common objects of idolatry. Of course the commandment forbids not the making of an image for civil use (Matt. xxii. 20), but it does forbid the setting up an image for religious use or worship. God is to be adored in the heart, not painted to the eye. *Thou shalt not bow down*, etc. The object of making images and pictures is to worship them.

For I the Lord thy God am a jealous God, etc. The peculiar feeling with which Jehovah regards all *rivalry* in the affections and homage of his subjects is here called “jealousy,” implying a peculiar *sensitiveness* to everything that threatens to trench upon the honor, reverence and esteem that He knows to be due to Himself.

Visiting the iniquity of the fathers upon the children, etc. Some, says an eminent theologian, consider this as peculiar to the Jews, who were placed under a dispensation of temporal rewards and punishments, and understand it to import that under such a dispensation by the overruling providence

of God, a man's family would be placed in such circumstances as should accord with his conduct, or that their degradation and suffering would be the effect of his sin, just as under human governments the children of traitors are often deprived of their honors, and the family estate is confiscated, or, as in the common course of things, a person of profligate manners entails disease and poverty and disgrace upon his offspring. Others think that the denunciation relates to those who should imitate the conduct of their parents, and consequently that it was for their own sin, and not properly for that of their parents, that they should be punished.

And shewing mercy, etc. Mercy is the darling attribute of God; for if the judgments reach to the third or fourth, the mercy descends to thousands of generations; and we must wait all the widening and coming enlargements of the blessedness in reserve for the human family ere we can compare aright the goodness with the severity of God.

7. ^k Thou shalt not take the name of the Lord thy God in vain: for the Lord ^l will not hold him guiltless that taketh his name in vain.

^k ch. xxiii. 1; Lev. xix. 12; Deut. v. 11; Ps. xv. 4; Matt. v. 33. ^l Mic. vi. 11.

By God's "name" is meant anything by which God may be known, as a man is known by his name: the name of God is His attributes, Wisdom, Power, Holiness, Goodness: by these He is known as by His name. We take God's name in vain—1. When we speak lightly and irreverently of it. Deut. xxviii. 58. 2. When we profess His name, but do not live answerably to it. Titus i. 16. 3. When we use God's name in idle discourse, as when in ordinary conversation, and without a holy awe upon our hearts, we introduce such expressions as, "O God!" or "O Christ!" or "As God shall save my soul!" etc., etc. 4. When we worship Him with our lips, but not our hearts. Prov. xxiii. 26; Isa. xxix. 13. 5. When we pray to Him, but do not believe in Him. Rom. iv. 20; 1 John v. 10. 6. When we in any wise pro-

fane or abuse His word, for instance, in speaking scornfully of it (2 Pet. iii. 4), in speaking jestingly of it (Prov. i. 26), and in forcing the interpretation of it, as, for example, the covetous man does when, being told that covetousness is idolatry, he attempts to support his covetousness by such passages as these: "Six days shalt thou labor," and "He who provides not for his family is worse than an infidel." 7. When we swear by His name. Many seldom mention God's name but in profane oaths; for this sin the land mourns. 8. When any wicked action is baptized with the name of religion. 9. By rash and unlawful vows. Ps. lxxvi. 13; Judg. xi. 31, 34. 10. When we speak evil of God by murmuring at His providences, as if He had dealt hardly with us. Ps. lxxviii. 19; Gen. xviii. 25; Num. xiv. 27. 11. When we falsify our promise, saying, If God spare us life we will do this, and never intend it. 12. When we take a false oath.

This command has also an affirmative expressed—that we should have a care to reverence and honor the name of God,

We reverence or hallow God's name when we profess it. It is an honor done to Him when we meet in His holy assembly. But this is not enough. Matt. vii. 23. We must go further. Therefore we sanctify God's name when we have a high appreciation and esteem of Him—set Him highest in our thoughts; when we trust in His name (Ps. xxxiii. 21; Rom. iv. 20; 1 John v. 20); when we never mention it but with the highest reverence (Gen. xiv. 20; Neh. ix. 5); when we love His name (Ps. v. 11); when we render Him spiritual and holy worship (Lev. x. 3; Rom. xii. 11); when we sanctify His day (Jer. xvii. 22; Rev. i. 10); when we ascribe the honor of all we do to Him (Ps. xcvi. 8; 1 Cor. xv. 10); when we obey Him (Ps. xl. 8; Matt. ii. 11; Gen. xxii. 16, 17); when we exalt God's name in our praises (Ps. lxxi. 8; Rev. v. 13, i. 23, ix. 1, xvi. 17); when we sympathize with Him, grieved when His name suffers (Neh. ii. 2;

Isa. xxxvii. 17 ; 2 Kings xix. 14) ; when we honor the Son as we honor the Father (John v. 23 ; Ps. viii. 5 ; Heb. i. 3 ; Col. ii. 9) ; when we stand up for His truths ; when we seek by counsel, prayer, example and effort the salvation of others (Josh. xxiv. 15 ; Col. iv. 15) ; when we prefer the honor of God's name before the dearest things (Ps. lxix. 7 ; Heb. xi. 26 ; Acts v. 41) ; and when we are characterized by a holy walk and conversation. 1 Pet. ii. 9.

8. ^aRemember the Sabbath-day to keep it holy. 9. ^aSix days shalt thou labor, and do all thy work: 10. But the ^oseventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. 11. For ^qin six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

^a ch. xxxi. 13, 14 ; Lev. xix. 3, 30, and xxvi. 2 ; Deut. v. 12. ^a ch. xxiii. 12 and xxxi. 15 and xxxiv. 21 ; Lev. xxiii. 3 ; Ezek. xx. 12 ; Luke xiii. 14. ^o Gen. ii. 2, 3 ; ch. xvi. 26 and xxxi. 15. ^p Neh. xiii. 16-19. ^q Gen. ii. 2.

Remember. The origin of the Sabbath is stated in Gen. ii. 1-3. It did not take its rise, like other sacred days and seasons, with the Jewish system of worship that was to pass away, nor was it instituted for any ceremonial reason, such as existed in the case of sacrifices and of the priestly office, from their earliest appointment.

It has been alleged, as an objection to the binding character of the Sabbath, that no notice is taken of the institution, and that the profanations of it are not mentioned during the antediluvian and early patriarchal periods of sacred history. But how many duties of undoubtedly perpetual and universal obligation might be cut off on similar grounds ! And how few comparatively of the sins which we may infer with the utmost certainty to have been practiced are noticed in those brief records of the world's history ! And yet it can by no means be affirmed that we are without manifest indications of the existence of a seventh day of sacred rest. The record of its appointment at the close of the creation

period, as we have already noticed, is of the most explicit kind, and is afterward confirmed by the not less explicit reference in the fourth commandment of its origin and commencement to the same period. Nor can any reason be assigned one-half so natural and probable as this, for the division of time into weeks of seven days, which meets us in the history of Noah and the later patriarchal times, and of which also very early traces occur in profane history. Then, finally, the manner in which it first presents itself on the field of Israelitish history—as an existing ordinance, which God Himself respected, in the giving of the manna, before the law had been promulgated (Ex. xvi.)—is a clear proof of its prior institution.

To keep it holy, etc. This precept requires us to set apart for the service of God one whole day in seven, reckoned like other days, according to our mode of computing time, from twelve o'clock at midnight to twelve-next night. The Jews reckoned from sunset to sunset. It requires us to abstain from our worldly employments, manual and mental, from the labors of the body and the labors of the mind about secular studies, and from all unnecessary words and thoughts respecting such subjects. It requires us to spend the whole time, when we are awake, in devotional exercises, in prayer, religious reading and meditation, in the instruction of our families, and pious conversation with them and our friends, and in attendance upon the public ordinances of grace. It requires us to abstain from those innocent recreations and amusements by which the body and the mind are refreshed and gratified, because we can very well dispense with them for one day, since we are at liberty to use them on the other six: they would engross a portion of the time which is sacred to other purposes, and would dissipate our thoughts, and indispose us for the proper duties of the Sabbath.

Thou, nor thy son, etc. The persons included in the prohibition are divided by the absence of the copulative before

thy men servant into two classes—1. The family of the house. 2. All belonging to it. The *gates* within which the stranger is are those of the city or village (see Deut. xiv. 21), not the doors of the private house. The general character of this prohibition is illustrated in detail in many subsequent places, as, for example, with reference to field-work (ch. xxxiv. 21), to wine-pressing and merchandise-making (Neh. xiii. 15), to bearing burdens (Jer. xvii. 21), to buying and selling generally (Amos viii. 5), to gathering wood. Num. xv. 32.

For in six days, etc. A reason is assigned for the observance of this precept, as there was for all that preceded it. God requires a rational service. The reason is historical. It refers to the original division of time into six days of work and a seventh day of rest on the occasion of the creation of man. Then God not only rested after the six days of creation, but blessed the Sabbath day and hallowed it. He thus instituted a seventh-day Sabbath of perpetual obligation, and therefore now enforces its constant remembrance and observance.

In proof of the perpetuity of the Sabbath, let it be observed—1. This precept is united with the other commands of the moral law, which are acknowledged to be binding on men of every age and every country. 2. It was spoken, together with the other nine, with an awful and audible voice from the midst of the thunders and lightnings which enveloped Mount Sinai. 3. It was written by the finger of God on one of the two tables of stone originally prepared by Himself, and destined to contain nothing but this and the other precepts of the Decalogue. 4. This command is delivered in the same absolute manner as the other nine. There is no limitation to the phraseology in which it is contained. For what ends was the Sabbath instituted? To give the laborious classes of mankind an opportunity of resting from toil. To be, as we have already seen, a commemora-

tion of the wisdom, power and goodness of God in the creation of the universe. To furnish an opportunity of increasing holiness in man, while in a state of innocence. To furnish an opportunity to fallen man of acquiring holiness and of obtaining salvation. In every one of these respects the Sabbath is equally useful, important and necessary to every child of Adam as to the Jews.

“Take this day from the calendar of the Christian,” says Dr. *Dwight*, “and all that remains will be cloudy and cheerless. Religion will instantly decay. Ignorance, error and vice will immediately triumph, the sense of duty vanish, morals fade away, the acknowledgment, and even the remembrance, of God be far removed from mankind, the glad tidings of salvation cease to sound, and the communication between heaven and earth be cut off for ever.”

12. ¶ Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

¶ ch. xxiii. 26; Lev. xix. 3; Deut. v. 16; Jer. xxxv. 7, 18, 19; Matt. xv. 4 and xix. 19; Mark vii. 10 and x. 19; Luke xviii. 20; Eph. vi. 2.

We come now to that series of commandments which contain our duty to man. This is divided into our duty to superiors, contained in one, and our duty to equals, contained in the remaining five.

Honor thy father and thy mother. Parents, as God's representatives, are here invested with an honor above all other men; for while we are to “love” our neighbor, we are commanded to “honor” our parents. They are to be regarded, not as persons who, for certain definite temporal objects, are invested for a time with a power over their children, to nourish and foster them, but as persons who administer an office from God, carry out His will, command in His name; as persons, therefore, from whom children are to receive the first impression of the governance of the Lord of the world and the Father of men. As the constitution of the Israel-

ish people and its different membership entirely rested on the patriarchal form, this commandment enforces the duty of reverence to those in authority as well as to parents. Hence all that is said elsewhere of "elders," of "the rulers of the people," belongs to this commandment. ch. xxii. 28.

That thy days may be long, etc. The promise of long life in the land which God should give is, now that the whole earth has become the land of God's kingdom, to be understood of every kind of earthly blessing. "Even for the Israelites" (says *Calvin*) "long life in that land was not in itself a blessing, but only so far as it was a pledge of divine grace. Therefore, if God early removes from this life an obedient son, He is no less mindful of His promise than if He had given a hundred acres of land to every one to whom He had promised one. All depends on our understanding that a long life is promised us, so far as it is a blessing from God; but it is a blessing so far as it is a pledge of grace, and this God can often accord more richly and more certainly to His servants in their death, which leads to eternal life."

13. *Thou shalt not kill.

*Deut. v. 17; Matt. v. 21; Rom. xiii. 9.

This commandment protects life, and is against all endeavors that endanger the life of our neighbor. As there is no object expressed, it prohibits suicide as well as homicide. It also forbids violence, passion, lust, intemperance in eating or drinking, or anything that tends to shorten life. The peculiar sacredness of human life lies in this—that man is a responsible being, liable to be rewarded or punished according to his deeds. Life is the reward of obedience, and death is the penalty of disobedience. The circumstance that this life is to the sinner the season of invitation to return to God, who will have mercy on him, deepens immeasurably the crime of cutting short his life in the midst of his impenitence. All

these considerations are wrapped up in the paramount reflection that man was created in the image of God.

Magistrates, as "God's ministers in executing vengeance," are in some cases *commanded* to put men to death, and in others it may be *allowable*, because conducive to the public good. Witnesses or executioners may also concur in such capital punishments without the guilt of murder. We may doubtless take away another's life in defence of our own, for he who assaults another's life by that action forfeits his own, and there is no opportunity of referring the cause to the civil magistrate. Some wars are necessary and unavoidable to one party because of the injurious conduct of the other, and the blood shed in them is not imputed as murder; yet the guilt of it must rest somewhere, and few wars indeed are so entered upon and conducted as to leave any of the contending parties free from blood-guiltiness. A man may by misfortune kill another, yet God condemns, as *wilful murder*, many of those actions by which life is taken away, but which are called by our law *manslaughter*. The Hebrew for the word *kill* in this precept is *Ratzah*, to murder, kill unjustly, distinguished from the Hebrew *Harag*, which implies simply *slaying*, without intimating the moral character of the act. Furious passion, excited by sudden provocation or drunkenness, is nowhere in Scripture excepted from the general rule—"He who sheddeth man's blood, by man shall his blood be shed." The duellist is a proud, unjust and revengeful murderer of the most atrocious kind, and, in general, he is distinguished from all other criminals by a habitual determination to commit the sin whenever he shall be tempted to it. All fighting for wages or prizes or renown violates this command, and the blood thus shed is *murder*. Whatever by force or stratagem deprives another of his life is prohibited. Even laws needlessly sanguinary involve the persons concerned in this enormous guilt, and they who ought to punish the murderer, and yet suffer him to escape,

will be numbered among the abettors of his crime at the tribunal of God.

This commandment likewise prohibits us to assault, maim or wound others, or to assist those who do, to tempt men to crimes that destroy their constitutions or endanger their lives, either from the sword of justice, or the resentment of the injured party—nay, to entice them, by the prospect of a large reward, to such enterprises and labors as are known generally to shorten life. The spiritual import of it prohibits all envy, revenge, hatred or causeless anger, all that insulting language which provokes to wrath and murder, and all the pride, ambition, covetousness, which prompt it. That man, indeed, will be condemned as the hater and murderer of his brother who, seeing his life endangered by the want of food, raiment or medicine, and having ability to relieve him, selfishly neglects to do it. 1 John iii. 13–17.

14. *Thou shalt not commit adultery.

* Deut. v. 18; Matt. v. 27.

Leighton, in explaining this precept, says, I purpose not to reckon up particularly the several sorts and degrees of sin here forbidden, for chastity is a delicate, tender grace, and can scarcely endure the much naming of itself, far less of those things that are so contrary to it. Though in the law of God, given to the people of the Jews, there is express mention of the gross abominations of this kind, because practiced by the Gentiles, and to be forbidden them, and though the apostle writing to the Gentiles newly converted from those abominations of necessity mentions particulars of them, yet, further than that necessity of reprovng them where they are in custom requires, he hates the very naming of them. Eph. v. 3–12. As the old Roman satirists, while they seem to reprove vice, rather teach it by their impudent descriptions of it, the new Roman casuists, some of them, are as foul that way.

It may suffice to regulate us in this, if we believe this truth, that whatsoever is in this kind, besides the lawful use of marriage, is a breach of this holy law of God, whether it be in action or in words, or so much as in thought. And if this be true—as it is, if we believe truth itself, our Saviour's interpretation—that an unchaste look, or thought, makes a man guilty, then, surely, whatsoever is beyond these is more grossly sinful.

If you would be freed from the danger and importunity of this evil, make use of these usual and very useful rules: [1.] Be sober and temperate in diet: withdraw fuel. [2.] Be modest and circumspect in your carriage. Guard your ears and eyes, and watch over all your deportment. Beware of undue and dangerous familiarities with any, upon what pretence soever. [3.] Be choice in your society, for there is much in that. [4.] In general flee all occasions and incentives to uncleanness.

But the solid cure must begin within, otherwise all outward remedies will fail. Then, 1. Seek a total entire change of heart and to find the sanctifying Spirit of grace within you. 2. Labor to have the heart possessed with a deep apprehension of the holiness and purity of God, and then of His presence and eye upon all your actions and thoughts. 3. Acquaint yourself with spiritual enjoyments. 4. Increase in the love of Christ.

Alas! the misery which the sin here forbidden produces!

15. ^u Thou shalt not steal.

^v Lev. xix. 11; Deut. v. 19; Matt. xix. 18; Rom. xiii. 9; 1 Thess. iv. 6.

The preceding command requires chastity in our persons; this one requires honesty and uprightness in our dealings—a virtue immediately upon that first practical principle of all human intercourse which our Saviour lays down (Matt. vii. 12): “Whatsoever ye would that men should do unto you, do ye even so to them.”

To steal is to take privately the property of others with an intention to convert it to our own use. To rob is to take the same property for the same purpose openly and with violence. The crime of stealing has its origin in that spirit of covetousness which prompts us to wish inordinately for the enjoyments and possessions of others. This spirit, when indulged continually, acquires strength, and in many instances becomes, ultimately, so powerful as to break over every bound of right and reputation. He who indulges covetousness will find himself in danger, wherever there is a temptation.

The following sorts of thieves have been specified: 1. The highway-thief. Lev. xix. 13. 2. The house-thief, who steals his employer's money or goods. 3. The thief that under pretense of law robs his client of his property. 4. The shop-thief, who uses false weights and measures, or puts excessive prices on his commodities. Amos viii. 5; Hos. xii. 7; Lev. xix. 13, xxv. 14; 1 Thess. iv. 6. 5. The usurer, who takes of others even to extortion, taking advantage of their necessity. Luke xix. 3. 6. The trustee, who appropriates the property committed to him to his own use. 7. The borrower, who borrows money from others with an intention never to pay them again. Ps. xxxvii. 21; 2 Kings iv. 7. 8. The man who receives goods which he knows, or has good reason to believe, have been stolen.

It is possible for a man to steal from himself—1. By niggardliness, not allowing himself what is fitting. Eccles. vi. 2. 2. By prodigality, wasting his estate. 3. By idleness, spending the time in pleasure and vanity, which God has given him to work out salvation. 4. By suretyship. Prov. xxii. 26.

God has severely threatened the sin of stealing. "Nor thieves, etc., shall inherit the kingdom of heaven." 1 Cor. vi. 10.

16. ♣ Thou shalt not bear false witness against thy neighbor.

♣ ch. xxiii. 1; Deut. v. 20 and xix. 16; Matt. xix. 18.

This precept differs from the three preceding in the fact that, whilst they have respect to injuries done by *deeds* or *actions*, this has reference to wrong done by *words*. The predominant sense of "bearing witness" is clearly indicated by the verb thus rendered, yet the term is of large import; equivalent to *utter, pronounce, declare*, and while the letter admits, the spirit of the precept requires, that it should here be understood as forbidding everything that is contrary to strict veracity in our communications with our fellow-men. We say, "with our fellow-men," for though the phrase "against thy neighbor" might seem to limit it to the narrower circle of our immediate neighbors, yet the interpretation given to the term by our Saviour, in the parable of the Good Samaritan, plainly teaches us that a more extended application is to be assigned it.

Our obligations to veracity (says Dr. *Dwight*) are greatly enhanced by an oath—one of the most solemn and affecting transactions in which man is ever concerned. In this transaction, God, our Creator, Judge and Rewarder, God who *requireth truth in the inward parts*, God who *seeth not as man seeth*, but who *looketh on the heart*, is invoked as an awful Witness of the manner in which we speak. If we speak truth, we declare our hope of His mercy; if we speak falsely, we imprecate His vengeance. What rational being, hitherto ignorant of the perjuries which deform this guilty world, could believe that any man, thus situated, would fail to speak truth with the utmost solicitude, and the most perfect exactness! Yet perjury is in the list of human crimes, and forms no inconsiderable part of that dreadful catalogue.

The guilt of every species of lying, when perpetrated under the solemnities of an oath, is enhanced by these considerations. The sin in almost all cases is more deliberately committed. The person to whom an oath is administered has every op-

portunity which he can wish for summoning up to the view of his mind every motive to the performance of his duty and every inducement to abstain from falsehood. These inducements, also, are the strongest conceivable. God in a peculiar manner is present to his thoughts—the *God of truth*, who has declared that *all liars shall have their part in the lake which burneth with fire and brimstone*. His soul is put at hazard on his utterance of truth or falsehood. If he speaks falsehood, he voluntarily consigns himself to perdition. If he is guilty of perjury, he is ruined, also, for this world. The stain is too deep ever to be wiped away. At the same time, he does what is in his power to cut up confidence by the roots. *An oath for confirmation*, says St. Paul, *is to men the end of all controversy*. Heb. vi. 16. If the confidence reposed in an oath could be reposed no more, human disputes must either be unsettled or terminated by the strength of the arm; and to this end he who perjures himself does all in his power to conduct them.

At the same time, it is ever to be remembered that God Himself has been pleased, on various occasions, to *confirm His own word by an oath*. In this manner He has testified to us that, in His view, an oath adds a peculiar sanction to that which has been said even by Himself. Universally he who utters a falsehood under this solemn obligation to speak truth sins against all the motives which can be conceived to influence him to the performance of his duty.

But as already intimated, the scope of the prohibition embraces a multitude of aberrations from the strict law of sincerity and veracity embodied in this precept, which at the same time have nothing to do with judicial proceedings. Lies are commonly distinguished into three kinds: First, there are malicious or pernicious lies, or lies the design of which is to do mischief. These are universally condemned. Secondly, there are jocose lies, or lies told for the purpose of amusement and merriment. However common

these are, and however lightly they are thought of, a strict moralist will condemn them also, because truth is too sacred to be trifled with. Thirdly, there are officious lies, which are so called because they are intended to promote the benefit of others. Equivocation is another species of falsehood and consists in the studied use of terms which bear two different senses, in one of which the speaker understands them while he means them to be understood in the others by the person addressed. He violates truth, because he intends to deceive. It is violated also by mental reservation, which has been justified by popish casuists, but deserves universal execration, because it subverts all faith and confidence between man and man.

Not only, however, does this commandment forbid all lies against our fellow-beings, and even injurious thoughts, groundless suspicions and secret prejudices, or envy of the praises and commendations which they receive. It also *requires* sincerity, truth, fidelity, candor and caution in all our conversation and conduct, and a disposition to honor in every man what is honorable, to commend what is commendable, to vindicate and excuse what can be vindicated and excused, and to conceal what may be lawfully concealed, and in every respect to consult his reputation, and even to rejoice in his credit and renown, as we should were it our own.

17. *Thou shalt not covet thy neighbor's house, † thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

* Deut. v. 21; Mic. ii. 2; Hab. ii. 9; Luke xii. 15; Acts xx. 33; Rom. vii. 7 and xiii. 9; Eph. v. 3, 5; Heb. xiii. 5. † Job xxxi. 9; Prov. vi. 29; Jer. v. 8; Matt. v. 28.

This commandment refers to the thoughts, inculcates disinterestedness and prohibits indulging a desire after that which belongs to another. The all-wise Lawgiver knew both the blindness of man's mind and the hypocrisy of his heart, as shown in being less concerned about his state of

mind than his outward conduct, and therefore takes away all pretext and deprives him of all excuse, giving this last commandment concerning the heart, and so teaching him the exact and spiritual nature of all the rest.

This precept forbids—1. Covetousness in general: *Thou shalt not covet.* A man may be said to be given to covetousness—1. When his thoughts are mainly absorbed by the world. 2. When he is more anxious to get earthly things than to prepare for heaven. 3. When his conversation is chiefly about the world. John iii. 31; Eccles. x. 12. 4. When he overloads himself with worldly business. 5. When his heart is so set upon the world that to get it, he cares not what indirect, unlawful means he uses. Hos. xii. 7, 8.

2. This precept forbids covetousness in particular. First the *house* is not to be desired, *i. e.*, the household (Gen. xv. 2; Job viii. 15), including all the particulars which follow—wife, servants, cattle, goods. In Deut. v. 21 the wife is put first, probably to keep the order of the seventh and eighth commandments. There is no mention here of *his horse*, seeing that horses were almost practically unknown and indeed almost forbidden to the Israelites. Deut. xvii. 16; Hos. i. 7, xiv. 3. The special objects here enumerated are not exhaustive, but only representative of a large class. The last clause denotes the wide range from which the enumerated objects are taken as specimens. The house, the wife, the servants, the cattle, represent the four principal departments of a man's earthly establishment—namely, his material possessions, his family, his household and his "live-stock." They illustrate and tend to define the comprehensive phrase, "anything that is thy neighbor's."

Covetousness is—1. A subtle sin. It is called "a cloak" (1 Thess. ii. 5), because it cloaks itself under the name of frugality and prudence. 2. It is a dangerous sin. It hinders the efficacy of the preached word (Matt. xiii. 7), and makes men have "a withered hand," which they cannot

stretch out to the poor. (See Luke xvi. 14.) 3. It is a mother-sin, a radical vice. 1 Tim. vi. 10. 4. It is a sin dishonorable to religion. How disgraceful for those who say their hopes are above, to have their hearts below—for those who say they are born of God, to be buried in the earth! 5. It exposes to God's abhorrence. 6. It shuts men out of heaven. Eph. v. 5.

18. ¶ And *all the people *saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain ^bsmoking: and when the people saw it, they removed, and stood afar off. 19. And they said unto Moses, °Speak thou with us, and we will hear: but ^dlet not God speak with us, lest we die. 20. And Moses said unto the people, °Fear not: °for God is come to prove you, and *that his fear may be before your faces, that ye sin not. 21. And the people stood afar off, and Moses drew near unto ^bthe thick darkness where God *was*. 22. ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you ¹from heaven. 23. Ye shall not make ^kwith me gods of silver, neither shall ye make unto you gods of gold. 24. ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, ¹thy sheep, and thine oxen: in all ^mplaces where I record my name I will come unto thee, and I will ^abless thee. 25. And °if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. 26. Neither shalt thou go up by steps into mine altar, that thy nakedness be not discovered thereon.

*Heb. xii. 18. *Rev. i. 10, 12. ^bch. xix. 18. °Deut. v. 27 and xviii. 16; Gal. iii. 19, 20; Heb. xii. 19. ^dDeut. v. 25. °1 Sam. xii. 20; Isa. xli. 10, 13. ^fGen. xxii. 1; Deut. xiii. 3. *Deut. iv. 10 and vi. 2 and x. 12 and xvii. 13, 19, and xix. 20 and xxviii. 5, 8; Prov. iii. 7 and xvi. 6; Isa. viii. 13. ^bch. xix. 16; Deut. v. 5; 1 Kings viii. 12. ¹Deut. iv. 36; Neh. ix. 13. ^kch. xxxii. 1, 2, 4; 1 Sam. v. 4, 5; 2 Kings xvii. 33; Ezek. xx. 39 and xliii. 8; Dan. v. 4, 23; Zeph. i. 5; 2 Cor. vi. 14, 15, 16. ¹Lev. i. 2. ^mDeut. xii. 5, 11, 21, and xiv. 23 and xvi. 6, 11, and xxvi. 2; 1 Kings viii. 43 and ix. 3; 2 Chron. vi. 6 and vii. 16 and xii. 13; Ezra vi. 12; Neh. i. 9; Ps. lxxiv. 7; Jer. vii. 10, 12. ^aGen. xii. 2; Deut. vii. 13. °Deut. xxvii. 5; Josh. viii. 31.

Speak thou with us, etc. The thunderings and lightnings continued during the whole of this awful solemnity, and we may suppose that as soon as the Lord had ceased to speak

the trumpet again sounded loudly as before. The people, therefore, witnessing such a continuance or succession of tremendous scenes, removed in trepidation to a greater distance, and requested that Moses would, from that time, deliver the commands and will of God to them. "They could not endure the things which were spoken," any more than the tremendous manner in which they were delivered; and though their request to Moses was rather the language of terror than judgment, yet it implied that they needed a Mediator, and could not stand before God without.

The paragraph 22-26 is the close after the ten words and the preface to the legislation of the three following chapters. It is in the form of a message to Israel. It reminds them of the palpable fact that He had spoken to them from heaven.

Gods of silver. The setting up of the golden calf afterward shows how the people, on having been constituted into an independent community, were seized with an inclination to act like the other nations, and so to have a visible national God as their head and leader.

An altar of earth. As God designed to have the worship of His people eventually concentrated at one place, He would not allow the rearing of altars of durable materials or finished workmanship elsewhere, lest His main purpose should be frustrated. *Peace-offerings.* More properly, *welfare-offerings*, elicited by a grateful sense of the divine goodness to the offerer, *eucharistical*, and not, like the "burnt-offerings," strictly *propitiatory*, for the purpose of securing *peace and reconciliation*.

In all places where I record my name, etc. Here an assurance is given of God's acceptance of their donations, wherever paid according to His will. Afterward, God chose one particular place wherein to record His name; but that being taken away now under the gospel, when men are encouraged to pray everywhere, this promise revives in its full extent, that, wherever God's people meet in His name to worship

Him, He will be *in the midst*, there He will come unto them, and will bless them, and more than this we need not desire to beautify our solemn assemblies.

Not build it of hewn stone, that there may be no idolatrous images or magical figures carved upon it, as was common among the heathens, particularly the Egyptians. *If thou lift up thy tool upon it*, etc. Not that the tool itself had the power of pollution, but the work was polluted or defiled by being done *contrary to the express command of heaven*. Let it be observed that God will meet the sinner at an altar without a hewn stone or a step—a place of worship which requires no human workmanship to erect or human effort to approach. The former could only pollute, and the latter could only display human “nakedness.” Admirable type of the meeting-place where God meets the sinner now, even the person and work of his Son Jesus Christ, where all the claims of law, of justice and of conscience are perfectly answered!

1. What is said of the name of the Decalogue? 2. What does the number ten teach us? 3. What rules are given for the interpretation of the commandments? 4. What is said about the division of them? 5. To whom is the law held up? 6. Is it universal and perpetual in its obligation? 7. What is the first commandment? 8. What does it require and forbid? 9. What is the second commandment? 10. What does it require and forbid? 11. What is the third commandment? 12. What does it require and forbid? 13. What is the fourth commandment? 14. What does it require and forbid? 15. What is the fifth commandment? 16. What does it require and forbid? 17. What is the sixth commandment? 18. What does it require and forbid? 19. What is the seventh commandment? 20. What does it require and forbid? 21. What is the eighth commandment? 22. What does it require and forbid? 23. What is the ninth commandment? 24. What does it require and forbid? 25. What is the tenth commandment? 26. What does it require and forbid? 27. What did the people say to Moses? 28. What was Moses directed to say to the children of Israel?

CHAPTER XXI.

Laws concerning the release or detention of Hebrew slaves, 1-6; the treatment of female slaves, 7-11; murder, manslaughter, smiting or cursing parents, man-stealing, maiming any person, killing or wounding a slave, hurting women with child, and other injuries, 12-27; mischiefs by cattle, and by pits, 28-36.

NOW these are the judgments which thou shalt set before them. 2. ^bIf thou buy a Hebrew servant, six years he shall serve thee: and in the seventh he shall go out free for nothing. 3. ^cIf he came in by himself, * he shall go out by himself: if he were married, then his wife shall go out with him. 4. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. 5. And if the servant shall plainly say, † I love my master, my wife, and my children; I will not go out free: 6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

^b Deut. vi. 1. ^c Deut. xv. 12; Jer. xxxiv. 8-17. * Heb. *with his body.*
† Heb. *saying shall say.*

Judgments. Rules or laws by which their civil government was to be conducted. A collection of such rules is found in this and the two following chapters, to which this verse serves as an introduction. (See notes at beginning of Ch. XX.) *If thou buy, etc.* The Israelites sometimes sold themselves or their children through poverty, magistrates sold some persons for their crimes, and creditors were, in certain cases, allowed to sell their insolvent debtors. God did not require or justify this any more than the taking of two wives, ver. 10. Slavery was then almost universal in the world; and though, like wars, it always proceeded of evil, and was generally evil in itself, yet the wisdom of God deemed it better to regulate than to prohibit it. *Six years he shall serve, etc.* By this regulation one Hebrew should not be bound to serve another more than six years, a little more than an apprentice among us serves his master. (See Lev. xxv. 40.) *For nothing, or without any redemption.* *By himself* is, literally, *with his*

body, with nothing but his person. (See Gen. xlvii. 18; Neh. ix. 37.) *A wife*—from his female servants. *Shall be her master's*. Neither her marriage nor the close of her husband's term of service shall release her from any previous obligation to serve her master. *Shall plainly say*. Declare in all the earnestness and warmth of his heart. *I love*. I have learned to love my master. *I will not go out free*. Here is a case of voluntary servitude, and that not for a limited term of years. *Shall bring him unto the judges*; Hebrew, the *Elohim*, "the gods," by whom some understand the magistrates, but others the divine presence. *Bore his ear*. This mark of permanent servitude was calculated to impress the servant with the duty of hearing all his master's orders and obeying them punctually.

7. ¶ And if a man sell his daughter to be a maid-servant, ^a she shall not go out as the men-servants do. 8. ^b If she please not † her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her ^{unto} a strange nation he shall have no power, ^c seeing he hath dealt deceitfully with her. 9. ^d And if he hath betrothed her unto his son, he shall deal with her after the manner of daughters. 10. If he take him another *wife*, her food, her raiment, and her duty of marriage, shall he not diminish. 11. ^e And if he do not these three unto her, then shall she go out free without money.

^a Neh. v. 5. ^b ver. 2, 3. † Heb. *be evil in the eyes of*. ^c Deut. xxi. 14. ^d Mal. ii. 14, 15. ^e 1 Cor. vii. 5.

As the men-servants do, i. e., she shall not be again free in the seventh year. It appears that afterward, before the entrance into Canaan, the severity of this rule was mitigated. Deut. v. 17; Jer. xxxiv. 9, 10. *If she please not*, etc. If she pleases her master, she has an acknowledged position of right in his house, which the marriage-bond secures to her. If she please him not, and accordingly he do not *betroth* her or give her this rightful place, *he shall let her be redeemed* by some of her kindred. He is not at liberty to sell her to a foreigner *when he has deceived her* by refusing her the rights of marriage. This last clause is only a circumstance neces-

sitating her release. The illegality of selling her to a foreigner rests on the fact of her Israelitish descent. *After the manner of daughters.* Giving her a dowry and treating her on her marriage as he should his own daughter. *If he take him another wife, etc.* The feeding her with bread, with herbs, with milk, etc., in quantities not only sufficient to maintain life, but as much as numbers of poor people contented themselves with, would not do, if he took away the *flesh*, and others of the more agreeable articles of food he had before been wont to allow her. *And if he do not these three unto her, viz., giving her in full her meat, her raiment and her marriage rights. Free without money.* She is to go free without any redemption. A servitude in which the bondswoman might become the honored wife of the master or of his son, or in case of neglect be released from her bondage, was thus secured for the poor daughter of Israel.

The penal code of the Jews (says *Graves*) guarded the person of the servant and the slave as well as of the freeman. The injunction (ver. 12), "He that smiteth a man so that he die shall be surely put to death," equally protected all. If, by an extreme severity of chastisement, the master caused the death of his slave, "he was surely to be punished;" if the violence offered maimed the servant, even so slightly as by the loss of a single tooth, he was to be recompensed by obtaining immediate freedom. The chastity of female slaves was guarded by strict regulations, and no Jew could be a slave for longer than seven years, and at the end of that period he was to be furnished with a stock to enable him to enter upon a life of self-dependence. Deut. xiv. 13-15.

12. ¶ He that smiteth a man, so that he die, shall be surely put to death.
 13. 'And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.^h 14. But if a man come presumptuously upon his neighbor, to slay him with guile; 'thou shalt kill him from mine altar, that he may die.'ⁱ 15. And he that smiteth his father, or his mother, shall be surely put to death.^k 16. And he that stealeth a man, and selleth him, or if he be found in his hand, he

shall surely be put to death.^m 17. And he that curseth † his father, or his mother, shall surely be put to death.ⁿ

^f Lev. xxiv. 17; Num. xxxv. 30, 31; Matt. xxvi. 52. ^g Deut. xix. 4, 5. ^h Num. xxxv. 11. ⁱ Num. xv. 30. ^j Gen. ix. 6; Deut. xix. 11-13; 1 Kings ii. 29-34. ^k 1 Tim. i. 9. ^l Rev. xviii. 12, 13. ^m Deut. xxiv. 7. † or, *revileth*. ⁿ Prov. xx. 20, xxx. 11, 17; Matt. xv. 4.

He that smiteth a man, etc. Deliberate murder is to be punished with death (see Gen. ix. 6; Lev. xxiv. 17), and that without regard to the time when death may follow the blow. *I will appoint thee*, etc. But accidental homicide will be hereafter specially provided for. (See Num. xxxv. 9.) By *God* is here to be understood God directly, without the intervention of human intent. *That he may die*. The intentional murderer shall nowhere find protection. The altar of the Lord is not profaned, but honored, when the law of the Lord is fulfilled. 1 Kings ii. 29-31. *He that smiteth his father*, etc. Among the commands which determine the punishment on murderers, men-stealers and violent injurers of men's persons, there are two which appoint the punishment of death for much smaller offences committed against parents—this one, and at ver. 17. The reason is to be found in that divinely hallowed reverence toward parents which is implanted in us by God's will, whereby any injury by deed, or a cursing or reviling of parents, is a violation in their persons of God's majesty. *Stealeth a man*. Among the Romans also, in later times, the penalty of death was to be inflicted for this crime by the Fabian law.

18. ¶ And if men strive together, and one smite another † with a stone, or with his fist, and he die not, but keepeth his bed: 19. If he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss § of his time, and shall cause him to be thoroughly healed. 20. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. || 21. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

† Or, *his neighbor*. § *his ceasing*. || Heb. *avenged*.

Strive, get into a quarrel. *Be quit*, free from the guilt of killing the man, and be punished only as specified. *And if a man smite his servant*, etc. This is the reason of the law, that he should not be punished who had smitten a servant, if he continued alive a day or two after. He is his money, says the lawgiver, to show that the loss of his property was deemed a sufficient punishment; and it may be presumed, in this case, that the master only intended his correction. But if the slave died, under the strokes, it was to be supposed the master had a real design to kill him, for which the law commanded him to be punished.

22. ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.^o 23. And if any mischief follow, then thou shalt give life for life. 24. Eye for eye, tooth for tooth, hand for hand, foot for foot,^p 25. Burning for burning, wound for wound, stripe for stripe. 26. And if a man smite the eye of his servant, or the eye of his maid, that it perish; ¶ he shall let him go free for his eye's sake.^r 27. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

^o ver. 30; Deut. xvi. 18. ^p Lev. xxiv. 20; Deut. xix. 21; Matt. v. 38. ¶ Eph. vi. 9. ^r Col. iv. 1.

If men strive, etc. The case supposed is that of two men fighting, and the wife of one of them interfering to part them. (See Deut. xxv. 11.) *Then thou shalt give life for life*, etc. The law which authorized retaliation—a principle acted upon by all primitive people—was a civil one. It was given to regulate the procedure of the public magistrate in determining the amount of compensation in every case of injury, but did not encourage feelings of private revenge. The later Jews, however, mistook it for a *moral* precept, and were corrected by our Lord. Matt. v. 38-42. It is obvious that the merciful restraint in verses 26, 27, on the passions of those who possessed slaves, though it only mentioned the *eye* and the *tooth*, was meant to extend to every other mate-

rial personal injury, and that all slaves, whether Israelite or not, were to have the benefit of it. The degree of melioration which the condition of slaves would receive from such a law impartially executed can scarcely be conceived.

28. If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; ^a but the owner of the ox shall be quit. 29. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. ^c 31. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, ^a and the ox shall be stoned. 33. ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 34. The owner of the pit shall make it good, ^b and give money unto the owner of them, and the dead beast shall be his. 35. And if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it, and the dead ox also they shall divide. 36. Or if it be known that the ox hath used to push in time past, ^e and his owner hath not kept him in, he shall surely pay ox for ox, and the dead shall be his own.

^a Gen. ix. 5. ^c ch. xxx. 12. ^a Zech. xi. 12, 13; Matt. xxvi. 15; Phil. ii. 7. ^b ch. xxii. 6, 14. ^e ver 29.

Shekels. A shekel was originally a certain weight, for purchases were made by weighing out so much precious metal; then naturally it grew to be the recognized name of a definite value as money, and stamped pieces of the weight were used as coins. The shekel of the Maccabees is estimated at sixty cents. The didrachm (Matt. xvii. 24) in the time of the New Testament and Josephus was equal to the Jewish half shekel—i. e., thirty cents.

If an ox gore . . . if a man shall open a pit. "We encountered a drove of cattle to-day," says Dr. Thomson ("The Land and the Book"), "some of which were fighting furiously, and the herdsman, endeavoring to part them, was in danger of being pushed over and gored to death by one

of the belligerents. If the admirable statute of Moses were faithfully administered, it would prevent many angry and sometimes fatal feuds between herdsmen, and at the same time would be a very fair adjustment of the questions of equity that grow out of such accidents."

The following practical reflections on this chapter are commended to the careful and prayerful consideration of the reader :

"The commandments of God, as well as His providential dispensations, not only relate to the grand outlines of His administration, but descend to minute particulars and the meanest objects, especially when righteousness and truth are concerned. With a condescending regard He particularly watches over those who are most exposed to oppression, injustice or damage, and He has respect to all ranks, from the poorest beggar to the mightiest monarch, and to all the stages of human existence, from the newly-conceived embryo in the womb to decrepit old age. Having His precepts and example before our eyes and the future judgment in our remembrance, with what equity, sincerity and humanity should we treat our servants, dependents and inferiors! Let us recollect that now the gospel 'proclaims liberty to the captive and the opening of the prison to them that are bound,' nothing but love to our hateful and ruinous bondage and to our associates in it can keep us from enjoying true freedom in the service and favor of God. But if we deliberately choose slavery, we must serve sin and Satan for ever."

1. What is meant by "judgments"? 2. Explain verse 2. 3. What is meant by "bore his ear"? 4. Explain verse 8. 5. Explain verse 9. 6. What is said of the penal code of the Jews? 7. What is said of the intentional murderer? 8. What was the penalty for stealing a man? 9. Explain verses 18, 19. 10. What is said of the law which authorized retaliation? 11. What is said of the shekel? 12. At what is the shekel of the Maccabees estimated? 13. What is said of the didrachm? 14. What does Dr. Thomson say in illustration of verse 28?

CHAPTER XXII.

Laws concerning theft and fraud, kindling fires which occasioned damage, breach of trust, and things borrowed and hired, 1-15. Concerning seducers, witchcraft, bestiality, idolatry, and the treatment of strangers, widows and orphans, 16-24. Against usury and reviling rulers; concerning the first-fruits and firstlings, and against eating the flesh of torn animals, 25-31.

IF a man shall steal an ox, or a sheep,* and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. 2. ^d If a thief be found breaking up, ^e and be smitten that he die, *there shall no blood be shed* for him. 3. ^f If the sun be risen upon him, *there shall be blood shed* for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft. 4. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

* Or goat. ^d 2 Sam. xii. 6; Prov. vi. 31; Luke xix. 8. ^e Job xxiv. 14; Joel ii. 9; Matt. xxiv. 43. ^f Num. xxxv. 27. ^g Jer. xvi. 18; Rev. xviii. 6.

The instances here adduced to fix the principles on which the magistrates of Israel must proceed in regard to theft and robbery are taken especially from the cattle, because in these their property chiefly consisted, and these would likewise be most exposed to depredation. *Shall restore five.* There is a smaller compensation required in other things (ver. 9), and also a disproportion between an ox and a sheep. The reason of the former is because money, goods, etc., are better guarded in houses and cities than cattle in a field, which, consequently, can be more easily stolen. The reason of the latter seems to be that an ox was of greater value and more useful for purposes of husbandry. This is more equitable than the constitution of *Plato*, which required all thefts to be punished alike by paying double. *Breaking up*, Heb., *digging through*. In the East the walls of their houses are made very thick, for more effectual shelter from the intense heat, and frequently are of dried mud laid in between upright and transverse pieces of timber. *No blood for him*—i. e., *he shall not be the subject of avenging blood.* *If the sun be risen, etc.*

A robber breaking into a house at *midnight* might, in self-defence, be slain with impunity; but if he was slain after *sunrise*, it would be considered murder, for it was not thought likely an assault would then be made upon the lives of the inmates. In every case where a thief could not make restitution he was sold as *r.* slave for the usual term. *If . . . found in his hand alive*, and therefore without the trouble and cost of a tedious *s.* arch, *he shall restore double.*

5. ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. ^h 6. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the *be'.* be consumed *therewith*; he that kindleth the fire shall surely make *restitution*.

^h ch. xxi. 34.

If a man, etc. It is plain by the meaning of the Hebrew verb, "allow to stray," and the mere fact of simple restitution being ordered, that injury to a neighbor's field by accidental straying, and not by intentional encroachment, is intended. *If fire break out.* It is common in the East to set the dry herbage on fire before the autumnal rains, which fires, for want of care, often do great damage. *Catch in thorns.* Dr. Thomson ("The Land and Book") says: "The reason why Moses mentions fire catching among thorns only, I suppose, is because thorns grow all round our fields, and actually intermingle with the wheat. By harvest-time they are not only dry themselves, but are choked up with tall grass dry as powder. Fire, therefore, catches in them easily, and spreads with great rapidity and uncontrollable fury; and as the grain is dead ripe, it is impossible to extinguish it."

7. ¶ If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8. If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbor's goods. 9. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another*

challengeth to be his, the cause of both parties shall come before the judges; ¹and whom the judges shall condemn, he shall pay double unto his neighbor. 10. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it; 11. *Then* shall an oath of the Lord be between them both, ^Jthat he hath not put his hand unto his neighbor's goods; and the owner of it shall accept *thereof*, and he shall not make it good. 12. And if it be stolen from him, he shall make restitution unto the owner thereof. 13. If it be torn in pieces, *then* let him bring it *for witness*, and he shall not make good that which was torn.. 14. ¶ And if a man borrow *ought* of his neighbor, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make it good. 15. *But* if the owner thereof *be* with it, he shall not make it good: if it *be* a hired *thing*, it came for his hire.

¹Deut. xxv. 1; 2 Chron. xix. 10. ^JHeb. vi. 16.

Stuff, i. e., any kind of goods whatever. *Let him pay double*, as in verse 4. *Unto the judges*, Heb., *Elohim, gods, the magistrates*. (See on xxi. 6.) *For all manner of trespass*, etc. This applies to any kind of thing missing, or said to be missing, that is found with a man who denies it, while it is challenged by another as that very thing which he has lost. This is evidently a case of some complication and difficulty. It is to come before the delegates of the Most High for adjudication, and he with whom the article missing is adjudged to be found, though denied, is to restore double. The rules in 10-13 have a reference back to the last, and would tend to define in some uncertain cases the action of the judges in ver. 9. The case here supposed would arise when a flock or herd was entrusted to a shepherd or neatherd. Cattle would often be *driven away* by the predatory expeditions of enemies; compare 1 Chron. v. 21; 2 Chron. xiv. 15; Job i. 15, 17, and a figurative use of the fact in Jer. xiii. 17. *Let him bring it for witness*, or, rather, let him bring a testimony or evidence of the thing torn, such as the *horns, hoofs*, etc. This is still the law in some countries among graziers; if an animal entrusted to a person be lost, and the keeper asserts that it was devoured by dogs, etc., the law obliges him to produce the *horns and hoofs*, because on these the owner's

mark is generally found. If these can be produced, the keeper is acquitted. *If a man borrow*, etc. When a man, for example, lent his team to his neighbor, if the owner was with it, or was to receive profit for the loan of it, whatever harm befell the cattle, the owner must bear the loss; but if the owner were so kind to the borrower as to lend it him gratis, and put such confidence in him as to trust it from under his own eyes, then, if harm happened, the borrower must make it good. Let us learn hence not to abuse anything lent us; it is not only unjust, but base and disingenuous, inasmuch as it is rendering evil for good. We should much rather choose to lose ourselves than that any should sustain loss by their kindness to us. (See 2 Kings vi. 5.)

16. ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.^a 17. If her father utterly refuse to give her unto him, he shall pay * money according to the dowry of virgins. 18. Thou shalt not suffer a witch to live.^b 19. Whosoever lieth with a beast shall surely be put to death.^c 20. He that sacrificeth unto any god, ^d save unto the Lord only, he shall be utterly destroyed.

^a Deut. xxii. 28, 29. ^b Heb. *weigh*. ^c Lev. xx. 27; Deut. xviii. 10; 1 Sam. xxviii. 3, 9; Rev. xxii. 15. ^d Lev. xviii. 23, 25. ^e Deut. xiii. 1-11.

Endow her, marry her and suitably provide for her as his wife. *According to the dowry*, such as would be proper according to her rank and condition.

Witch. This law briefly forbids (as under the present circumstances was proper) that which afterward (Deut. xviii. 10, 11) is condemned more particularly. The Lord God would reveal Himself to His prophets by word or by vision, and by the "light and justice of the high priest," to all of His people who came to inquire. He, therefore, who sought by other means learnt from the heathen, to know the future or to work miracles, was guilty of rebellion against the true God. The sorcerer or enchanter, employing charms or muttering chants to bring a supernatural power to his aid, was by the very fact an apostate from God, a breaker of

that solemn and gracious covenant which He has made with His people, a traitor to the theocracy under which he lived, and his example at least would tempt the people to all these crimes; accordingly, such an one is not to be suffered to live. The revolting crime mentioned in verse 19 was practiced in Egypt as an honor paid to their false deities. Probably it is mentioned in this place on account of its connection with the abominations of idolatry. *Shall be utterly destroyed.* He not only broke the first commandment of the moral law, but also committed treason against the state, in acknowledging another god instead of Jehovah, who was then the civil head of the Jews.

21. ¶ Thou shalt neither vex a stranger, nor oppress him: ° for ye were strangers in the land of Egypt. 22. Ye shall not afflict any widow, or fatherless child.^f 23. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.^g 25. If you lend money to *any of my people that is poor* by thee, thou shalt not be to him as an usurer, ^h neither shalt thou lay upon him usury. 26. If thou at all take thy neighbor's raiment to pledge, ⁱ thou shalt deliver it unto him by that the sun goeth down: 27. For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear^j; for I *am* gracious.^k 28. Thou shalt not revile the gods,[†] nor curse the ruler of thy people.^l 29. Thou shalt not delay *to offer* the first ‡ of thy ripe fruits,^m and of thy liquors: § the firstborn of thy sons shalt thou give unto me.ⁿ 30. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; ° on the eighth day thou shalt give it me. 31. And ye shall be holy men unto me: ¶ neither shall ye eat *any flesh that is torn* of beasts in the field; ¶ ye shall cast it to the dogs.

° Lev. xix. 33; Zech. vii. 10. ^f Deut. xxiv. 17; Ps. xciv. 6, 7; Isa. i. 17; Ezek. xxii. 7; Isa. i. 27. ^g Jer. xv. 8, xviii. 21; Lam. v. 3. ^h Neh. v. 7; Ps. xv. 5; Ezek. xviii. 8, 17. ⁱ Deut. xxiv. 6, etc.; Job xxii. 6. ^j ver. 23. ^k 2 Chron. xxx. 9. [†] Or *judges*. ^l Acts xxiii. 3, 5; Jude 8. [‡] Heb. *thy fulness*. ^m Mic. vii. 1. [§] Heb. *tear*. ⁿ ch. xiii. 2. ° Lev. xxii. 27. ¶ Lev. xix. 2; 1 Pet. i. 15, 16. ¶ Lev. xxii. 8; Ezek. iv. 14, xliv. 31.

Neither vex a stranger, etc. The following laws proceed from the tenderness of God, as the other from His justice or

holiness. It is well to have the principle of reciprocity associated with benevolence as well as justice. We have it generally in our Saviour's golden rule, and especially when the Israelites are bidden to be kind to strangers, as having been strangers themselves. If not oppress a stranger, then much less the destitute and poor of your own people—the *widow* and *fatherless*. (See different instances of their oppression in Isa. i. 23; Jer. v. 28; Deut. xxiv. 17, xxvii. 19; Job xxiv. 3; Isa. x. 2; Mic. ii. 9; 2 Kings iv. 1; Job xxiv. 9.) On the other hand, special kindnesses were to be shown to such persons. Compare Deut. xxiv. 19–21, 29, xvi. 11, 14, xxvi. 12, 13. In the New Testament the same kindness was prescribed. Acts vi. 1–6; 1 Tim. v. 3–16.

If thou lend money, etc. The law against *usury* seems here restricted to money lent to Jews, not to strangers. Usury, originally, was the gain exacted above the principal, or what was lent, in consideration of the loan; it is now commonly understood as excessive profit. The prohibition of usury here is extended in Lev. xxv. 36 to produce of the land. "Though this law," says *Henry*, "in the strictness of it, seems to have been peculiar to the Jewish state, yet, in the equity of it, it obliges us to show mercy to those of whom we might take, and to be content to share with those we lend to, in loss as well as profit, if Providence cross them, and on this condition it seems as lawful to receive interest for my money, which another takes pains with, improves and runs the hazard of, in husbandry."

If thou shalt at all take thy neighbor's raiment to pledge, etc. From the nature of the case, this is the description of a poor man. No Orientals undress, but merely throwing off their turbans, and some of their heavy outer garments, they sleep in the clothes which they wear during the day. The bed of the poor is usually nothing else than a mat, and in winter they cover themselves with a cloak—a practice which forms the ground or reason of the humane and merci-

ful law respecting the pawned coat. *The gods*, magistrates, judges and other civil rulers, officers under God. *Curse*, speak evil of. Judges and magistrates, says an old writer, must do their duty, whoever suffer by it, and they ought not to fear the reproach of men, or their revilings, so long as they keep a good conscience, but they that do revile them for being a terror to evil works and workers reflect on God Himself, and will have a great deal to answer for another day.

Thou shalt not delay, etc. The consecration of the first-born to God had been before ordained (ch. xiii. 2, 12), and probably, also, the first-fruits of the harvest and the vintage; but it is here enjoined that they must not be delayed beyond the eighth day, the day on which circumcision was performed, and the object in all these precepts was that they might be "a holy people unto the Lord." The first of every sort of possession is to be given to God, in order, by this figurative surrender, to sanctify the whole. *Neither shall ye eat any flesh*, etc. This tenth ordinance inculcates sanctity. Sanctity of the outward person is symbolic of that purity of heart that ought to characterize those who are in communion with God. That which was torn was imperfectly separated from the blood, which is the life, and was otherwise unclean. The dog was the emblem of the unbeliever.

1. Why are the instances adduced in verses 1-4 especially from the cattle? 2. Explain verse 5. 3. What does Dr. Thomson say about fire? 4. What is said respecting "all manner of trespass"? 5. What about borrowing? 6. What about sacrificing to an idol? 7. How were strangers to be treated? 8. How the widow and the fatherless? 9. What is said about lending money? 10. What is said about cursing the ruler? 11. What was to be done with flesh torn of beasts? 12. What was to be done with the first-born? 13. Why was the first of every sort of possession to be given to God?

CHAPTER XXIII.

- ✓ *Laws forbidding slander, false witness, wresting judgment, bribery and oppression, and requiring kindness to enemies, 1-9. The law of the sabbatical year and the weekly sabbath, with a caution against idolatry, 10-13. The three great annual feasts appointed, 14-19. The Lord promises to conduct Israel safe to Canaan, to put them in possession of it, to enlarge their borders and destroy their enemies, and adds some cautions and precepts, 20-33.*

THOU shalt not raise || a false report: ^rput not thine hand with the wicked to be an unrighteous witness.^a 2. Thou shalt not follow a multitude to *do evil*; ^tneither shalt thou speak in a cause to decline after many to *wrest judgment*: 3. Neither shalt thou countenance a poor man in his cause.^a 4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.^v 5. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. 6. Thou shalt not wrest the judgment of thy poor in his cause.^w 7. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.^a 8. And thou shalt take no gift:^b for the gift blindeth the wise,^a and perverteth the words of the righteous. 9. Also thou shalt not oppress a stranger: for ye know the heart [†] of a stranger, seeing ye were strangers in the land of Egypt.

|| Or, *receive*. ^rPs. xv. 3. ^aProv. xix. 5; Eph. iv. 25. ^t1 Kings xix. 10; Job xxxi. 34. ^wver. 6. ^vMatt. v. 44. ^aOr, *wilt thou cease to help him?* or, *wouldest cease to leave thy business for him; thou shalt surely leave it to join with him*. ^wver. 3. ^ach. xxxiv. 7. ^bProv. xvii. 23; Isa. xxxiii. 15. ^aHeb. *the seeing*. [†]Heb. *soul*.

This group of precepts relates chiefly to sincerity in speech and integrity in judgment. By a natural expansion, however, it includes two precepts which refer to honesty and kindness of purpose, and are therefore quite in harmony with truthfulness of language.

Thou shalt not raise, etc. The two clauses of this verse are closely connected: the first leads on to the second. A false report is literally a *report of nothingness*; as we say of a false rumor, "there is nothing in it." *An unrighteous witness, rather, a witness for violence, i. e., to bring about an oppressive act.* Here is forbidden an easy hearing and en-

tertaining of misreports and detractions when others speak them. "This is that which maintains and gives subsistence to calumny; otherwise it would starve and die of itself, if nobody took it in and gave it lodging." *Follow a multitude*, etc. The idea of concert in the former verse ushers naturally into the next on the general direction of not following a multitude to do evil, with a more special reference, however, to judges who in giving sentence were not to be overborne either by the clamor of numbers at the bar, or by the authority of their colleagues on the bench; and with admirable rectitude they are warned against a partial if an unfair bias, even on the side of the friendless and poor.

If thou meet thine enemy's ox, etc. Among the Hindoos malice often finds its victim in a dumb animal. If the wretch cannot revenge himself on the man, he will on his beast. *If thou see the ass of him that hateth thee*, etc. "See (says Dr. Thomson, in his "Land and Book") those men lifting a poor donkey that has fallen under its load. Now the people lifting this donkey are bitter enemies—Maronites and Druses—quite recently engaged in a bloody social war, and ready to begin again on the very first opportunity, and yet they help to lift the ass that is lying under his burden, as though they were the best friends in the world. We have in this simple incident the identical occasion for the precept of Moses and its most literal fulfilment."

Thou shalt not wrest, etc. This verse seems best to cohere with verse 3. The command is the converse of that in verse 3—the poor is not to be disadvantaged any more than advantaged on account of his poverty. *Justify*. Think not that thou as judge canst with impunity slay the innocent; thy judgment will not make the wrong to be right. Verse 9 refers to bribery. The acceptance of a gift is forbidden on the ground that it blinds the eyes and perverts the tongue. *A stranger*, a foreigner. They had learned by experience in

Egypt the liability of foreigners to be oppressed, and remembered how they felt under oppression. Judges were to beware of prejudice against foreigners in deciding causes in which they were concerned. In this law the mental substitution of one's self in the place of another and the sympathy founded thereupon are beautifully set forth.

10. And six years shalt thou sow thy land, and shalt gather in the fruits thereof: 11. ° But the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.* 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. 13. And in all things that I have said unto you be circumspect; ° and make no mention of the name of other gods, neither let it be heard out of thy ° mouth.

° Lev. xxv. 3, 4, xxvi. 34. * Or *olive trees*. ° Deut. iv. 9; Eph. v. 12. ° Josh. xxiii. 7; Ps. xvi. 4; Hos. ii. 17.

Just as every seventh day was a day on which no work should be done, so every seventh year the land of Israel was to have its rest. The fields were to be left to their own spontaneous yield, no seed being sown, and likewise the vineyards and the oliveyards were not to be pruned or tended. And whatsoever grew of itself was to be public property; the owner of the soil was not to gather it; the poor and the stranger, and even the beasts of the field, might feed on it at will. Lev. xxv. 2-7. Moreover, there was to be a general release; all debts must then be forgiven, save to a foreigner. Deut. xv. 1-11. We must not, however, confound with this year that seventh in which a Hebrew servant was to become free (12-18); this last might fall at any time, being the seventh year from the date of his being sold.

God would impress on the people the great lesson that the land was His, and would inculcate the principle of loving fellowship by showing that an owner, His steward, was not to keep in a hard and grudging spirit everything to himself. The land, too, would be benefited: it would have its season

of lying fallow, and would the better thereafter yield its increase.

Six days thou shalt do thy work, etc. The ground of the sabbatical year, the day of rest itself, is again enjoined, but now in strict reference to the context, not as a solemn ordinance to Jehovah, but with the motive of rest and refreshment to a man's cattle and dependents. *Circumspect*, very careful to obey His will. *Other gods*. This general exhortation would impress upon them that these directions here given are the signs of the covenant of the chosen people, that their obedience to them excludes every kind of worship of strange gods.

14. Three times thou shalt keep a feast unto me in the year. 15. Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib, for in it thou camest out of Egypt: and none shall appear before me empty. 16. And the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labors out of the field. 17. Three times in the year all thy males shall appear before the Lord God. 18. Thou shalt not offer the blood of my sacrifice ζ with leavened bread; neither shall the fat of my sacrifice remain until the morning. 19. The first of the fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

ζ Or, *flesh*. ¹ch. xxxiv. 26.

Three times . . . keep a feast . . . in the year. This was the institution of the great religious festivals—"the feast of unleavened bread" or the passover, "the feast of harvest" or Pentecost, "the feast of ingathering" or the feast of Tabernacles. There were times when the males were to appear before the Lord—that is, at the place where the tabernacle or the temple stood. ch. xxxiv. 18–24; Deut. xvi. 1–17. Sometimes the women accompanied their husbands. 1 Sam. i. 7, 21–23; ii. 19; Luke ii. 41. It is, however, doubtful whether practically even the more religious Israelites visited the sanctuary always three times within the year.

The Passover was the greatest gathering, and most would assemble then; at the other feasts the attendance was more optional. But unquestionably those who most delighted in the Lord would be found most frequently treading the courts of His house. And there were doubtless devout men who rejoiced to avail themselves of every opportunity of holy service.

These three festivals commemorated events in the national history—the deliverance from bondage, the giving of the law and the dwelling in booths or tents; this last, indeed, not so much an event as a state, that of their pilgrim-life. They had also an agricultural character. The passover was at the beginning of the year, and the first fruits were offered then (Lev. xxiii. 10–14); at Pentecost was the feast of harvest; the corn was now made into bread, and so was presented to God (16, 17); the feast of Tabernacles was at the time of final ingathering, when all the productions of the earth had been housed, and the people were to rejoice before the Lord. Yet further, there was a spiritual significance which the ancient Hebrews but dimly discerned, but which we under clearer light may contemplate with intelligent gladness. “Christ our Passover” was sacrificed for us at that especial festival; at Pentecost He shed forth the Spirit on the infant Church; redemption and the gift of the Spirit being thus symbolized, what is the third festival to indicate but that day of holy rejoicing when the Church, gathered into her eternal home, looks back upon her pilgrim-state when she dwelt in earthly tabernacles, and is glad with unutterable joy that she has now a sure habitation, whence she shall go forth no more for ever?”

Thou shalt not seethe a kid in his mother's milk. “The Arabs (says Dr. Thomson) select a young kid, fat and tender, dress it carefully, and then stew it in milk, generally sour, mixed with onions, and hot spices such as they relish. They call it *Lebn immu-kid*, ‘in his mother's milk.’ The Jews,

however, will not eat it. They say that Moses specially forbade it in the precept (Ex. xxiii. 19) which he repeated three several times, and with special emphasis. They farther maintain that it is unnatural and barbarous to cook a poor kid in that from which it derives its life."

20. ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. 22. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. ¶ 23. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. 24. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. 25. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

¶ Gen. xlviii. 16; Isa. lxiii. 19. ^h Gen. xii. 3; Deut. xxx. 7; Zech. ii. 8. ¶ Or, *I will afflict them that afflict thee.* ¹ ch. xxxiii. 2; Josh. v. 13. ² ch. xx. 5. ³ Lev. xviii. 3; Deut. xii. 30; Ps. ci. 3. ⁴ ch. xxxii. 20; Num. xxxiii. 52; 2 Chron. xxxiv. 7. ⁵ Josh. xxii. 5. ^a Deut. vii. 13; Isa. xxxiii. 15; Mal. iii. 10, 11. ^o Ps. ciii. 3.

The communication of these laws made to Moses, and by him rehearsed to the people, was concluded by the addition of many animating promises, intermingled with several solemn warnings that lapses into sin and idolatry would not be tolerated or passed with impunity. *Behold.* This word is frequently used to introduce an important intimation concerning the future. This *angel* is no created angel, but bears the name of Jehovah, as in ch. xiii. 21 (on which see notes), and is clothed with His attributes, and indeed identified in action (ver. 22) with Him, for it is not said, "He will be an enemy," etc., but "I will be," as equivalent; and (23) the way in which this will be shown is by *His* going before thee, whilst "I will cut off" the nations. Besides, He has power to "pardon transgressors," and the reason assigned

for this high prerogative is, "for my name is in His inmost," my nature is in His essence. Then, too, the people are to "beware of Him, to hear His voice, and provoke Him not." All these phrases corroborate the conclusion that the angel is God.

Amorites (mountaineers), a people descended from Canaan the son of Ham. Gen. x. 16. They were perhaps the most powerful and numerous of the nations of Canaan, their name being sometimes taken so as to include all the Canaanitish tribes. Gen. xv. 16; Deut. i. 20. *Hittites*. The tribe or nation descended from Heth, the son of Canaan. Gen. x. 15. *Perizzites (villagers)*. Taken in connection with Canaanites, the term seems to include all the inhabitants dwelling in Palestine, who were to be expelled by the Israelites. Gen. xiii. 7, xxxiv. 30. *Canaanites*, dwellers in the lowland. *Hivites (villagers)*, a tribe descended from Ham by his son Canaan. Gen. x. 17. *Jebusites*. They were descended from Canaan, the youngest son of Ham (Gen. x. 16), and are mentioned last in the various catalogues of the tribes of Canaan whom the Israelites were to exterminate, possibly because they were but a small clan, or occupied a circumscribed territory. Ex. iii. 17, 18.

I will cut them off. (See note at the end of the chapter.)

Thou shalt not bow down, etc. That idolatry, which to us appears infinitely absurd, should be so bewitching to the ancients, may be attributed, partly, to the pomp and splendor of their religious rites, partly to the difficulty men feel, especially the uneducated, in fixing their minds for any length of time upon mental abstractions, and the irksomeness to them of intellectual exertion. The same thing is observed in the popular superstitions of the present day. True Christianity is too simple in its services and too strict in its morality to suit the taste of carnal minds. *Break down*. This prohibition is particularly directed against the heathen superstition which regarded the gods as closely bound to

the land, and the land as belonging to them, and so, in cases of any public calamity or of invasion, the protection of the gods of the country was propitiated.

And ye shall serve the Lord your God, etc. The promise before us extends to all the temporal support of His people; but there is wisdom in the language. In another place it is also said "Thy bread shall be given thee, and thy water shall be sure." Is not the specification designed to check not only anxiety, but ambition and avarice? Does it not say, "Seekest thou great things for thyself? Seek them not"? Let your conversation be without covetousness, and be content with such things as ye have. Nothing can do us good without the blessing of God; but His blessing commands what it announces, and what He blesses is blessed. Hence a *little* that a righteous man hath is better than the riches of many wicked. It is more *efficient*. It goes further: as Philip Henry was wont to say to his family, "My dear children, the grace of God will make a little go a great way."

26. ¶ There shall nothing cast their young, nor be barren in thy land: ^p the number of thy days I will fulfil. 27. I will send my fear before thee, and will destroy all the people to whom thou shalt come; ^q and I will make all thine enemies turn their backs ¶ unto thee. 28. And I will send hornets before thee, ^r which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29. I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. 30. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. 31. And I will set thy bounds from the Red sea even unto the sea of the Philistines, ^a and from the desert unto the river: ^b for I will deliver the inhabitants of the land into your hand; and ^c thou shalt drive them out before thee. 32. Thou shalt make no covenant with them, nor with their gods.^d 33. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.^e

^p Deut. xxviii. 4. ^q Josh. ii. 9, 11; 1 Sam. xiv. 15; 2 Chron. xiv. 14. ¶ Heb. *neck*; Ps. xviii. 40. ^r Deut. vii. 20; Josh. xxiv. 12. ^a Num. xxxiv. 3; Deut. xi. 24. ^b Num. xxxiv. 3; Josh. i. 4; Ps. lxxii. 8. ^c Josh. xxi. 44. ^d ch. xii. 15; Ps. ovi. 35; 2 Cor. vi. 15. ^e Judg. ii. 3.

The number of thy days, etc. This implies that their days should not be cut short by accident or failure of strength, but should fill up the allotted life of man. *Turn their backs.* Discouraged and troubled in mind, they would make only a feeble effort at resistance, and ultimately turn their backs to the victorious invader. *Hornets.* Some question whether this is to be taken literally, or whether, as enemies are sometimes said to cluster like bees (Ps. cxviii. 12), and as when foreign invasion is threatened the Lord is said to "hiss for the fly," in the uttermost part of Egypt, and "for the bee," in Assyria (Isa. vii. 18), we may not rather imagine that the insect is spoken of metaphorically, to indicate the consternation with which the Canaanites should be overwhelmed. The testimony of an inspired writer ought to silence all such objections.

I will not drive them out, etc. "It is only (says Dr. Thomson) by exploring the rocky mysteries of the country that we can discover the wisdom of that divinely-established process of exterminating the original inhabitants *little by little* before the Israelites. I am not surprised to find this matter of wild beasts and their depredations often referred to in the Bible, nor to read of lions, leopards and bears in the very heart of the land. The lion, it is true, has been driven back into the desert; but notwithstanding the multiplication of fire-arms and other modes of destruction far more effective than the ancients possessed, these wadies now abound in large leopards, in bears, wolves, hyenas and many other kinds of destructive animals."

From the desert unto the river, i. e., the Euphrates. So from the Red Sea and the Mediterranean through the wilderness, even to that great river. *No covenant with their gods, not worship them.* *A snare.* It would draw them away from the worship of Jehovah, and bring upon them His wrath.

NOTE.—The destruction of the Canaanites, it has well been remarked, is a fearful admonition of the final issues of transgression.

Compared with the Israelites, they were, probably, a disciplined, valiant people, but they seem to have made little effort to repel the invaders. Perhaps they trusted to the "swellings of Jordan," which at the time when Joshua entered Canaan (the vernal equinox) made the stream, as they supposed, impassable, or perhaps, as one of their number expressed it, "the terror of the God of the Hebrews" had fallen upon them. They were certainly fearfully wicked. Lev. xviii. 24-30; Deut. ix. 4, xviii. 10-12. Their idolatry had, as idolatry ever does, augmented licentiousness and cruelty. The divine will they had once known, for they were descendants of Noah, and for centuries the light of an early revelation had lingered among them. Gen. xiv. They had been warned by the deluge, by the history of the cities of the plain, the destruction of Pharaoh, the recent overthrow of their eastern neighbors the Amorites, the passage of the Jordan, the capture of Jericho, the preservation of Rahab and the convictions of their own conscience. Their removal from Palestine, moreover, seems to have been essential for the preservation of the Israelites from the contaminating influence of idolatry, and they had the alternative of flight. In fact, many sailed to the distant shores of the Mediterranean, and there founded flourishing colonies, thus preserving to comparatively modern times records of the God who fought against them.

Some may object that the war in which they were exterminated was cruel, and that they might have been removed by famine or pestilence. But to the *first* objection it is a sufficient reply that the cruelties thus practiced were common to the age, and that in exterminating a very guilty people God did not direct milder usages than those which generally prevailed. Josh. viii. The *second* objection is answered by the fact that no plan could have made clearer or more impressive the power and righteousness of God, His infinite superiority to the idols of those nations, and His righteous hatred of the crimes into which they had fallen. It may be added that by similar discipline the Israelites themselves were chastised, and the general system involved in these events is strictly analogous to the course of moral government still exercised in the world, with this difference only, that *now* men act as rods of God's anger by tacit permission, *then* under His immediate authority.

1. To what does this group of precepts chiefly relate?
2. What is said of verse 1?
3. Explain "Thou shalt not follow a multitude to do evil."
4. What direction is given concerning an enemy's ox?
5. What is said

of verse 6? 6. How was a stranger to be regarded? 7. What was to be done with the land of Israel every seventh year? 8. What great principle would God impress on the people? 9. What three great religious festivals are referred to? 10. What is said concerning them? 11. What is said about *seething a kid*, etc.? 12. How was the communication of laws concluded? 13. Who were the Amorites? 14. What is said respecting idolatry? 15. Explain verse 25. 16. What promises are made to Israel? 17. How were the inhabitants of Canaan driven out? 18. Why were they expelled "little by little"? 19. What is said in the "Note" appended to the chapter?

CHAPTER XXIV.

Moses, being called to go up to the mount, delivers the laws to Israel, and they consent to covenant with God, 1-3. An altar and twelve pillars are prepared, and the covenant is ratified, with sacrifices and the sprinkling of blood, 4-8. Moses, Aaron and his sons, and the elders of Israel, are favored with a vision of God, and feast before him, 9-11. Moses ascends the mount, Joshua at first accompanying him; he leaves Aaron and Hur to rule the people, and abides in the mount forty days and nights, 12-18.

AND he said unto Moses, Come up unto the Lord, thou, and Aaron, ^aNadab, and Abihu, ^band seventy of the elders of Israel; and worship ye afar off. 2. And Moses ^calone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

^a ch. xxviii. 1. ^b Lev. x. 1, 2, ch. i. 5; Num. xi. 16. ^c ver. 13, 15, 18.

The narratives in this chapter are remarkably intertwined. That of verses 1, 2, 9-11, 16, 17, proceeds continuously, and the same is the case with that of verses 3-8, 12-15 and 18.

And he said unto Moses, etc. Hitherto Moses had been in the darkness on the mountain wherein God was (ch. xx. 21), after the people had heard God Himself deliver to them the ten commandments; he now receives the further interpretation of them in his mysterious intercourse with the Lord, where he probably laid before Him all that at that time seemed to him of moment, and obtained His decision thereupon. *Come up.* After the sacrifice (of which mention

is made afterward) had been offered. Moses and Aaron ascended the mountain side as the prophet and priest of God, Nadab and Abihu as the elder sons of Aaron, henceforth to be associated with him in the priesthood. *Seventy of the elders of Israel*, that is, seventy of the aged men of the congregation—men distinguished, respected and venerated among the different tribes. The *official* elders mentioned Num. xi. 16 were not yet appointed. This company was selected in order that they might be witnesses of the glorious appearance about to be made, and of the communion with God to which Moses was admitted, that their testimony might confirm the people's faith in their leader and teacher. *Worship ye afar off*. This shows that they were not to ascend to the summit of the mountain.

3. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, ^dAll the words which the Lord hath said will we do. 4. And Moses ^ewrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve ^fpillars according to the twelve tribes of Israel. 5. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. 6. And Moses ^gtook half of the blood, and put *it* in basins, and half of the blood he sprinkled on the altar. 7. And he ^htook the book of the covenant, and read in the audience of the people: and they said, ⁱAll that the Lord hath said will we do, and be obedient. 8. And Moses took the blood, and sprinkled *it* on the people, and said, Behold ^kthe blood of the covenant, which the Lord hath made with you concerning all these words.

^d ver. 7; ch. xix. 8; Deut. v. 27; Gal. iii. 19, 20. ^e Deut. xxxi. 9. ^f Gen. xxviii. 18 and xxxi. 45. ^g Heb. ix. 18. ^h Heb. ix. 19. ⁱ ver. 3. ^k Heb. ix. 20 and xiii. 26; 1 Pet. i. 2.

All the words of the Lord . . . the judgments, those contained in the four preceding chapters. The ten commandments were spoken by God Himself to all the people. The answer of the people in verse 3 is the same as it had been in chapter xix. 8, when, so to speak, the preliminaries of the covenant were propounded to them. *An altar under the hill*, etc. For the solemn ratification of the covenant an altar and

twelve pillars were constructed, the altar representing God and the pillars the tribes of Israel, the two parties in this solemn compact, while Moses acted as typical mediator. *Young men*. Called *priests* xix. 22; says *Bush*, doubtless the *first-born* of the people, whom God had sanctified to Himself (xiii. 2), and in place of whom He afterward assumed the tribe of Levi. *Burnt-offerings* . . . *peace-offerings*. The offering of sacrifices, previous to the express institution of the Levitical ritual, harmonizes with the opinion of an earlier institution of the sacrifices in patriarchal times. And how distinctly are here shadowed forth the two counterparts even of the Christian covenant, the propitiation through which God promises forgiveness, the acceptance in and by which the people promise obedience! *And Moses took half of the blood*, etc. Some think the blood was carried in basins and sprinkled on the people in general, for this part of the solemnity preceded the ascent of the selected company into the mount. v. 9. We learn from the apostle that the book was also sprinkled. The whole transaction was calculated to impress their minds with the important instruction that even the blessings of the *national* covenant were all of mercy, and that, though they were secured to them only during their obedience, the Lord would deal with them in kindness, and not construe every act of disobedience into a forfeiture of the covenant.

9. ¶ Then ^l went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. 10. And they ^m saw the God of Israel: and *there* *was* under his feet as it were a paved work of a ^a sapphire stone, and as it were the ^o body of heaven in *his* clearness. 11. And upon the nobles of the children of Israel he ^p laid not his hand: also ^q they saw God, and did ^r eat and drink.

^l v. 1. ^m See Gen. xxxii. 30, ch. iii. 6; Judg. xiii. 22; Isa. vi. 1, 5, with ch. xxiii. 20, 23; John i. 18; 1 Tim. vi. 16; 1 John iv. 12. ^a Ezek. i. 26 and x. 1; Rev. iv. 3. ^o Matt. xvii. 2. ^p ch. xix. 21. ^q ver. 10, ch. xxxiii. 20; Gen. xvi. 13 and xxxii. 30; Deut. iv. 33; Judg. xiii. 22. ^r Gen. xxxi. 54, ch. xviii. 12; 1 Cor. x. 18.

Then went up, etc. See on verse 1. *Saw the God of Israel.* They saw a form in which God was pleased to appear to them—the glorious appearance of the God of Israel. “They saw,” says Knobel, “the form of God clothed in glory and splendor (see ch. xvi. 10), and accordingly the writer uses (ver. 11), not *Jehovah*, but *Elohim*. The sublime and glorious spectacle to which these favored sons of Israel were now admitted is, no doubt, the germ of many of the most magnificent descriptions of the symbolical scenery of the prophets, and especially of the *theophanies*, or *visible manifestations of the Deity*, which we find subsequently recorded, and capable, if expanded into all its details, of filling a volume. *Sapphire stone.* The Hebrew name, which is similar to ours, implies beauty, splendor. Sapphire, being clear bright blue in color, aptly describes the pavement beneath the divine Being in His manifestation of Himself which He vouchsafed, as also the tint of the throne Ezekiel saw. Ezek. i. 26. *The body of heaven in his clearness*, rather, *the substance of heaven for purity.* The substance of heaven is a phrase for the very heaven itself. Nothing less than the spotless purity and lustre of the skies above is fit to be compared with the inexpressible beauty and grandeur of that which was beneath the feet of the God of Israel. *Upon the nobles of the children of Israel, etc.* The “nobles,” *i. e.*, the elders, after the sprinkling of the blood, were not inspired with terror in presence of the calm, benign, radiant symbol of the divine majesty, so different from the terrific exhibitions at the giving of the law. *Eat and drink, feasted on the peace-offering*—on the remnants of the late sacrifices and libations. This feast had a prophetic bearing, intimating God’s dwelling with men.

12. ¶ And the Lord said unto Moses, * Come up to me in the mount, and be there: and I will give thee † tables of stone, and a law, and commandments which I have written; that thou mayest teach them. 13. And Moses rose up, and † his minister Joshua: and Moses † went up into the mount of God. 14. And he said unto the elders, Tarry ye here for us, until we

come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. 15. And Moses went up into the mount, and ^aa cloud covered the mount. 16. And ^γthe glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17. And the sight of the glory of the Lord *was* like ^δdevouring fire on the top of the mount in the eyes of the children of Israel. 18. And Moses went into the midst of the cloud, and gat him up into the mount: and ^αMoses was in the mount forty days and forty nights.

^αver. 2, 15, 18. ^βch. xxxi. 18 and xxxii. 15, 16; Deut. v. 22. ^γch. xxxii. 17 and xxxiii. 11. ^δver. 2. ^εch. xix. 9, 16; Matt. xvii. 5. ^ζch. xvi. 10; Num. xiv. 10. ^ηch. iii. 2 and xix. 18; Deut. iv. 36; Heb. xii. 18, 29. ^θch. xxxiv. 28; Deut. ix. 9.

Said unto Moses, probably by an audible voice from the visible glory. *Tables of stone*. God Himself had now written on two tables of stone *the law, even the commandments*. Thus a peculiar honor was put on the moral law; it was authenticated in another manner than either the *judgments* or the *ritual institutions*, and its permanence was demonstrated. *Moses rose up*, from a state of rest and contemplation. *His minister Joshua*. Joshua has already come before us as captain of the host against Amalek. xvii. 9. He is described here as the minister, attendant or adjutant of Moses. His presence has not been noticed among those who went up to the mountain. He must have been in attendance upon Moses.

Tarry ye here, etc. He wished them to wait for him, as he was to be separated from them a considerable time, receiving the tables (see ch. xxxi. 18), and to receive the ordinances respecting the tabernacle which follow. In saying *here* he did not mean the very spot on the mount where he left them, but below, in contrast to himself and Joshua, who were going up. *Come unto them*. As Moses' deputies, they were to arrange every doubt and every dispute among the seventy. *And the glory of the Lord abode*, etc. "We incline to believe," says an eminent commentator, "that the dark cloud was the tabernacle in which the glory was enshrined, and

that this is expressly intimated in the ensuing words, 'the cloud covered it six days'—*i. e.*, covered the glory, and not the mountain, for thus the original may be fairly interpreted."

Like devouring fire, a cloud from which on every side shot forth lightnings. God, therefore, here dwelt in darkness, and yet a darkness which no man could with impunity approach unto, except he whom His word had sanctified. *And Moses went into the midst of the cloud*, etc. This entrance was wonderful, and can only be accounted for by the six days' preparation which the grace of God had furnished him. Moses was sure that He who had called him would protect him. Even those glorious attributes of God which are most terrible to the wicked His people rejoice in with a humble reverence. He that walks righteously and speaks uprightly is able to *dwell even with this devouring fire*. (See Isa. xxxiii. 14, 15.) There are persons and works that will abide the fire (1 Cor. iii. 12, etc.), and some that will have confidence before God.

And Moses was in the mount forty days and forty nights. The six days spent in waiting are not included. During that protracted period he was miraculously supported. Deut. ix. 9. There he was in communion with God. Do we look with envy upon the high honor and privilege bestowed upon Moses? Let us remember that through faith in our atoning sacrifice we hope for a greater honor than this holy man ever enjoyed upon earth. "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see him as He is." 1 John iii. 2. "Now we see through a glass darkly, but then face to face." 1 Cor. xiii. 12. Nor will this beatific vision of God be interrupted, like that of Moses on the mount. It will continue with equal, if not with increasing, brightness and joy, not for a few days only, but through a boundless eternity.

1. Who were invited to "come up unto the Lord"? 2. What is said of Moses alone? 3. Who are meant by "the elders"? 4. What did Moses do to the people? 5. What did the people answer? 6. What did Moses build? 7. What was done on the altar? 8. What is said in verse 10? 9. Describe the "sapphire stone." 10. Who were the "nobles"? 11. What did the Lord say to Moses? 12. Who went up the mount with Moses? 13. What did he say to the elders? 14. What occurred on the mount? 15. How long was Moses in the mount? 16. What practical reflection is made on this?

CHAPTER XXV.

The Lord directs Moses concerning an offering from the people in order to erect a tabernacle, 1-9. The form of the ark of the covenant, and the mercy-seat, 10-22. The table of shew-bread, 23-30. The golden candle-stick, with the tongs and snuff-dishes, 31-40.

It is not improbable that from the earliest times there had been a sanctuary or sacred tent, just as there were priests and sacrifices, and altars and sabbath observance, and other rites before the law, which the law more exactly prescribed and amplified. Thus we find such a tabernacle in the camp of Israel no long time after their departure from Egypt. Ex. xxxiii. 7-11. But a more special tabernacle was to be constructed for Israel, of more costly materials and more finished proportions, which should travel with the tribes through their pilgrim-life, and be afterward replaced when they had been a while settled in the good land of their possession by a more gorgeous structure, a glorious temple in the city which the Lord should choose. The command to build this tabernacle, and the directions concerning it, are given in this chapter and the two which follow.

AND the Lord spake unto Moses, saying, 2. Speak unto the children of Israel that they bring me an offering: *of every man that giveth it willingly with his heart ye shall take my offering. 3. And this is the

offering which ye shall take of them, gold, and silver, and brass, 4. And blue, and purple, and scarlet, and fine linen, and goats' hair, 5. And rams' skins dyed red, and badgers' skins, and shittim-wood, 6. ^bOil for the light, ^cspices for anointing oil, and for ^dsweet incense, 7. Onyx-stones, and stones to be set in the ^eephod, and in the ^fbreast-plate. 8. And let them make me a ^gsanctuary; that ^hI may dwell among them. 9. ⁱAccording to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

^ach. xxxv. 5, 21; 1 Chron. xxix. 3, 5, 9, 14; Ezra ii. 68 and iii. 5 and vii. 16; Neh. xi. 2; 2 Cor. viii. 12 and ix. 7. ^bch. xxvii. 20. ^cch. xxx. 23. ^dch. xxx. 34. ^ech. xxviii. 4, 6. ^fch. xxviii. 15. ^gch. xxxvi. 1, 3, 4; Lev. iv. 6 and x. 4 and xxi. 12; Heb. ix. 1, 2. ^hch. xxix. 45; 1 Kings vi. 13; 2 Cor. vi. 16; Heb. iii. 6; Rev. xxi. 3. ⁱver. 40.

The word rendered an *offering*, and constantly used in Scripture for this meaning, is derived from a root signifying *to lift* or *make high*, such offerings being lifted up from earth and lower uses to God in heaven. In the margin it is, for this reason, called a *heave-offering*. *Of every man that giveth it willingly, etc.* All were invited to contribute something for an end so important, but it was left to each individual to act in the matter with perfectly free choice. The offering of every man was to be given willingly with his heart. That the materials were to be brought by the people as an offering implied that the structure for which they were given was altogether of a sacred character, being made of things consecrated to the Lord, and that the offering should have been of a free-will description implied that there was to be no constraint in anything connected with it, that, as in the erection of the house, so in the carrying out of the purposes for which it was erected, there must be the ready concurrence of man's sanctified will with the grace and condescension of God. *And this is the offering which ye shall take of them, etc.* The materials for the erection of the tabernacle were of the most costly kind, *gold, silver, etc.* *Ephod.* A square cloak, hanging down from the shoulders, and worn by priests.

And let them make me a sanctuary, etc. In one sense the

tabernacle was to be a palace, the royal residence of the King of Israel, in which He was to dwell among His people, receive their petitions and issue His responses. It was intended to satisfy the desire so feelingly expressed by Job, "Oh that I knew where I might find Him, that I might come even to His seat;" and to provide, by means of a local habitation, with its appropriate services, for the attainment of a livelier apprehension of God's character, and the maintenance of a closer and more assured fellowship with Him. To some extent this end might have been reached without the intervention of such an apparatus; for in itself it is a spiritual thing, and properly consists in the exercise of suitable thoughts and affections toward God, meeting with gracious manifestations of His love and blessing. But under a dispensation so imperfect as to the measure of light it imparted, the Israelites would certainly, without some outward and visible help, such as a worldly sanctuary, have either sunk into practical ignorance and forgetfulness of God, or betaken themselves to some wrong methods of bringing divine things more distinctly within the grasp and comprehension of their minds. It was, therefore, with the view of meeting this natural tendency, or of assisting the natural weakness of men in dealing with divine and spiritual things, that God condescended to provide for himself a local habitation among His people. His doing so was an act of great kindness and grace to them; at the same time, it manifestly bespoke an imperfect state of things, and was merely an adaptation or expedient to meet the existing deficiencies of their religious condition till a more perfect dispensation should come.

According to all that I show thee, etc. (See on verse 40.) The tabernacle was to be built according to the pattern prescribed by God. It was as to its general plan like an ordinary tent, which is usually divided into two compartments, the inner lighted by a lamp and closed against strangers.

Such tents are longer than they are broad. And so the tabernacle was an oblong square or rectangle, thirty cubits (fifty-two feet six inches or perhaps forty-five feet) long, ten cubits in breadth and in height.

10. ¶ ^k And they shall make an ark of shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11. And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about. 12. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. 13. And thou shalt make staves of shittim-wood, and overlay them with gold. 14. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15. ^lThe staves shall be in the rings of the ark: they shall not be taken from it. 16. And thou shalt put into the ark ^mthe testimony which I shall give thee. 17. And thou shalt make a mercy-seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. 18. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. 19. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat shall ye make the cherubim on the two ends thereof. 20. ^oAnd the cherubim shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubim be. 21. ^pAnd thou shalt put the mercy-seat above upon the ark; and ^qin the ark thou shalt put the testimony that I shall give thee. 22. And ^rthere I will meet with thee, and I will commune with thee from above the mercy-seat, from ^sbetween the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

^k ch. xxxvii. 1; Deut. x. 3; Heb. ix. 4. ^l 1 Kings viii. 8. ^m ch. xvi. 34 and xxxi. 18; Deut. x. 2, 5, and xxxi. 26; 1 Kings viii. 9; 2 Kings xi. 12; Heb. ix. 4. ⁿ ch. xxxvii. 6; Rom. iii. 25; Heb. ix. 5. ^o 1 Kings viii. 7; 1 Chron. xxviii. 18; Heb. ix. 5. ^p ch. xxvi. 34. ^q ver. 16. ^r ch. xxix. 42, 43, and xxx. 6, 36; Lev. xvi. 2; Num. xvii. 4. ^s Num. vii. 8, 9; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; Ps. lxxx. 1 and xc. 1; Isa. xxxvii. 16.

The testimony which I shall give thee. In the ark of the covenant, which is described in these verses, Moses was required to put the two tables of stone on which the ten commandments were written with the finger of God. These,

says an eminent biblical scholar, were called the *testimony*, because they were the testimony, or evidence and witness, of the *covenant* between God and the Israelites; whence the ark was styled sometimes the *ark of the testimony*, and sometimes the *ark of the covenant*. We are expressly told that the ark contained nothing besides these tables. 1 Kings viii. 9. By the side of it, however, that is, at one end, in a coffer it seems, made for the purpose, there was deposited a copy of the five books of Moses, while a golden pot full of manna and Aaron's rod that budded were laid up as memorials *before* it. Ex. xvi. 32-34; Num. xvii. 10; Deut. xxxi. 26. The apostle Paul nevertheless seems to say that the golden pot and the rod were in the *inside* of the ark itself, with the tables of the covenant. Heb. ix. 4. Either we must understand him to mean simply that these things belonged to it, and were laid up for security beside it; or else we must suppose that they were really placed within the ark at first, but afterward were taken out by some presumptuous hand, and so lost during its captivity and unsettled condition, before it was carried into Solomon's temple, at which time, we are told in the passage referred to above, "there was nothing in it save the two tables of stone which Moses put there at Horeb."

23. ¶ Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. 25. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. 26. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 27. Over against the border shall the rings be for places of the staves to bear the table. 28. And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them. 29. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. 30. And thou shalt set upon the table shewbread before me alway.

†ch. xxxvii. 10; 1 Kings vii. 48; 2 Chron. iv. 8; Heb. ix. 2. †ch. xxxvii. 16; Num. iv. 7. †Lev. xxiv. 5, 6.

In the outer apartment of the tabernacle, on the right hand or north side, stood a table made of acacia (shittim) wood, two cubits long, one broad and one and a half high, and covered with laminæ of gold. Twelve unleavened loaves were placed upon this table, which were sprinkled with frankincense. (See Lev. xxiv. 7.) The number twelve represented the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in His sanctuary, because the covenant with the sons of Abraham was not formally abrogated, and because there were still many true Israelites among the apostatizing tribes.

The loaves were placed in two piles, one above another, and were changed every Sabbath-day by the priests. The frankincense that had stood on the bread during the week was then burnt as an oblation, and the removed bread became the property of the priests, who, as God's servants, had a right to eat of the bread that came from His table, but they were obliged to eat it in the holy place, and nowhere else. No others might lawfully eat of it, but in a case of extreme emergency the priest incurred no blame if he imparted it to persons who were in a state of ceremonial purity, as in the instance of David and his men. 1 Sam. xxi. 4-6; Matt. xii. 4. The bread was called "the bread of the face," or "of the presence," because it was set forth before the face or in the presence of Jehovah in His holy place. It is also called "the bread arranged in order" and "the perpetual bread," because it was never absent from the table. Lev. xxiv. 6, 7; 1 Chron. xxiii. 29.

Wine also was placed upon the table of "shew-bread," in bowls, some larger and some smaller, also in vessels that were covered, and in cups, which were probably employed in pouring in and taking out the wine from the other vessels, or in making libations.

31. ¶ And thou shalt make a candlestick of pure gold:^x of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. 32. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 33. Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. 34. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. 35. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. 36. Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold. 37. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. 38. And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold. 39. Of a talent of pure gold shall he make it, with all these vessels. 40. And look that thou make them after their pattern, which was showed thee in the mount.

^x ch. xxxvii. 17; 1 Kings vii. 49; Zech. iv. 2; Heb. ix. 2; Rev. i. 12 and iv. 5. ¶ ch. xxvi. 21 and xxx. 8; Lev. xxiv. 3, 4; 2 Chron. xiii. 11. [¶] Num. viii. 2. [¶] ch. xxvi. 30; Num. viii. 4; 1 Chron. xxviii. 11, 19; Acts vii. 44; Heb. viii. 5.

The candlestick was first placed on the south side of the first apartment of the tabernacle, opposite the table of shewbread, which it was intended to illumine in an oblique position, so that the lamps looked to the east and south. It is called, in Lev. xxiv. 4, "the pure candlestick." With its various appurtenances, it required a talent of "pure gold," and it was not "moulded," but "of beaten work." Generally it was "a type of preaching," or of "the light of the law." It was lighted every evening and dressed every morning. Each lamp was supplied with cotton and half a log of the purest olive oil (about two wine-glasses), which was sufficient to keep them burning during a long night. When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar. Num. iv. 9.

After their pattern, which was showed thee in the mount. (See on verse 9.) God raised up Bezaleel, the son of Uri, and Aholiab, the son of Ahisamach, filling them with wisdom and understanding in all manner of workmanship, to have the entire charge of the whole business of constructing it. It was not left, however, to these workmen, or even to Moses, to contrive the form or manner of the sacred building in any respect. No pattern of earth was to be regarded, no device of man was to be followed, in its whole construction and arrangement. Undoubtedly here is an intimation that God regards His own appointments in matters of worship as of the utmost importance, and at the same time of a tendency in man to vary from his patterns and trust to his own inventions. Probably some more latitude is allowed under the Christian dispensation to the dictates of human wisdom in regard to externals, provided certain great fundamental *principles* be adhered to and no onerous impositions be laid upon the conscience; but the tabernacle service was throughout a system of *instituted worship* which derived all its authority from the express appointment of Jehovah.

In regard to the typical design of the tabernacle, it is proper to remark that we are not to look for a spiritual significance and adumbration in *all* the parts of which it was constructed. There were certain parts and properties without which the structure could not have presented its tent-like appearance, or have been adapted for moving from place to place. Therefore, to seek for some deeper and spiritual reasons for such things as the boards and bars, the rings and staves, the different sorts of covering, the loops and the taches, etc., is to go entirely into the region of conjecture and give unbounded scope to the exercise of fancy.— From other parts and arrangements, however, much rich spiritual instruction is to be derived. To many particulars, of which this is true, we have already referred. Others will suggest themselves to the thoughtful and pious reader.

1. What is said about a sanctuary or sacred tent? 2. What was Moses commanded to do? 3. In what spirit were the offerings to be brought? 4. What was the nature of the offerings required? 5. For what were these offerings to be used? 6. How was the sanctuary to be constructed? 7. Describe the ark. 8. Describe the mercy-seat. 9. Describe the cherubim. 10. Where did God promise to commune with Moses? 11. Describe the table that was to be made. 12. What was to be placed upon it? 13. What was shew-bread? 14. Describe the candlestick. 15. How were these things to be made? 16. How does God regard His own appointments in matters of worship? 17. What is said of the typical design of the tabernacle?

CHAPTER XXVI.

Directions for making the ten curtains of the sanctuary, 1-6. The eleven curtains of goats' hair, and the covering of rams' skins and badgers' skins, 7-14. The boards, sockets and bars, 15-30. The veil and pillars to separate the most holy place, 31-33. The arrangement of the furniture in the sanctuary, and the hanging for the door, 34-37.

MOREOVER thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubims of cunning work shalt thou make them. 2. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. 3. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. 4. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. 5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. 6. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

* ch. xxxvi. 8.

As these rich curtains formed the principal covering of the sanctuary, they are called the *tabernacle*, or *dwelling-place*, namely, of Israel's God and King.

The *ten curtains* covered a surface of twenty-eight by

forty cubits. Ten is the number of completeness. *Fine twined linen*. The Jewish writers say none was to be used but *six-thread* cords; hence, perhaps, the Hebrew name for linen, *schesch*. *With cherubims of cunning work*, etc. Margin, "The work of a cunning workman, or embroiderer." The word "cherubims" is now more usually spelt without the *s*, and more properly, as *cherubim* itself is plural. It is God, as we afterward read, who puts the skill into the men for this *cunning work*—*kenning* work, such as can only be done by men of ken or knowledge. So that He not only prescribes what is to be done, but gives the faculty of doing it—a principle which runs through the whole of the economy between God and man; and so as that, notwithstanding the undoubted part which man has in all the works of religious service, still, it is God who worketh all in all.

The costly and highly-wrought covering of finest linen and of three colored materials, blue, purple and scarlet, with cherubim woven in, formed the inner hangings, and was to be seen on the side walls and ceiling; the second one of goats' hair hung above it, on the outside of this first covering; the third and the fourth served the purpose of protection from wind and rain. In like manner, afterward, the cherubim were depicted on the side walls of the temple. The *fifty loops*, which were about ten or twelve inches apart from each other, were conjoined by fifty taches of gold, and the ten curtains were thus formed into one *mishkan* or mansion.

7. ¶ And ^bthou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. 8. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. 9. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. 10. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. 11. And thou shalt make fifty taches of brass, and put the

taches into the loops, and couple the tent together, that it may be one.
 12. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back side of the tabernacle.
 13. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.
 14. And ° thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

^b ch. xxxvi. 14. ° ch. xxxvi. 19.

The curtains of goats' hair were above a yard longer than the rich curtains, and would therefore extend above half a yard lower on each side—that is, almost to the ground. Being one more in number than the others, and of the same width, they would, when joined, be more than two yards wider, and so much the more would be left to hang over at the ends of the sanctuary; but it seems, says *Scott*, that the greater part of the additional curtain was brought to the east end or opening of it, and there doubled up, perhaps for ornament as a festoon, yet some also remained at the west end to cover the curtains and the boards. They were joined together as the rich curtains were, except that the *taches* were made of brass instead of gold. The language, however, describing the way in which they were fastened to each other, is varied, and perhaps may be thus more clearly rendered: "Thou shalt make fifty loops at the border of the first curtain, which is outmost next to the coupling, and fifty loops in the border of the curtain that coupleth, *even* of the second." For these were the two curtains by which all the rest were *coupled* together; and on the outmost border of each of these fifty loops were fixed, which, by means of the *taches* or clasps or buttons, were firmly joined together into one *tent* or *covering*. *Rams' skins*, etc. (See on xxv. 5.)

Observe, 1. As the outside of the tabernacle was coarse and rough, the beauty all lying within, so those in whom God dwells must labor to be better than they seem to be. Hypocrites put the best side outward, like *whited sepulchres*,

but *the king's daughter is all glorious within* (Ps. xlv. 13); in the eye of the world black as the tents of Kedar, but in the eye of God comely as the curtains of Solomon. Cant. i. 5. Let our adorning be that of the hidden man of the heart which God values. 1 Pet. iii. 4. 2. Where God places His glory, He will create a defence; even on the habitations of the righteous there *shall be a covert*. Isa. vi. 5, 6. The protection of Providence shall always be upon the beauty of holiness. Ps. xxvii. 5.

15. ¶ And thou shalt make boards for the tabernacle of shittim-wood standing up. 16. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. 17. Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. 18. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. 19. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 20. And for the second side of the tabernacle on the north side *there shall be* twenty boards. 21. And their forty sockets of silver; two sockets under one board, and two sockets under another board. 22. And for the sides of the tabernacle westward thou shalt make six boards. 23. And two boards shalt thou make for the corners of the tabernacle in the two sides. 24. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. 25. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. 26. ¶ And thou shalt make bars of shittim-wood; five for the boards of the one side of the tabernacle, 27. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. 28. And the middle bar in the midst of the boards shall reach from end to end. 29. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars, and thou shalt overlay the bars with gold. 30. And thou shalt rear up the tabernacle ^d according to the fashion thereof which was shewed thee in the mount.

^d ch. xxv. 9, 40, and xxvii. 8; Acts vii. 14; Heb. viii. 5.

Boards. With the exception of Ezek. xxvii. 6, where the meaning is uncertain, the word here rendered "boards" is

used only of the framework of the sanctuary. It does not denote common boards, but rather thick planks. *Tenons*. Projections to set into the sockets of silver. *And thou shalt make the boards, etc.* The tabernacle, from its name, as well as from its general appearance and arrangements, was a tent, but from the description given in these verses, the boards that formed its walls, the five (cross) bars that strengthened them, and the middle bar that "reached from end to end," and gave it solidity and compactness, it was evidently a more substantial fabric than the light and fragile tent, probably on account of the weight of its various coverings as well as for the protection of its precious furniture. *Overlay the boards with gold*, that is, with thin beaten gold, resembling our leaf gold, but probably much thicker. The sockets (ver. 19) were to be made of a less costly material, as being out of sight after the tabernacle was set up, the tenons or projecting bits from one board being buried in the corresponding sockets of another board. This remark, though minute, proves a respect by the divine Artificer to appearance; the most sightly parts being made of the most precious materials.

31. ¶ And ^e thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made. 32. And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. 33. ¶ And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil ^fthe ark of the testimony: and the veil shall divide unto you between ^gthe holy place and the most holy. 34. And ^hthou shalt put the mercy-seat upon the ark of the testimony in the most holy place. 35. And ⁱthou shalt set the table without the veil: and the candlestick over against the table on the side of the tabernacle toward the south: and ^lthou shalt put the table on the north side. 36. And ^kthou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. 37. And ^lthou shalt make for the hanging ^mfive pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

° ch. xxxvi. 5; Lev. xvi. 2; 2 Chron. iii. 14; Matt. xxvii. 51; Heb. ix. 3. † ch. xxv. 16 and xl. 21. ‡ Lev. xvi. 2; Heb. ix. 2, 3. † ch. xxv. 21 and xl. 20; Heb. ix. 5. † ch. xl. 22; Heb. ix. 2. † ch. xl. 24. † ch. xxxvi. 37. † ch. xxxvi. 38.

The veils and the pillars are now described. The first veil was to be of the same material, color and pattern as the interior curtains of the mansion. *Cherubim*. Wherever the eye rested in the sanctuary it beheld the figures of the cherubim. On every side the worshipper found himself in the presence of the highest of God's creatures who worship before the throne, who are the guardians of Eden. From the outside nothing of those cherubim was visible; hence their significance is most clear. This veil separates "the holy place," or what the apostle calls "the first tabernacle," "from the most holy place." It was to be suspended from golden hooks attached to four pillars of shittim-wood, resting, like the boards, upon an equal number of silver sockets. The veil was to be suspended under the taches of gold connecting the two halves of the internal covering. *The holy place and the most holy*. These were the two divisions into which the tabernacle was divided, the holy place being twenty cubits by ten, and the holy of holies ten cubits square. The special design of this veil was to debar the people from entering, or even looking into, the most holy place, or place of the ark, and the reason of this rigid exclusion acquaints us at once with the general mystical import of the veil as a part of the apparatus of the tabernacle. (See Heb. ix. 6-9.) The way into the true heaven, of which the inner sanctuary was a type, was not laid open under the old economy, or by means of any of its services, but remained to be opened by Christ, of whom it is said, v. 24, that He "is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

And thou shalt put the mercy-seat, etc. The mercy-seat, as

it is called in our version, says a distinguished writer, was a piece of solid gold, of precisely the same dimensions in length and breadth as the ark, and ordered to be placed above, on the top of it, probably so as to go within the crown of gold, and fit closely within it. The Hebrew name is *caporeth*, or covering; but not exactly in the sense of being a mere lid or covering for the ark of the covenant. This might rather be said to suggest than to express the real meaning of the term as used in the present connection. For the *caporeth* is never mentioned as precisely the lid of the ark, or as simply designed to cover and conceal what lay within. It rather appears as occupying a place of its own; though connected with and attached to the ark, yet by no means a mere appendage to it; and hence, both in the descriptions and the enumerations given of the holy things in the tabernacle, it is mentioned separately. Ex. xxv. 17, xxvi. 34, xxxv. 12, xxxvii. 35, xl. 20. It sometimes even appears to stand more prominently out than the ark itself, and to have been peculiarly that for which the most holy place was set apart, as in Lev. xvi. 2, where this place is described by its being "within the veil before the mercy-seat," and in 1 Chron. xxviii. 11, where it is simply designated "the house of the *caporeth*," or mercy-seat. What was the precise object and design of this portion of the sacred furniture? It was for a covering, indeed, but for that only in the sense of atonement. The word is never used for a covering in the ordinary sense; wherever it occurs it is always as the name of this one article—a name which it derived from being peculiarly and pre-eminently the place where covering or atonement was made for the sins of the people. There was here, therefore, in the very name, an indication of the real meaning of the symbol, as the kind of covering expressed by it is covering only in the spiritual sense—atonement. *Hangings for the door of the tent*, curtains.

Wrought with needle-work. Heb., *the work of the em-*

broiderer. Different from the *cunning work*, ver. 1, say the Jewish writers, which was seen on both sides, while this here was seen only on one side. We must bear in mind that the state of the arts in the most civilized country of that age, Egypt, with which Israel was in such close contact, was not so low as is vulgarly thought. Some beautiful specimens of embroidery, etc., without doubt of as early an age, are still spared to us upon the mummies of the Egyptians. *Sockets of brass*. Not silver, as in the pillars of the veil of the Holy of Holies, ver. 32. The pillars, without doubt, stood within, as also the beams of the tabernacle were not visible from the outside.

1. With how many curtains was the tabernacle to be made? 2. Describe them. 3. What were the loops? 4. What were the taches? 5. What is said of the boards for the tabernacle? 6. What is said of the bars? 7. How was the veil to be made? 8. What was the special design of this veil? 9. What was the mercy-seat? 10. What was the precise object and design of it? 11. Describe the work of the embroiderer? 12. What was the state of the arts in Egypt at that time? 13. What is said of the pillars and the beams?

CHAPTER XXVII.

The brazen altar for burnt sacrifice, and its vessels, 1-8. The court of the tabernacle, its hangings, pillars and dimensions, 9-19. The oil for the candlestick, and the ordering of it.

AND thou shalt make an ^aaltar of shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square, and the height thereof shall be three cubits. 2. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. 3. And thou shalt make his pans to receive his ashes and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof ^bthou shalt make of brass. 4. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. 5. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of

the altar. 6. And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass. 7. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. 8. Hollow with boards shalt thou make it: °as it was showed thee in the mount, so shall they make it.

° ch. xxxviii. 1; Ezek. xliii. 13. ° See Num. xvi. 38. ° ch. xxv. 40 and xxvi. 30.

The altar of burnt-offering, or the brazen altar, stood directly in front of the door of the tabernacle, off from it toward the centre of the courts, so as to be in a line between the tabernacle and the entrance of the court on the east end. Its frame was square and hollow within, in length and in breadth five cubits, and in height three. It was a hollow square, five cubits in length and breadth and three cubits in height. It was made of shittim-wood, and overlaid with brass. In the middle there was a ledge or projection (*deambulacrum*), on which the priests stood while officiating; immediately below this a brass grating was let down into the altar to support the fire, with four rings attached, through which poles were passed when the altar was removed. Some critics have supposed that this grating was placed perpendicularly, and fastened to the outward edge of the *deambulacrum*, thus making the lower part of the altar larger than the upper. Others have imagined that it extended horizontally beyond the *deambulacrum*, in order to intercept the coals or portions of the sacrifice which might accidentally fall off the altar. As the priests were forbidden to go up by steps to the altar (Ex. xx. 26), a slope of earth was probably made rising to a level with the ledge or projection. According to the Jewish tradition, this was on the south side, which is not improbable, for on the east was "the place of the ashes" (Lev. i. 16), and the lower, of brass, was probably near the western side, so that only the north and south sides were left. Those critics who suppose the grating to have been perpendicular, or on the outside, consider the injunction in Ex. xx. 24 as applicable to this altar, and that the inside

was filled with earth, so that the boards of shittim-wood formed merely a case for the real altar.

The utensils belonging to the altar were all to be made of brass: 1. *Pans*, or dishes, to receive the ashes that fell through the grating; 2. *Shovels*, for cleaning the altar; 3. *Basins*, vessels for receiving the blood and sprinkling it on the altar; 4. *Flesh-hooks*, large forks to turn the pieces of flesh or to take them off the fire (see 1 Sam. ii. 13); 5. *Fire-pans*; the same word thus translated here is elsewhere rendered *censers* (Num. xvi. 17), but in Ex. xxv. 38, "*snuff-dishes*."

The burnt-offering is called *ólah*, "ascension," because it was consumed and went up in a flame to the Lord; also *chálil*, "the whole," as being altogether burnt. The statutes respecting it are found in Lev. i., vi. 8-13. The burnt-offering may be said to be of pre-eminent dignity: it had a comprehensive character for those peculiarly who had been brought within the bonds of the covenant. It was the offering, therefore, of the ancient patriarchs. Gen. viii. 20, xxii. 13; comp. Ex. xxiv. 5. Herein it differed from the sin-offering and the trespass-offering; they were for special sins which, unatoned for, excluded the transgressor from covenant blessings. But when the conscience was so purged, then God's servant might approach Him on the general ground of His promise, seeking in such an offering as this the large remission, not of this or that specified offence, but of all his shortcomings and imperfections and sins. It was a voluntary service, and the offerer laid his hand on the head of the victim; the blood was to be sprinkled round about upon the altar and the sacrifice to be entirely burnt, the skin alone being given to the priest. So, too, it differed from "meat-offerings" (which are unbloody), and from "peace-offerings" (both of the eucharistic kind), because only a portion of them was consumed. (See 1 Kings iii. 15, viii. 64, etc.)

The meaning of the whole burnt-offering was that which

is the original idea of all sacrifice—the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the will of the Lord. (See Ps. xl. 10, li. 17, 19.) It typified (see Heb. v. 1, 3, 7, 8) our Lord's offering (as especially in the temptation and the agony), the perfect sacrifice of His own human will to the will of His Father. As that offering could only be accepted from one either sinless or already purified from sin, therefore the burnt-offering (see Ex. xxix. 37, 38; Lev. viii. 14, 18, ix. 8, 12, xvi. 3, 5, etc.) was always preceded by a sin-offering. So also Christians, because the sin-offering has been made once for all for them, offer the continual burnt-offering of themselves “as a living sacrifice, holy and acceptable to the Lord.” (See Rom. xii. 1.)

9. ¶ And ^dthou shalt make the court of the tabernacle: for the south side southward *there shall be hangings* for the court of fine twined linen of an hundred cubits long for one side: 10. And the twenty pillars thereof and their twenty sockets *shall be of brass*; the hooks of the pillars and their fillets *shall be of silver*. 11. And likewise for the north side in length *there shall be hangings* of a hundred cubits long, and his twenty pillars and their twenty sockets of brass: the hooks of the pillars and their fillets of silver. 12. ¶ And for the breadth of the court on the west side *shall be hangings* of fifty cubits: their pillars ten, and their sockets ten. 13. And the breadth of the court on the east side eastward *shall be fifty cubits*. 14. The hangings of one side of the gate *shall be fifteen cubits*: their pillars three, and their sockets three. 15. And on the other side *shall be hangings*, fifteen cubits: their pillars three, and their sockets three. 16. ¶ And for the gate of the court *shall be a hanging* of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars *shall be four*, and their sockets four. 17. And all the pillars round about the court *shall be filleted* with silver: their hooks *shall be of silver*, and their sockets of brass. 18. ¶ The length of the court *shall be an hundred cubits*, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. 19. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass*.

^d ch. xxxviii. 9.

The tabernacle was placed within an enclosure one hundred cubits long by fifty wide, formed by hangings of bys-

sus, fastened to pillars by silver hooks and fillets, or rods passing from the top of one pillar to another. The height of the pillars was five cubits, and their number was ten for the west end, and for each of the sides twenty; at the east, or entrance end, there were three pillars on each side of the entrance, for which a space of twenty cubits was thus left. In this space four pillars were placed, and on these hung a curtain similar to that which was over the door of the tabernacle. This court, though thus fenced in, yet was open to all the congregation as well as to the Levites, those only excepted who were ceremonially unclean. No Gentile might pass beyond the curtains of the entrance, but every member of the priestly nation might thus far "draw near" to the presence of Jehovah. Here, therefore, stood the altar of burnt-offerings (noticed in the beginning of the chapter), at which sacrifices in all their varieties were offered by penitent or thankful worshippers (v. 1-8, ch. xxxviii. 1), the brazen LAVER, at which those worshippers purified themselves before they sacrificed, the priests before they entered into the sanctuary. ch. xxx. 17-21. Here the graduated scale of holiness ended. What Israel was to the world, fenced in and set apart, that the court of the tabernacle was to the surrounding wilderness, just as the distinction between it and the sanctuary answered to that between the sons of Aaron and other Israelites, just as the idea of holiness culminated personally in the high priest, locally in the Holy of Holies.

20. ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.
 21. In the tabernacle of the congregation † without the veil, which is before the testimony, ‡ Aaron and his sons shall order it from evening to morning before the Lord: ^h *It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

• Lev. xxiv. 2. † ch. xxvi. 31, 33. ‡ ch. xxx. 8; 1 Sam. iii. 3; 2 Chron. xiii. 11. ^h ch. xxviii. 43 and xxix. 9, 28; Lev. iii. 17 and xvi. 34 and xxiv. 9; Num. xvii. 23 and xix. 21; 1 Sam. xxx. 25.

Pure oil olive beaten. The lamp was to be fed with pure oil, prepared from olives which were bruised with a pestle, and so free from the sediment and dregs which were apt to mar that which was obtained from an oil-press or mill. *To cause the lamp to burn always.* To light it regularly every night. That is said, according to Scripture usage, to be *always* done which never fails to be done at the appointed season.

Congregation. This is the first place in the text where this expression occurs. It means "tent of the (appointed) meeting." (See xxix. 42.) It is the place of God's revelation of Himself on the one hand, and of the people's communion with God in worship on the other. This communion is derived from an appointment, an ordinance, a promise on God's part. "It means," says Luther, "a place like a church, where the people might assemble to hear God's word, not run hither and thither on mountains, etc., to sacrifice to God." *Aaron and his sons* were to take charge of lighting it in all time coming. *Shall order it from evening to morning.* The tabernacle having no windows, the lamps required to be lighted during the day. *Josephus* says that in his time only three were lighted; but his were degenerate times, and there is no Scripture authority for this limitation. But although the priests were obliged from necessity to light them by day, they might have let them go out at night had it not been for this express ordinance. *A statute for ever*, an institution to be observed as long as the whole ceremonial economy should remain in force.

A new synagogue lesson, says one, begins with these two verses, whereby their connection with that which follows is signalized. They form, indeed, a transition from the tabernacle to the priest of the tabernacle. The oil for the lamps of the candlesticks is naturally mentioned here that we may not leave the tabernacle without light. The light, indeed, is emblematic of Him who is Light, and who enlightens His own transcendent dwelling-place. Rev. xxi. 23. It serves

also to indicate the need of a minister of the tabernacle, and so to prepare the way for the office and array of the high priest.

“Of what vast importance, in true religion, must be the Person, the Priesthood and the Sacrifice of the Son of God, when they are forced upon our attention in such a variety of types and representations! He is indeed our Prophet, and we must welcome and submit to His teaching; our King, and we must willingly obey Him; our Example, and we must imitate Him; but He is also our Altar, our Priest, our Sacrifice, our Mediator, and we have neither been truly taught by Him, nor have we rendered Him any genuine obedience, unless we have learned to come to the Father, as lost sinners, through Him, the Way, the Truth and the Life, to draw all our sufficiency from His fulness, as the Fountain of Grace, and to rely on His merits as the Foundation of our hope.”

1. How was the altar to be made? 2. Where did it stand? 3. Of what were the utensils belonging to it to be made? 4. What is said of the burnt-offering? 5. How did it differ from the sin-offering and the trespass-offering? 6. What was the meaning of the whole burnt-offering? 7. What is said of the court of the tabernacle? 8. What were the children of Israel commanded to bring? 9. What were Aaron and his sons commanded to do? 10. Explain—“it shall be a statute for ever, etc.” 11. What new lesson begins with verses 20, 21? 12. Of whom was the light of the tabernacle emblematic? 13. What is said concerning the person, priesthood and sacrifice of the Son of God?

CHAPTER XXVIII.

Aaron and his sons are appointed to the priesthood, 1. The holy garments prescribed for the high priest, 2-5, consisting of the ephod and girdle, 6-14, the breast-plate of judgment with Urim and Thummim, 15-30, the robe of the ephod, the mitre and the coat of fine linen, 31-39. The garments of the other priests, 40-43.

AND *take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar,



POMEGRANATE.



METAL WORKS.

Aaron's sons. 2. And ^bthou shalt make holy garments for Aaron thy brother, for glory and for beauty. 3. And ^othou shalt speak unto all *that are wise-hearted*, ^dwhom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. 4. And these *are* the garments which they shall make; ^aa breastplate, and ^fan ephod, and ^sa robe, and ^ba broided coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. 5. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

^a xxix. 10, 44; Lev. iii. 8; Num. viii. 9. ^b xxix. 5, 29, and xxxi. 10 and xxxix. 1, 2; Lev. viii. 7, 30; Num. xx. 26, 28. ^o xxxi. 6 and xxxvi. 1. ^d xxxi. 3 and xxxv. 30, 31. ^e ver. 15. ^f ver. 6. ^s ver. 31. ^h ver. 39.

Thou. Moses had all along been the plenipotentiary of heaven, including all offices and power in himself. To him, then, all commands are issued. Several intimations had before been given of the Lord's purpose, but this is the first express appointment of Aaron and his sons to the priesthood. Hitherto every head of a family was priest to his own household, and offered, as he saw cause, on altars of earth; but now that the families of Israel began to be incorporated into a nation, and a *tabernacle of the congregation* was to be erected as a visible centre of their unity, it was requisite there should be a public priesthood instituted. *Sons.* The first two were afterward slain. Lev. ii. 10. The last two were progenitors of the priestly family. *That he may minister.* The primary meaning of the word translated "minister" is the *rendering of honorable and dignified service*, such as that of officers of state to their sovereign.

Holy, as applied to garments, may be understood, in its primitive sense, as denoting separation, or such garments as would distinguish or signalize by their glory and beauty from all others. Observe here how the glory of men's wisdom is all to be ascribed to God. It is He who *fills the wise-hearted with the spirit of wisdom*. *To consecrate him.* To render him consecrated, to be a badge and sign of his consecration.

These are the garments. Six parts of the sacerdotal attire

are here enumerated, three of which are peculiar to the high priest—the breast-plate, the ephod and the robe. The other three are common with him to the other priests—the chequered coat, the mitre and the girdle—with this difference, that in place of the mitre the common priest has the bonnet or turban. v. 40. The *breast-plate* was a square piece, measuring only a span each way, composed of the same sort of highly ornamented stuff as that of the ephod, and made double, in such a way, perhaps, as to form a sort of bag or pouch in the inside. On one side of it were set four rows of precious stones, each row having three, and no two of all being alike, on every one of which was engraved the name of one of the twelve tribes. This was fastened to the front part of the ephod, with the side that was set with stones outward; and thus the names of the children of Israel were carried by the high priest upon his breast, as well as upon his shoulders, for a memorial before the Lord when he went into the Holy Place. In this way it was signified that he was the mediatorial representative of the whole Church, that all its access to God, and acceptance with Him, was in and through *his* person, and that he continually acted for its universal body, in all his official ministrations. The *robe* was like a long shirt, having no sleeves, but only holes for the arms, with small handsome binding round the opening for the neck. It reached down to the ankles, and upon the hem of its lower part were seventy-two little golden bells, with pomegranates of needle-work between them, round about. These were for causing a sound when he went in the Holy Place; and when he came out, lest he should die. The *ephod* consisted of two parts, one of which was hung over the back, and the other over the breast, both pieces being united by a clasp or buckle on each shoulder, and secured by a “curious girdle, round about, under the arms.” Ex. xxviii. Garments exactly like those of the high priest, for materials, color and form, might not be worn by any other person, nor

was he himself allowed to wear them, except in the solemn service of his office. Still, articles of dress resembling the sacred robe and ephod, and called by the same names, were sometimes used by others. 1 Chron. xv. 27. *A broidered coat.* A tunic or straight coat with sleeves. The *mitre* was made of fine linen, folded many times round, and finished with peculiar elegance and taste. Upon the front of it was fixed a plate of pure gold, bearing upon it the expressive inscription, Holiness to the Lord. The robe covered the tunic, and the ephod, as far as it reached down from the shoulders, was girded over the robe, outmost of all. Ex. xxxix. 1-31. The ephod was fastened by a *girdle* of the same costly materials—*i. e.*, dyed, embroidered and wrought with threads of gold. It was about a handbreath wide, and wound twice round the upper part of the waist; it fastened in front, the ends hanging down at great length. Rev. i. 13. All the garments seem to have been made of *linen*, though some writers, without any scriptural proof, assert that part of them was made of *wool*. Where no color is mentioned, the linen was white.

¶ ¹ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. 7. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. 8. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. 9. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 10. Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 11. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel; thou shalt make them to be set in ouches of gold. 12. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and ¹ Aaron shall bear their names before the Lord upon his two shoulders ^m for a memorial.

¹ xxxix. 2. ¹ ver. 29, ch. xxxix. 7. ^m See Josh. iv. 7; Zech. vi. 14.

Ephod. (See on ver. 4.) *Curious girdle.* (See on ver. 4.)

Onyx. Opinions differ as to the gem intended by this word; some prefer translating it "beryl." The onyx has its particles arranged in parallel layers, white alternating with blue, gray or brown. It was much used by the ancients for cameos, the device being cut out of the opaque white, while the darker part formed the ground. *According to their birth, i. e.,* according to the ages of the sons of Jacob. The two onyx stones were to be set in ouches of gold on the shoulders of the ephod. The names of the elder six sons, according to Josephus, were on the right shoulder, and those of the other six on the left. The arrangement probably was, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin. *For stones of memorial unto the children of Israel,* that is, as a memorial for or in behalf of the children of Israel, a remembrancer to Aaron and to Israel that he appeared before God in the priestly office as a representative of the whole people.

13. ¶ And thou shalt make ouches of gold; 14. And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. 15. ¶ And ^a thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. 16. Four-square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 17. ° And thou shalt set in it settings of stones, even four rows of stones: *the first row shall be a sardius, a topaz, and a carbuncle; this shall be the first row.* 18. And the second row shall be an emerald, a sapphire, and a diamond. 19. And the third row a ligure, an agate, and an amethyst. 20. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. 21. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

^a ch. xxxix. 8. ° ch. xxxix. 10, etc.

Two chains of pure gold. These chains, curiously wreathen, and fixed to the ouches in which the onyx-stones were set, seem to have served also to fasten the breast-plate on the

ephod. 22-28. *The breast-plate of judgment.* So called because worn by the high priest when he applied to the Lord for His judgment or decision in matters about which they inquired of Him. *Four-square . . . being double.* After being doubled over, so as to form a sort of bag or pouch, it was four-square; consequently the whole piece, before doubling, was two spans in length. A span is half a cubit, that is, between nine and ten inches. *Thou shalt set in it settings of stones.* These stones were to be set or encased in sockets of gold, or some other metal. In all probability, they were connected in a square frame of gold, which was attached to the variegated cloth of the breast-plate, as the settings of the onyx-stones to the shoulder-straps of the ephod.

Sardius. This is also mentioned as one of the gems in the adornment of the king of Tyre (Ezek. xxviii. 13): in all these places the marginal rendering is "ruby." The Hebrew name, *odem*, implies redness; so that Gesenius imagines that ruby or garnet is meant.

Topaz. This gem is of a pale dead green with a mixture of yellow. It is very hard, and takes a fine polish. The topaz of Ethiopia was celebrated for its lustre.

Carbuncle. A gem next in value to the diamond. It is rarely found, and (as yet) only in the East Indies. It is of a bright-red color, shining in the dark, commonly of the size of a small pea. Ezek. xxviii. 13.

Emerald. Mentioned also, Ezek. xvii. 16 and xxviii. 13; Rev. xxi. 19. One of the most beautiful of all the gems, of a high green color. They are very scarce, found at present only in the kingdom of Cambay.

Sapphire. This precious stone, in Hebrew, has the name of *Shaphir*. Frequent mention is made of it in Scripture. Job xxviii. 6. The Oriental sapphire is of a sky blue or fine azure, whence it is that the prophets describe the throne of God as it were of the color of sapphire. Ex. xxiv. 10.

Diamond. The same word also occurs in reference to the

king of Tyre. Ezek. xxviii. 13. The diamond is well known as the hardest, most beautiful and most precious of gems. It is pure carbon, and may be called charcoal crystallized. Exposed to heat it loses its crystalline texture.

Ligure. A precious stone, but of what exact kind it is now difficult to ascertain. It was probably identical with *jacinth*.

Agate. A gem of various colors and degrees of transparency. It is found in the form of rounded nodules, from the size of a pin's head to more than a foot in diameter, in the river Wolga, in Germany, in the pudding-stone of Siberia, in Ceylon, Scotland, etc.

Amethyst. The amethyst is a sub-species of quartz, generally of a violet color, but those from the East are sometimes deep red. The best amethysts are found in India, Armenia and Arabia.

Beryl. What precious stone precisely this name designates it is also difficult to determine. The color of the wheels in Ezekiel's vision was as the color of a beryl stone (Ezek. i. 16, x. 9); it is mentioned among the treasures of the king of Tyre in Ezek. xxviii. 13, where the marginal reading is *chrysolite*.

Onyx. See on ver. 9.

Jasper. This precious stone is also mentioned as adorning the king of Tyre (Ezek. xxviii. 13), and is repeatedly introduced by John. Rev. iv. 3, xxi. 11, 18, 19. From the Hebrew term *yashpeh*, the Greek and Latin words and our own jasper are derived, which is an opaque species of quartz, red, yellow or green, sometimes striped or spotted.

And the stones shall be with the names, etc. The more natural and direct phraseology would be, "the names shall be upon the stones," but the expression is idiomatic, and probably implies that the stones should be *accompanied* or *distinguished* by the names.

22. ¶ And thou shalt make upon the breast-plate chains at the ends of wreathen work of pure gold. 23. And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate. 24. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breast-plate. 25. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it. 26. ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which is in the side of the ephod inward. 27. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod. 28. And they shall bind the breast-plate by the rings there- of unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod. 29. And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, P for a memorial before the Lord continually.

P ver. 12.

The breast-plate, thus richly decorated, was firmly joined to the ephod of gold. Two golden rings were fixed on the two uppermost corners of the breast-plate, to which the wreathen chains of gold (before mentioned in the description of the ephod), being joined to the ouches of gold on the shoulder-pieces, were fastened. 14, 25. Then two other rings of gold were placed underneath and out of sight, at the lowermost corners of the breast-plate, and two answering them on the ephod, at the bottom of the *shoulder-pieces*, as the word rendered *sides* (27) evidently means, and these rings on the breast-plate and on the ephod were tied fast together by a blue lace or ribbon on each side over the curious work of the ephod. Thus it was so completely fastened at all the four corners that it could not move.

30. ¶ And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

¶ Lev. viii. 8; Num. xxvii. 21; Deut. xxxiii. 8; 1 Sam. xxviii. 6; Ezra ii. 63; Neh. vii. 65.

The Urim and the Thummim. Few matters connected with the ancient Hebrew ritual, says *Ayre*, have excited more curiosity than the Urim and Thummim. The Scripture gives no description of the things meant. By means of Urim and Thummim counsel from the Lord was to be delivered (Num. xxvii. 21), and the possession thereof was the crowning glory of the priestly tribe. Deut. xxxiii. 8. In after times we find this mode of consulting God exercised (1 Sam. xiv. 18, 19, 36, 37, xxii. 2, 6, 9-12, xxviii. 6, xxx. 7, 8); and subsequently to the Babylonish captivity we have the impossibility noticed of discriminating the right descent of some who claimed the priesthood, until there stood up a priest with Urim and Thummim. Ezra ii. 63; Neh. vii. 65. The most, then, that we can gather seems to be that the Urim and Thummim were no work of art, that they were connected with the breast-plate of the high priest's ephod, and that they were put in after this breast-plate, with its rows of precious stones, was completed.

31. ¶ And thou shalt make the robe of the ephod all of blue. 32. And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a habergeon, that it be not rent. 33. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: 34. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord and when he cometh out, that he die not.

ch, xxxi. 22.

The robe of the ephod. This phrase implies that the robe belonged to the ephod. *That it be not rent.* This garment also was not sewed together, but woven out of one piece—a symbol of entireness and perfection. *Pomegranates.* This fruit, the *Punica granatum* of botanists, belongs to the natural family of plants called *Myrtaceæ*. There is said to be but a single species of pomegranate, though there are several varieties.

Bells of gold, etc. The bell, says *Calmet*, seems to have been a sacred utensil of very ancient use in Asia. The use and intent of the bells on the pontifical robe of the Jewish high priest is evident from the text. The sound of the numerous bells that covered the hem of his garment gave notice to the assembled people that the most awful ceremony of their religion had commenced. When, arrayed in this garb, he bore into the sanctuary the vessel of incense, it was the signal to prostrate themselves before the Deity, and to commence those fervent ejaculations which were to ascend with the column of that incense to the throne of heaven.

That he die not. Without this robe the high priest might not appear in the presence of God, on pain of death. The sound manifested to Aaron and to all concerned that the mail of proof had been put on and the dread of death was removed. This robe is a type of that which preserves from death. As disobedience is the cause of death, of course obedience is the safeguard against it. The robe, then, is a symbol of that righteousness which is the only security of eternal life.

36. ¶ And †thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD. 37. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forehead of the mitre it shall be. 38. And it shall be upon Aaron's forehead, that Aaron may ^ubear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be ^vaccepted before the Lord. 39. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

^tch. xxxix. 30; Zech. xiv. 20. ^u ver. 43; Lev. x. 17 and xxii. 9; Num. xviii. 1; Isa. liii. 11; Ezek. iv. 4, 5, 6; John i. 29; Heb. ix. 28; 1 Pet. ii. 24. ^v Lev. i. 4 and xxii. 27 and xxiii. 11; Isa. lvi. 7.

HOLINESS, or sanctified, TO THE LORD. The word holiness relates not to the plate, but to him who bears it. It denotes him as sanctified to the Lord. The crown of holiness, on which the phrase "Holiness to the Lord" was engraven,

consisted of a plate of pure gold, attached to the mitre by a lace of blue, that it might rest on the forehead. By the names of the sons of Israel on the precious stones Aaron was marked out as the representative of the people. By the sentence on the diadem he was signalized as the representative of God. *Mitre.* Crown-like cap for the head, not covering the entire head, but adhering closely to it, composed of fine linen. The Scripture has not described its form, but from *Josephus* we may gather that it was conical in shape, as he distinguishes the mitres of the common priests by saying that they were *not* conical, that it was encircled with swathes of blue embroidered, and that it was covered by one piece of fine linen to hide the seams.

May bear the iniquity, etc. To obtain life for His people, says *Leighton*, Christ died *in their stead*. He appeared as the High Priest, being perfectly and truly what the name was on their plate of gold, *Holiness to the Lord* (Ex. xxviii. 36), and so *bearing their iniquity*, as it is there added of Aaron. ver. 38. But because the high priest was not the Redeemer, but only prefigured Him, he did not himself suffer for the people's sin, but turned it over upon the beasts which he sacrificed, signifying that translation of sin by laying his hand upon the head of the beast. But Jesus Christ is both the great high priest and the great sacrifice in one; and this seems to be implied in the words, "*Himself bare our sins in His own body,*" which the priest under the law did not. So Isa. liii. 10 and Heb. ix. 12, *He made his soul an offering for sin.*

It shall be always upon his forehead, etc. What rest for the heart amid all the fluctuations of one's experience! Our High Priest is "always" in the presence of God for us. We are represented by and accepted in Him. The more deeply we become acquainted with our own personal vileness and infirmity, the more we enter into the humiliating truth that in us dwelleth no good thing, the more fervently shall we

blest the God of all grace for the soul-sustaining truth contained in these words, "It shall be always upon *his* forehead, that *they* may be accepted before the Lord."

40. ¶ ^a And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ^v anoint them, and ^s consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42. And thou shalt make them ^a linen breeches, to cover their nakedness; from the loins even unto the thighs they shall reach. 43. And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near ^b unto the altar to minister in the holy place; that they ^c bear not iniquity, and die: ^d *it shall be a statute for ever unto him and his seed after him.*

^x ver. 4, ch. xxxix. 27, 28, 29, 41; Ezek. xliv. 17, 18. ^v ch. xxix. 7 and xxx. 30 and xl. 15. ^a ch. xxix. 9, etc.; Lev. ch. viii.; Heb. vii. 28. ^s ch. xxix. 28; Lev. vi. 10 and xvi. 4; Ezek. xliv. 18. ^b ch. xx. 26. ^c Lev. v. 1, 17, and xx. 19, 20, and xxii. 9; Num. ix. 13 and xviii. 22. ^d ch. xxvii. 21; Lev. xvii. 7.

Consecrate them, literally, "fill their hand," namely, with the sacrifices they were to offer. In the last direction given for the clothing of the priests, says *Chalmers*, we should recognize the divine sanction given to decorum and modesty, and the divine indignation against the first approaches or appearances of what is impure. My God, let not the social virtues monopolize all my moral regards or reverence: I pray that Thou wouldst invest me with the beauties of holiness, and plant within me a resolute, sensitive and high-toned recoil from all that is impure or unholy.

1. Who were selected for the sacerdotal office? 2. How were they to be clothed? 3. Describe the breast-plate. 4. The robe. 5. The ephod. 6. The mitre. 7. What were to be graven on the onyx stones? 8. Where were the two stones to be put? 9. Explain "for a memorial." 10. Describe the various stones of the breast-plate. 11. How was the breast-plate joined to the ephod? 12. What is said of the Urim and the Thummim? 13. What is said of the bells of gold? 14. Explain "that he die not." 15. What inscription was to be placed on the mitre? 16. What does *Leighton* say? 17. What do we learn from the phrase, "It shall be always upon his forehead," etc.? 18. What does *Chalmers* say?

CHAPTER XXIX.

The ceremonies and sacrifices to be used in consecrating the priests and the altar, 1-37. The daily oblation, 38-41. Gracious promises, 42-46.

AND this is the thing that thou shalt do unto them to bellow them, to minister unto me in the priest's office: ^a Take one young bullock, and two rams without blemish. 2. And ^b unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. 3. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^c and shalt wash them with water. 5. ^d And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with ^e the curious girdle of the ephod: 6. ^f And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7. Then shalt thou take the anointing ^g oil, and pour it upon his head, and anoint him. 8. And ^h thou shalt bring his sons, and put coats upon them. 9. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and ⁱ the priest's office shall be theirs for a perpetual statute: and thou shalt ^k consecrate Aaron and his sons. 10. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ^l Aaron and his sons shall put their hands upon the head of the bullock. 11. And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. 12. And thou ^m shalt take of the blood of the bullock, and put it upon ⁿ the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 13. And ^o thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14. But ^p the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

^a Lev. viii. 2. ^b Lev. ii. 4 and vi. 20, 21, 22. ^c ch. xl. 12; Lev. viii. 6; Heb. x. 22. ^d ch. xxviii. 2; Lev. viii. 7. ^e ch. xxviii. 8. ^f Lev. viii. 9. ^g ch. xxviii. 41 and xxx. 35; Lev. viii. 12 and x. 7 and xxi. 10; Num. xxxv. 25. ^h Lev. viii. 13. ⁱ Num. xviii. 7. ^k ch. xxviii. 41; Lev. viii. 22, etc.; Heb. vii. 28. ^l Lev. i. 4 and viii. 14. ^m Lev. viii. 15. ⁿ ch. xxvii. 2 and xxx. 2. ^o Lev. iii. 3. ^p Lev. iv. 11, 12, 21; Heb. xiii. 11.

Aaron and his sons being sinners, it is necessary that they first be cleansed by washing and expiatory sacrifices before they can minister to the Lord as His priests. Heb. v. 3.

This typical cleansing represents the purity and holiness of the priestly office. The three different kinds of sacrifice—a sin-offering, a burnt-offering and a peace-offering—signify the completeness of their consecration. The ceremonial solemnities were well calculated not only to lead the people to entertain exalted views of the priestly office, but to impress the functionaries themselves with a profound sense of its magnitude and importance.

To hallow, i. e., to sanctify them, to set them apart. Take one young bullock, Hebrew, one bullock, a son (i. e., a youngling) of the herd. Without blemish, i. e., without defect, superfluity or deformity. This outward freedom from fault is symbolic of that intrinsic integrity or perfection which must belong to the real sacrifice for sin. The animal and the other articles mentioned in this connection were to be the first which were to be provided, but they were not to be used till various other preliminary ceremonies, such as washing, robing, etc., had been performed. In fact, the consecration itself here ordered did not take place till after the tabernacle was erected. (See Lev. viii. 9, 10.)

*And unleavened bread, etc. Three kinds of bread made of wheaten flour are employed for the meat-offering—bread baked in the usual manner, cakes mingled with oil, a kind of short-bread, perforated, as its name indicates, and wafers with oil spread upon them. These indicate the fullness and variety of the feelings and duties acknowledged. They are all *unleavened*, in token of the sincerity of the worshipper. They are put in one basket as being one offering, and are brought forward with the bullock and the rams.*

Thou shalt bring unto the door of the tabernacle, as occupying the intermediate space between the court where the people stood and the dwelling-place of Israel's king, and therefore the fittest spot for the priests, being duly prepared for entrance, and the people witnessing the ceremony of inaugu-

ation. *Wash them with water. And . . . take the garments,* etc. The manner in which these parts of the ceremonial were performed is minutely described, and in discovering their symbolical import, which, indeed, is sufficiently plain and obvious, we have inspired authority to guide us. It signified the necessity and importance of moral purity or holiness. Isa. lii. 11 ; John xiii. 10 ; 2 Cor. vii. 1 ; 1 Pet. iii. 21. In like manner, the investiture with the holy garments signified their being clothed with righteousness (Rev. xix. 8), and equipped as men active and well prepared for the service of God ; the anointing the high priest with oil denoted that he was to be filled with the influences of the Spirit, for the edification and delight of the Church (Lev. x. 7 ; Ps. xlv. 7 ; Isa. lxi. 1 ; 1 John ii. 27), and as he was officially a type of Christ. Heb. vii. 26 ; John iii. 34, also Matt. iii. 16, xi. 29.

And thou shalt cause a bullock, etc. Moses, as priest on this extraordinary occasion, slew the several sacrifices, though, in ordinary cases, the offerers themselves might slay them. Lev. i. 4-9. *Shall put their hands,* etc. We see here an open recognition of the doctrine of imputation, that is, of the guilt of the sinner to the sacrifice, on which is evidently founded the doctrine of atonement by the death of Christ, who bore our sins in His own body on the cross.

“ My soul would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.”

And put it upon the horns of the altar. There was no doubt a trench (at the bottom of the altar) by which whatever was redundant might be carried off. This (sanctification of the altar) was evidently intended to teach the Israelites the holiness of God, the defiling nature of sin, their own sinfulness, and their need of the promised Saviour, who should “take away sin by the sacrifice of Himself.”

The fat that covereth the inwards, i. e., the thin fatty membrane extended over the intestines, called in Lev. ix. 19 simply "that which covereth," and technically denominated the omentum. The caul that is above the liver, i. e., the greater lobe of the liver, which, although a part of the liver itself, may very properly be rendered "the lobe over or by the liver." Of the moral design of this part of the Jewish ritual the early Jewish commentators say: "Therefore the kidneys and the fat which is on them, and the caul that covereth the liver, were burnt unto God to make atonement for the sins of men, which proceedeth out of the thoughts of the reins and the lust of the liver, and the fatness of the heart, for they all consent in sin." *Burn with fire without the camp.* This signified the imperfection of the legal dispensation, for the sins of the priests themselves could not be taken away by those sacrifices, but they must expect a better High Priest and a better sacrifice. It also indicated that that in which sin resides must be given over to destruction. Such is the awful yet hopeful significance of the sin-offering.

15. ¶ ¶ Thou shalt also take one ram; and Aaron and his sons shall ¶ put their hands upon the head of the ram. 16. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. 17. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. 18. And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord: it is a sweet savor, and offering made by fire unto the Lord.

¶ Lev. viii. 18. ¶ Lev. i. 4-9. ¶ Gen. viii. 21.

One of the rams, before mentioned, was directed to be offered as a "burnt-offering," with the ceremonies in that case prescribed. Lev. i. *Put their hands.* (See on ver. 10.)

The remark of Rabbi Levi ben Gerson respecting the design of these several victims may here be appropriately given: "It is proper to notice the order in which these sacrifices were offered. For first of all an atonement for sins was made by the *sin-offering*; of which nothing but the fat was

offered to God (to whom be praise), because the offerers were not yet worthy of God's acceptance of a gift and present from them. But after they had been purified, to indicate their being devoted to the sacred office, they immolated to God (to whom be praise) a *holocaust*, which was entirely consumed upon the altar. And after the holocaust they offered a sacrifice resembling a *peace-offering*, of which part used to be given to God, part to the priests and part to the offerers, and which was to indicate their being now received into favor with God, so as to use one common table with Him."

Sprinkle it round about upon the altar. (See on ver. 12.)
Burn the whole. Denoting the necessity of an entire consecration of the whole man to God, as well as the necessity of an atonement, in order to salvation. It is a *sweet savor*, because it scents the air with the flavor of savory meat, and thereby vividly expresses how pleasing to the Almighty is the satisfaction to justice which opens the way to remission and restoration. It is an *offering by fire*, because this brings to view the utter destruction that awaits everything tainted by sin.

19. ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 20. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. 22. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder: for it is a ram of consecration: 23. And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord. 24. And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the Lord. 25. And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for

a sweet savor before the Lord: it is an ^a offering made by fire unto the Lord. 26. And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the Lord: and it shall be thy part. 27. And thou shalt sanctify the ^b breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of ^c the ram of the consecration, *even of that* which is for Aaron, and of *that* which is for his sons: 28. And ^d it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it is a heave-offering: and it shall be a heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the Lord.

¹ ver. 3; Lev. viii. 22. ² ch. xxx. 25, 31; Lev. viii. 30. ³ ver. 1; Heb. ix. 22. ⁴ Lev. iii. 9, vii. 3. ⁵ Lev. viii. 27. ⁶ Lev. vii. 29-31. ⁷ Lev. viii. 29. ⁸ Ps. xcix. 6. ⁹ Lev. vii. 31, 34; Num. xviii. 11, 18; Deut. xviii. 3. ^d Lev. x. 15.

Upon the tip of the right ear, etc. All this was probably intended to signify that the priest should dedicate all his faculties and powers to the service of God: his *ear* to the *hearing* and *study* of the *law*, his *hands* to *diligence* in the sacred *ministry* and to all acts of *obedience*, and his *feet* to *walking* in the *way* of God's precepts; for the ear is the symbol of obedience, the hand of action and the foot of the path or conduct in life. And the sprinkling might further teach him that he could neither hear, work nor walk profitably, uprightly and well-pleasingly in the sight of God without the application of the blood of the sacrifice. *Blood . . . anointing oil.* The blood and oil on their garments must be looked upon as the greatest adorning imaginable, for they signified the blood of Christ and the graces of the Spirit, which constitute and complete the beauty of holiness, and recommend us to God: we read of robes *made white with the blood of the Lamb.*

The fat and the rump. Dr. Thomson says, "I have seen many sheep in Lebanon with tails so heavy that the owners could not carry them without difficulty. The cooks use this mass of fat instead of Arab butter, and many prefer it, as it is fresh and sweet, while the other is often rancid. No doubt this is the 'rump' so often mentioned in the Levitical sacri-

fices, which was to be taken off hard by the back-bone. It is, in fact, not properly a tail, but a mass of marrow-like fat, which spreads over the whole rump of the sheep and down the caudal extremity until near the end, which, as Russell says, turns back upon it in a kind of appendix." *The caul*, etc. (See on ver. 13.)

Oiled bread, etc. (See on ver. 2 and 3.) *Shalt wave them*, etc. The right shoulder of the victim in a peace-offering was to be "heaved," and the breast to be "waved." According to Jewish tradition, the parts were placed on the hands of the offerer, and then the priest, putting his hands underneath, moved them in a vertical direction for the heaving, in a horizontal one for the waving. This ceremony must have implied a presentation of the parts to God, and they became the property of the priests as God's officers. This view is confirmed by the fact that the same ceremony was practiced in some other cases. Num. xv. 19-21. In Lev. xxiii. 10-20 there is a provision that the first-fruits of the harvest, a sheaf at the Passover, loaves at Pentecost, should be waved before the Lord. The meaning was the same, and probably peace-offerings were in both cases a part of the ceremony.

The ram of the consecration, literally, "the ram of filling," so called, according to some, because, at the consecration of the priests, certain pieces of the sacrifice were put into their hands (ver. 24), on which account their consecration is called "filling their hands." ch. xxviii. 41. Rabbi Solomon gives a different reason for the ram being so called: from *malai*, to be full, complete; because the sacrifice completed the consecration, and thereupon the priests were fully invested in their office.

29. And the holy garments of Aaron shall be his sons' after him, & to be anointed therein, and to be consecrated in them. 30. And ^h that son that is priest in his stead shall put them on ⁱ seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

^f Num. xx. 26, 28. ^g Num. xviii. 8 and xxxv. 25. ^h Num. xx. 28. ⁱ Lev. viii. 35 and ix. 1, 8.

Sons. Namely, the sons who succeed him in the office of the high priesthood, not the ordinary priests, who likewise are descended from him. *Seven days.* For seven successive days was the high priest to be robed in these sacred vestments, and during that time to abide without intermission at the door of the tabernacle "keeping the charge of the Lord." Lev. viii. 35. As the number seven is the Scripture number of *perfection*, and is often used to denote the *completion*, *consummation* or *fulness* of anything, so the act of consecration was to last seven days that it might signify a *perfect* consecration, and to intimate to the priest that his *whole life* was to be devoted to His ministry.

31. ¶ And thou shalt take the ram of the consecration, and ^k seethe his flesh in the holy place. 32. And Aaron and his sons shall eat the flesh of the ram, and the ^l bread that *is* in the basket *by* the door of the tabernacle of the congregation. 33. And ^m they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: ⁿ but a stranger shall not eat *thereof*, because they are holy. 34. And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then ^o thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy. 35. And ^p thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: ^q seven days shalt thou consecrate them. 36. And thou shalt ^r offer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ^s and thou shalt anoint it, to sanctify it. 37. Seven days thou shalt make an atonement for the altar, and sanctify it; and ^t it shall be an altar most holy: ^u whatsoever toucheth the altar shall be holy.

^k Lev. viii. 31. ^l Matt. xii. 4. ^m Lev. x. 14, 15, 17. ⁿ Lev. xxii. 10. ^o Lev. viii. 32. ^p Ex. xl. 12; Lev. viii. 33-35. ^q Heb. x. 11. ^r ch. xxx. 26, 28, 29, and xl. 10. ^s ch. xl. 10. ^t ch. xxx. 29; Matt. xxiii. 19.

Ram of the consecration. (See on v. 27.) *Seethe, etc., i. e.,* boil his flesh in some part of the court of the tabernacle. *Eat those things wherewith the atonement was made,* denoting the necessity of union to Him by whom it was made. Matt. xxvi. 26; John vi. 53-55; 1 Cor. vi. 17. As these things were to be used only by the priests, any part that remained till the morning was to be consumed with fire. *Seven days,*

etc. See on verse 30. *When thou hast made an atonement for it.* Though the altar was not a subject capable of sin, nor, as it had never yet been used, could be said to be polluted with the sins of the people, yet, since the fall, there can be no sanctification to God, unless there first be an atonement for sin, which renders us both unworthy and unfit to be employed for God. The altar was also not only sanctified, *i. e.*, set apart itself to a sacred use, but made so holy as to sanctify the gifts that were offered upon it. Matt. xxiii. 19. Christ is our Altar; for our sake He sanctified Himself, that we and our works might be sanctified and made acceptable to God. John xvii. 19.

38. ¶ Now this *is that* which thou shalt offer upon the altar: ^atwo lambs of the first year ^wday by day continually. 39. The one lamb thou shalt offer ^xin the morning; and the other lamb thou shalt offer at even: 40. And with the one lamb a tenth-deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine *for* a drink-offering. 41. And the other lamb thou shalt ^yoffer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto the Lord. 42. *This shall be* a ^acontinual burnt-offering throughout your generations *at the door of the tabernacle of the congregation before the Lord,* ^wwhere I will meet you, to speak there unto thee. 43. And there I will meet with the children of Israel, and *the tabernacle* ^bshall be sanctified by my glory. 44. And I will sanctify the tabernacle of the congregation, and the altar: I will ^csanctify also both Aaron and his sons, to minister to me in the priest's office. 45. And ^dI will dwell among the children of Israel, and will be their God. 46. And they shall know that ^e*I am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: *I am* the Lord their God.

^aNum. xxviii. 3; 1 Chron. xvi. 40; 2 Chron. ii. 4 and xiii. 11 and xxxi. 3; Ezra iii. 3. ^wSee Dan. ix. 27 and xii. 11. ^x2 Kings xvi. 15; Ezek. xlvi. 13, 14, 15. ^y1 Kings xviii. 29, 36; 2 Kings xvi. 15; Ezra ix. 4, 5; Ps. cxli. 2; Dan. ix. 21. ^aver. 38; ch. xxx. 8; Num. xxviii. 6; Dan. viii. 11, 12, 13. ^ach. xxv. 22 and xxx. 6, 36; Num. xvii. 4. ^bch. xl. 34; 1 Kings viii. 11; 2 Chron. v. 14 and vii. 1, 2, 3; Ezek. xlvi. 5; Hag. ii. 7, 9; Mal. iii. 1. ^cLev. xxi. 15 and xxii. 9, 16. ^dEx. xxv. 8; Lev. xxvi. 12; Zech. ii. 10; John xiv. 17, 23; 2 Cor. vi. 16; Rev. xxi. 3. ^ech. xx. 2.

On the altar there was offered a daily morning and evening sacrifice—*day by day continually*. The precious intimation here is that which connects this daily offering with the acceptance of God meeting and holding converse with the offerers—an acceptance not confined to the priests, but extending to all the children of Israel because of the now sanctified altar and sanctified tabernacle to which they drew nigh, and also because Aaron and his sons were duly sanctified to minister unto God in the priest's office. *At even*. At sun-setting. *A tenth deal of flour*. "Deal" signifies *part*—i. e., the tenth part of an ephah, which is an omer, or about three quarts English. *The fourth part of a hin*, that is, little more than a quart. *Wine*. The several particulars requisite to a feast accompanied the sacrifice. The bread and wine which formed a part of the commanded oblation suggested a continual remembrance of the privilege of fellowship and communion with God to which they were admitted.

42-46. "The word rendered 'the congregation' here and in very many places," says *Scott*, "undoubtedly refers to the Lord's *meeting with the people*, and not to their assembling together at the tabernacle, for the reason of the name is expressly and particularly shown. So long as the atoning sacrifice was daily offered the Lord promised to meet His people at the tabernacle in mercy. There He intended to meet Moses, and deliver to him, doubtless in an audible voice, all the remaining parts of the law. And there He would likewise meet Israel, and *the nation* (rather than *the tabernacle, marg.*) *should be sanctified* as a holy people by the Lord's glory manifested to them and put upon them. Thus He would likewise sanctify the tabernacle, the altar and the priests by His glorious presence, and by especially appropriating them to His own worship, that He might dwell among the children of Israel as their King, their Protector and their God, communicating all blessings to them, and

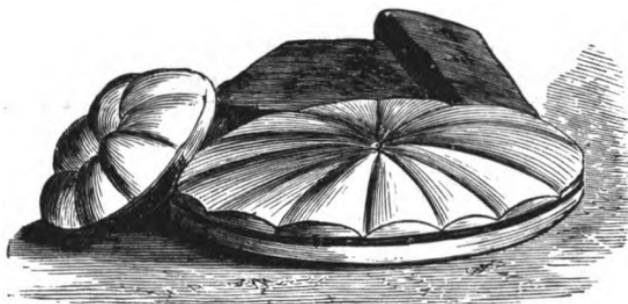
accepting their persons and services, through those institutions which were shadows of the good things to come, by which all the true Israel of God are indeed sanctified as His redeemed people, that He may dwell among them as the Lord their God for evermore." On verses 45, 46, see on ch. xxv. 8.

1. What ceremonies were to be used in consecrating the priests? 2. What is meant by "hallow"? 3. Who slew the several sacrifices on this extraordinary occasion? 4. What was the sanctification of the altar intended to teach? 5. Explain "burn with fire without the camp." 6. What is said respecting a ram? 7. Why was it to be burnt whole? 8. What was to be done with "the other ram"? 9. Explain "upon the tip of the right ear," etc. 10. What does Dr. Thomson say? 11. Explain verse 29. 12. What is meant by "the ram of the consecration"? 13. How many lambs were to be offered? 14. State how and why they were to be offered. 15. How much was a hin? 16. Explain verses 42-46.

CHAPTER XXX.

Directions, concerning the altar of incense, 1-10, the half shekel of ransom-money, 11-16, the brazen laver, 17-21, the holy anointing oil, 22-33, and the incense, 34-38.

AND thou shalt make ^a an altar ^b to burn incense upon; of shittim wood shalt thou make it. 2. A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same. 3. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5. And thou shalt make the staves of shittim-wood, and overlay them with gold. 6. And thou shalt put it before the veil that *is* by the ark of the testimony, before the ^c mercy-seat that *is* over the testimony, where I will meet with thee. 7. And Aaron shall burn thereon ^d sweet incense every morning: when he ^e dresseth the lamps, he shall burn incense upon it. 8. And when Aaron lighteth the lamps at even, he shall burn in-



UNLEAVENED BREAD.



GOLDEN CANDLESTICK.

cense upon it, a perpetual incense before the Lord throughout your generations. 9. Ye shall offer no ^fstrange incense thereon, nor burnt sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon. 10. And ^gAaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it ^his most holy unto the Lord.

^ach. xxxvii. 25 and xl. 5. ^bSee ver. 7, 8, 10; Lev. iv. 7, 18; Rev. viii. 3. ^cch. xxv. 21, 22. ^dver. 34; 1 Sam. ii. 28; 1 Chron. xxiii. 13; Luke i. 9. ^ech. xxvii. 21. ^fLev. x. 1. ^gLev. xvi. 18 and xxiii. 27.

The *altar of incense* was called also the golden altar (Ex. xxxix. 38; Num. iv. 11), to distinguish it from the altar of burnt-offering, which was called the brazen altar. Ex. xxxviii. 30. Probably this is the "altar of wood" (Ezek. xli. 42), described as the "table that is *before the Lord.*" The name "altar" was not strictly appropriate, as no sacrifices were offered upon it, but once in the year, on the great day of atonement, the high priest sprinkled upon its horns the blood of the sin-offerings. This altar in the tabernacle was of shittim-wood, overlaid with pure gold, a cubit in length and breadth, and two cubits in height. Like the altar of burnt-offering, it had horns at the four corners. It had also a *top*, or *roof*, on which the incense was laid and lighted. Round the altar was a border or wreath. Below this were two golden rings "for places for the staves to bear it withal." The staves were of shittim-wood overlaid with gold. This altar was to be placed *before the veil*, on the outside of that partition, but *before the mercy-seat*, which was within the veil. For though he that ministered at the altar could not see the mercy-seat, the veil interposing, yet he must look toward it, and direct his incense that way, to teach us that though we cannot with our bodily eyes see the throne of grace, that blessed mercy-seat, for it is such a throne of glory, that God, in compassion to us, *holdeth back the face* of it, and *spreadeth a cloud upon it*; yet we must in prayer by faith set ourselves *before it, direct our prayer* and

look up. Incense. The composition of this fragrant substance is minutely described in verses 34–36.

The incense altar typified—1. *The mediation of Christ.* The brazen altar in the court was a type of Christ dying on earth; this altar in the sanctuary was a type of Christ interceding in heaven in the virtue of his satisfaction. This altar was before the mercy-seat, for Christ always appears in the presence of God for us—He is our advocate with the Father (1 John ii. 1), and His intercession is unto God of a sweet-smelling savor. 2. *The devotions of the saints,* whose prayers are said to be set forth before God as “incense.” Ps. cxli. 2. As the smoke of the incense ascended, so must our desires toward God rise in prayer, being kindled with the fire of holy love and other pious affections. When the priest was burning incense, the people were praying (Luke i. 10), to signify that prayer is the true incense. This incense was offered daily; it was a *perpetual incense*, for we must *pray always*—that is, we must keep up stated times for prayer *every day*, morning and evening at least, and never omit it, but thus pray without ceasing. The lamps were dressed or lighted at the same time that the incense was burnt, to teach us that the reading of the Scriptures (which are our light and lamp) is a part of our daily work, and should ordinarily accompany our prayers and praises. When we speak to God, we must hear what God saith to us; and thus the communion is complete. The devotions of sanctified souls are well-pleasing to God, of a sweet-smelling savor; the prayers of the saints are compared to “sweet odors” (Rev. v. 8), but it is the *incense* which Christ *adds* to them that makes them “acceptable” (Rev. viii. 3), and His blood that *atones* for the guilt which cleaves to our best services. And if the heart and life be not holy, even the *incense is an abomination*, and he that offers it is “as if he blessed an idol.” Isa. i. 13; lxvi. 3.

That the devotional exercises, the prayers of God’s faith-

ful people, should have been symbolized by this offering of incense, may (says a distinguished biblical scholar) possibly carry in the view of many a somewhat arbitrary appearance. Yet there is a very natural connection between the two, which persons accustomed to the rites of a symbolical worship could have no difficulty in apprehending. For what are the odors of plants and flowers but the sweet breath, in a manner, which they exhale?—the outgoing, the efflorescence, of that fragrant life that is in them? And taking prayer in its largest sense, which we certainly ought to do here, as consisting in the exercise of all devout feeling and spiritual desire toward God—in the due celebration of His adorable perfections; in thanksgiving for the rich and innumerable mercies from His bountiful hand; in humble supplication for His favor and blessing; if we understand prayer in this wide and comprehensive sense, how can it be more suitably regarded than as the breath of the divine life in the soul? What is it but the pouring out before God, and to God, of the best and holiest affections of the renewed heart? What but the soul's going forth to unite itself in appropriate actings with the great centre of being, and to devote its own inmost being to Him? Of such spiritual sacrifices, it is saying little that the presentation of them at fitting times is a homage due to God from His redeemed offspring. The permission to offer them is, on their part, a high and ennobling privilege, in the exercise of which they rise to sit in heavenly places with Christ, and occupy the lofty position of princes with God. Nor when done in sincerity and truth, can it ever fail, on God's part, to meet with the warmest reception and most favorable regard. In such breathings of childlike confidence and holy affection He takes special delight, and the fragrant odors arising from incense of the sweet spices could not be more grateful to the bodily sense than is the sweet-smelling savor of the prayers of saints to the spiritual sense of a gracious God.

11. ¶ And the Lord spake unto Moses, saying, 12. ^h When thou takest the sum of the children of Israel after their number, then shall they give every man ^{1a} a ransom for his soul unto the Lord, when thou numberest them: that there be no ^k plague among them when thou numberest them, 13. ¹ This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (^m a shekel is twenty gerahs:) ⁿ an half shekel shall be the offering of the Lord. 14. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. 15. The ^o rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord to make an ^p atonement for your souls. 16. And thou shalt take the atonement-money of the children of Israel, and ^q shalt appoint it for the service of the tabernacle of the congregation; that it may be ^r a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

^h ch. xxxviii. 25; Num. i. 2, 5, and xxvi. 2; 2 Sam. xxiv. 2. ¹ Job xxxiii. 24 and xxxv. 18; Ps. xlix. 7; Matt xx. 28; Mark x. 45; 1 Tim. ii. 6; 1 Pet. i. 18, 19. ^k 2 Sam. xxiv. 15. ¹ Matt. xvii. 24. ^m Lev. xxvii. 25; Num. iii. 47; Ezek. xlv. 12. ⁿ ch. xxxviii. 26. ^o Job xxxiv. 19; Prov. xxii. 2; Eph. vi. 9; Col. iii. 25. ^p ver. 12. ^q ch. xxxviii. 25. ^r Num. xvi. 40.

When thou takest the sum, etc. The Israelites were twice numbered, in the days of Moses, by divine command, and doubtless on both these occasions this law was observed. The tax was not levied from women, minors, old men (Num. i. 42, 45) and the Levites (Num. i. 47), they being not numbered. *The rich shall not give more, etc.* "The rich shall not multiply to give, nor the poor diminish." *Half a shekel*, that is, about thirty-three cents of our money. The equality of the offering was to imply that "all souls were equal" in the sight of God, and stood equally in need of an atonement. God is no respecter of persons. Acts x. 34; Job xxxiv. 19. In Christ and His ordinances *rich and poor meet together; the Lord is the Maker*, the Lord Christ is the Redeemer, of them both. Prov. xxii. 2. This was not a voluntary contribution, but a ransom for the soul or lives of the people. A refusal to pay it implied a wilful exclusion from the privileges of the sanctuary, as well as exposure to divine judgments. It was probably the same impost that was ex-

acted from our Lord (Matt. xvii. 24-27), and it was usually devoted to repairs and other purposes connected with the services of the sanctuary.

17. ¶ And the Lord spake unto Moses, saying, 18. *Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt *put water therein. 19. For Aaron and his sons ^ushall wash their hands and their feet thereat: 20. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: 21. So they shall wash their hands and their feet, that they die not: and ^wit shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

*ch. xxxviii. 8; 1 Kings vii. 38. *ch. xl. 7, 30. ^uch. xl. 31, 32; Ps. xxvi. 6; Isa. lii. 11; John xiii. 10; Heb. x. 22. ^wch. xxviii. 43.

The brazen laver, which contained water for the priests to wash their hands and feet before offering sacrifice, stood in the court between the altar and the door of the tabernacle, and, according to Jewish tradition, a little to the south. It rested on a basis—*i. e.*, a foot—though by some explained to be a cover of copper or brass, which, as well as the laver itself, was made from the mirrors of the women who assembled at the door of the tabernacle-court. Ex. xxxviii. 8. The form of the laver is not specified, but may be assumed to have been circular. Like the other vessels belonging to the tabernacle, it was, together with its "foot," consecrated with oil. Lev. viii. 10, 11. As no mention is made of any vessel for washing the flesh of the sacrificial victims, it is possible that the laver may have been used for this purpose also.

22. ¶ Moreover the Lord spake unto Moses, saying, 23. Take thou also unto thee ^xprincipal spices, of pure ^ymyrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet ^zcalamus two hundred and fifty *shekels*. 24. And of ^acassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^bhin: 25. And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be ^can holy anointing oil. 26. And ^dthou shalt anoint the tabernacle of the congregation therewith, and

the ark of the testimony, 27. And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28. And the altar of burnt-offering with all his vessels, and the laver and his foot. 29. And thou shalt sanctify them, that they may be most holy: * whatsoever toucheth them shall be holy. 30. † And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. 31. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. 32. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: ‡ it is holy, and it shall be holy unto you. 33. ^h Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, ⁱ shall even be cut off from his people.

* Cant. iv. 14; Ezek. xxvii. 22. † Ps. xlv. 8; Prov. vii. 17. ‡ Cant. iv. 14; Jer. vi. 20. * Ps. xlv. 8. ^b ch. xxix. 40. ^c ch. xxxvii. 29; Num. xxxv. 25; Ps. lxxxix. 20 and cxxxiii. 2. ^d ch. xl. 9; Lev. viii. 10; Num. vii. 1. ^e ch. xxix. 37. † ch. xxix. 7, etc.; Lev. viii. 12, 30. ‡ ver. 25, 37. ^h ver. 38. ⁱ Gen. xvii. 14; ch. xi. 15; Lev. vii. 20, 21.

Myrrh. A gum resin celebrated for its aromatic properties. It derives its name from the Hebrew word *mor*, which implies "flowing" or "distilling." It is chiefly procured from a tree found in Arabia and Africa. It exudes from the bark, and is at first soft, oily and yellowish white; it afterward acquires the consistency of butter, and becomes still harder by exposure to the air, changing to a reddish hue. *Cinnamon.* A well-known aromatic substance, the rind of the *Laurus cinnamomum*, a small tree of the laurel family found in Ceylon. *Calamus*, a sweet cane, or aromatic reed, growing in moist places in Egypt, in Judea and in several parts of Syria. *Cassia.* The bark of an aromatic plant. The cassia of Ps. xlv. 9 is probably an extract or essential oil from the bark here mentioned. *Oil olive.* The oil for sacred anointing was, therefore, pure olive oil, compounded with the most precious perfumes. The oil was the emblem of the Holy Ghost, the perfumes of the favor of God. *Man's flesh, i. e.,* not to be used for the purpose of ordinary anointing, to make the body supple. *Any like it.* The making of any like it for ordinary uses was forbidden. Herein is signified the singular holiness, the matchless worth,

of the anointing oil of gladness, wherewith our High Priest the Lord Jesus was anointed above his fellows. (See Ps. xlv. 7; Isa. lxi. 1.)

34. ¶ And the Lord said unto Moses, ^lTake unto thee sweet spices, stacte, the onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*: 35. And thou shalt make it a perfume, a confection ^lafter the art of the apothecary, tempered together, pure *and* holy: 36. And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^mwhere I will meet with thee: ⁿit shall be unto you most holy. 37. And *as for* the perfume which thou shalt make, ^oye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. 38. ^pWhosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

^lch. xxv. 6 and xxxvii. 29. ^lver. 29. ^mch. xxix. 42; Lev. xvi. 2. ⁿver. 32; ch. xxix. 37; Lev. ii. 3. ^over. 32. ^pver. 33.

Stacte. An aromatic gum or resin. Its Hebrew name signifies a "drop," and it is so called because it flows out in drops. It is probably the resin of the *Populus alba*, white poplar. *Onycha.* It is the shell or operculum of a species of mussel, the *Murex ramosus* of Linnæus, found in the waters of India, also in the Red Sea and on the Arabian coast. When burned, it emits a sweet musky odor. *Galbanum* is a resinous gum of a brownish-yellow color, generally occurring in masses, and of a strong, disagreeable odor. When mixed with other fragrant substances, it made the perfume more lasting. *Frankincense.* This was a resinous exudation from some tree, possibly growing in Arabia, fragrant and costly. *Tempered together*, literally, *salted*. *Pure*, free from adulteration. *Before the testimony.* Therefore a dry incense-powder, which stood on the golden altar of incense before the testimony—*i. e.*, in the holy place, before the curtain which concealed the ark with the tables of the law—and from thence was put in a pan when the incense was burnt. This fragrant perfume was designed exclusively for Jehovah. Its place was "before the testimony." There is that in Jesus

which only God could appreciate. True, every believing heart can draw nigh to his matchless person and more than satisfy its deepest and most intense longings; still, after all God's redeemed have drunk to the utmost of their capacity, after angels have gazed on the peerless glories of the man Christ Jesus as earnestly as their vision is capable of,—after all, there will be that in him which God alone can fathom and enjoy. No human or angelic eye could duly trace the exquisitely minute parts of that holy perfume “beaten very small.” Nor could earth afford a proper sphere in which to emit its divine and heavenly odor. *The tabernacle of the congregation, or the tent of meeting.* 37, 38. This incense was not to be applied to any ordinary use or imitated on pain of excision.

1. How was the altar of incense to be made? 2. What is said of Aaron in respect to it? 3. What was forbidden to be offered on it? 4. What was Aaron to make upon the horns of it once a year? 5. What did the altar of incense typify? 6. What is said of symbolizing devotional exercises by the offering of incense? 7. What was every Israelite to give unto the Lord? 8. What was this ransom for? 9. Of what value was it? 10. Was the offering the same with both rich and poor? 11. For what was the atonement-money to be appointed? 12. Why was it thus appointed? 13. Describe the laver of brass. 14. When and how was it to be used? 15. Describe the “oil of holy ointment.” 16. How were Aaron and his sons to be consecrated as priests? 17. How was the perfume to be made? 18. Where was it to be placed? 19. What practical reflection is made in regard to it?

CHAPTER XXXI.

Bezaleel and Aholiab are appointed and qualified to erect the tabernacle, and make the sacred furniture, 1-11. The observance of the Sabbath is enforced, 12-17. The tables of the law are delivered to Moses, 18.

AND the Lord spake unto Moses, saying, 2. *See, I have called by name Bezaleel the ^bson of Uri, the son of Hur, of the tribe of Judah: 3. And I have ^cfilled him with the spirit of God, in wisdom, and in under-

standing, and in knowledge, and in all manner of workmanship, 4. To devise cunning works, to work in gold, and in silver, and in brass, 5. And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. 6. And I, behold, I have given with him ^dAholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^ewise hearted I have put wisdom, that they may make all that I have commanded thee; 7. ^fThe tabernacle of the congregation, and ^gthe ark of the testimony, and ^hthe mercy-seat that *is* thereupon, and all the furniture of the tabernacle, 8. And the ⁱtable and his furniture, and the ^kpure candlestick with all his furniture, and the altar of incense, 9. And the ^laltar of burnt-offering with all his furniture, and the ^mlaver and his foot, 10. And the ⁿclothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11. And ^othe anointing oil, and ^psweet incense for the holy *place*: according to all that I have commanded thee shall they do.

^ach. xxxv. 30 and xxxvi. 1. ^b1 Chron. ii. 20. ^cch. xxxv. 31; 1 Kings vii. 14. ^dch. xxxv. 34. ^ech. xxviii. 3 and xxxv. 10, 35, and xxxvi. 1. ^fch. xxxvi. 8. ^gch. xxxvii. 1. ^hch. xxxvii. 5. ⁱch. xxxvii. 10. ^kch. xxxvii. 17. ^lch. xxxviii. 1. ^mch. xxxviii. 8. ⁿch. xxxix. 1, 41; Num. iv. 5, 6, etc. ^och. xxx. 25, 31, and xxxvii. 29. ^pch. xxx. 34 and xxxvii. 29.

For the work of constructing the tabernacle and its furniture Bezaleel was specially fitted by divine inspiration, in reference both to the planning of the work and to its execution. Aholiab and the others who were associated with him seem to have acted under his instructions. The name *Bezaleel* signifies either *in the shadow of God* or *son of the protection of God*. *Aholiab* signifies *tent of his father*. These artificers were not allowed to exercise their ingenuity in *contriving* any decorations to embellish the sanctuary but merely to *devise* how to execute the commands of God with exactness, readiness and elegance. Reader, put this solemn question to your conscience: "Am I devoting whatever of skill or energy I possess to the interests of the Church, which is God's dwelling-place, or to beautify an ungodly, Christless world?" Say not, in thine heart, "I am not divinely called or divinely qualified for the work of the ministry." Remember that though all Israel were not Bezaleels or Aholiab, yet all could serve the interests of the sanctuary.

There was an open door for all to communicate. Thus it is now. Each one has a place to occupy, a ministry to fulfil, a responsibility to discharge, and you are at this moment either promoting the interests of the house of God—the body of Christ—the Church, or helping on the godless schemes of a world yet stained with the blood of Christ and the blood of all his martyred saints. Oh, deeply ponder this, as in the presence of the great Searcher of hearts, whom none can deceive, to whom all are known.

12. ¶ And the Lord spake unto Moses, saying, 13. Speak thou also unto the children of Israel, saying, ¶ Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. 14. ¶ Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for ¶ whosoever doeth any work therein, that soul shall be cut off from among his people. 15. ¶ Six days may work be done; but in the ¶ seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day, he shall surely be put to death. 16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17. It is a ¶ sign between me and the children of Israel for ever: for ¶ in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

¶ Lev. xix. 3, 30, and xxvi. 2; Ezek. xx. 12, 20, and xlv. 24. ¶ ch. xx. 8; Deut. v. 12; Ezek. xx. 12. ¶ ch. xxxv. 2; Num. xv. 35. ¶ ch. xx. 9. ¶ Gen. ii. 2; ch. xvi. 23 and xx. 10. ¶ ver. 13; Ezek. xx. 12, 20. ¶ Gen. i. 31 and ii. 2.

A sign. An evidence of God's kindness to men, and a public token that they who rightly keep it are His people, that He is their God and will do for them all that He has promised. *Sanctify you.* Separate you from all other sinful people who are strangers to the true God. To that purpose the Sabbath served, which had so peculiar a position in the regulation of their mode of life by its direct reference to God as the Creator. The civil penalty of death, as well as the hierarchical one of excision from the people of God, was attached to its desecration. In verse 16 we have the per-

petuity of the obligation of the Sabbath. *Refreshed.* God, in condescension to human weakness, applies to Himself here what belongs to man, though it probably refers to the delight and satisfaction with which He contemplated the completion of all His works and pronounced them *very good*.

“Let me drink the spirit of all that is here said about the Sabbath—an observance as much distinguished from the temporary and ceremonial law of Moses as any other in the Decalogue. Let me never lose sight of the sign or memorial first of creation and then of redemption. Let it therefore be upheld as part and parcel of a perpetual covenant—a day of holy rest, and the delighted observance of which is one of the most decisive tests of a renewed and godly nature. And let it not be a fatiguing, but a reposing cessation from the toils and cares of the every-day world. And let such be my meditations and exercises that I may not be exhausted, but strengthened and refreshed thereby.”—*Chalmers*.

18. ¶ And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, * two tables of testimony, tables of stone, written with the finger of God.

* ch. xxiv. 12 and xxxii. 15, 16, and xxxiv. 28, 29; Deut. iv. 13 and v. 22 and ix. 10, 11; 2 Cor. iii. 3.

When he had made an end of communing with him. At the close of the forty days' sojourn upon the mount, during which time all the preceding laws and ordinances had been delivered to him. *Two tables of testimony*, that is, the two tables of stone on which the law of the ten commandments was written; called “the testimony,” because God did in them *testify* His authority over the Israelites, His regard for them, His presence with them, and His displeasure against them in case they transgressed; while they on the other hand, by accepting and depositing this law in its appointed place, *testified* their professed subjection and obedience to its requirements.

Written with the finger of God. As these ten words or commandments were proclaimed by the voice, so they are here

said to be written by the finger, of God. But as they heard on that dread occasion "the voice of words, but saw no similitude," so the engraving on stone implies no visible finger of God, but only the putting forth of His power for the production of an authentic and permanent copy of the moral law.

1. Who were to build the tabernacle? 2. How were they qualified for the work? 3. Are we to devote all our skill and energy to the interests of the Church? 4. What was Moses commanded to say to the children of Israel? 5. What is said in reference to the Sabbath? 6. Between whom was it to be a sign? 7. Why was it to be thus a sign? 8. How should we observe and enjoy the Sabbath? 9. What did the Lord give to Moses? 10. What is said concerning them?

CHAPTER XXXII.

Aaron, at the people's instigation, makes a golden calf, and they worship it, 1-6. God informs Moses, who intercedes for Israel, and prevails, 7-14. He comes down from the mount, breaks the tables of the law, destroys the idol, and expostulates with Aaron, 15-24. He commissions the Levites, who slay three thousand of the criminals, 25-29. He again intercedes for the nation, 30-35.

AND when the people saw that Moses ^adelayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^bUp, make us gods, which shall ^cgo before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2. And Aaron said unto them, Break off the ^dgolden earrings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. 3. And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. 4. And ^ehe received *them* at their hands; and fashioned it with a graving tool, after he had made it a molten calf; and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. 5. And when Aaron saw *it*, he built an altar before it; and Aaron made ^fproclamation, and said, To-morrow *is* a feast to the Lord. 6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the ^gpeople sat down to eat and to drink, and rose up to play. 7. ¶ And

the Lord said unto Moses, ^h Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, ⁱ have corrupted themselves: 8. They have turned aside quickly out of the way which ^k I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ^l These be thy gods, O Israel, which have brought thee up out of the land of Egypt. 9. And the Lord said unto Moses, I ^m have seen this people, and behold, it is a stiff-necked people: 10. Now therefore ⁿ let me alone, that ^o my wrath may wax hot against them, and that I may consume them: and ^p I will make of thee a great nation. 11. ^q And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12. ^r Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^s repent of this evil against thy people. 13. Remember Abraham, Isaac and Israel, thy servants, to whom thou ^t swarest by thine own self, and saidst unto them, ^u I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14. And the Lord ^v repented of the evil which he thought to do unto his people.

^a ch. xxiv. 18; Deut. ix. 9. ^b Acts vii. 40. ^c ch. xiii. 21. ^d Judges viii. 24, 25, 26, 27. ^e ch. xx. 23; Deut. ix. 16; Judges xvii. 3, 4; 1 Kings xii. 28; Neh. ix. 18; Ps. cvi. 19; Isa. xlvi. 6; Acts vii. 41; Rom. i. 23. ^f Lev. xxiii. 2, 4, 21, 37; 2 Kings x. 20; 1 Chron. xxx. 5. ^g 1 Cor. x. 7. ^h Deut. ix. 12, ver. 1, ch. xxxiii. 1; Dan. ix. 24. ⁱ Gen. vi. 11, 12; Deut. iv. 16 and xxxii. 5; Judges ii. 19; Hos. ix. 9. ^k ch. xx. 3, 4, 23; Deut. ix. 16. ^l 1 Kings xii. 28. ^m ch. xxxiii. 3, 5, and xxxiv. 9; Deut. ix. 6, 13, and xxxi. 27; 2 Chron. xxx. 8; Isa. xlvi. 4; Acts vii. 51. ⁿ Deut. ix. 14, 19. ^o ch. xxii. 24. ^p Num. xiv. 12. ^q Deut. ix. 18, 26, 27, 28, 29; Ps. lxxiv. 1, 2, and cvi. 23. ^r Num. xiv. 13; Deut. ix. 28 and xxxii. 27. ^s ver. 14. ^t Gen. xxii. 16; Heb. vi. 13. ^u Gen. xii. 7 and xiii. 15 and xv. 7, 18, and xxvi. 4 and xxviii. 13 and xxxv. 11, 12. ^v Deut. xxxii. 26; 2 Sam. xxiv. 16; 1 Chron. xxi. 15; Ps. cvi. 45; Jer. xviii. 8 and xxvi. 13, 19; Joel ii. 13; Jonah iii. 10 and iv. 2.

When the people saw that Moses delayed. They supposed that he had lost his way in the darkness or perished in the fire. *Gathered themselves together unto Aaron*—rather “against” Aaron in a tumultuous manner, to compel him to do what they wished. *Up, make us gods, etc.* How strange! how sad! “But a little over forty days before, God had spoken unto them out of the midst of the fire, while they saw no

similitude, and He had expressly forbidden them to form any image of Him; that fire, and the cloud attending it, were still before their eyes, all the other wonders were fresh in their memories, they daily ate of the manna from the clouds and drank of the water from the rock, yet even "in Horeb they forgot God their Saviour," ascribed their deliverance out of Egypt, first to the man Moses, and then to the idol which they had formed!

Unto me. Aaron felt in great perplexity, and did not know how to escape from it except by a concession. The fact is, perhaps, significant that he badé them bring their most costly earrings, with the supposition this demand would be sufficient to restrain them from their idolatry. Aaron took the golden trinkets, *fashioned it*, the idol, with a graving tool, and made it a molten calf. The sacred historian (says *Murphy*) takes no pleasure in this transaction, and therefore gives us only a brief and general account of it. It is probable that the idol was a piece of wood carved into shape, and then overlaid with the gold which was obtained by melting down the earrings, and so it became a molten calf. The people accepted this as the similitude of God, who brought them out of Egypt. The model after which it was formed was no doubt the bull (either Mnevis of Heliopolis, representing the sun, or Apis of Memphis, representing Osiris), worshipped, as the people were well aware, by the Egyptians.

To-morrow is a feast, etc. Aaron seizes the opportunity to call God by His covenant name (Jehovah), with the intention, as far as in him lay, by means of this feast, to keep the people in allegiance to the true God. *They rose up early, etc.* They lost no time on the ensuing morning in bringing their burnt-offerings and peace-offerings, although of sin-offerings, which they most needed, we find no mention. *Eat and drink*, that is, upon the remainder of the oblation of peace-offerings, to a share of which the offerers were entitled.

Go, get thee down, etc. Intelligence of the idolatrous scene enacted at the foot of the mount was communicated to Moses in language borrowed from human passions and feelings, and the judgment of a justly offended God pronounced in terms of just indignation against the gross violation of the so recently promulgated laws. *Make of thee a great nation*. The manner in which God spoke to Moses served two important purposes: it tended to develop the faith and intercessory patriotism of the Hebrew leader, and to excite the serious alarm of the people that God would reject them, and deprive them of the privileges they had fondly fancied were so secure.

Moses in reply says, *Thy people, which thou hast brought*, and adds also that it was *with a mighty hand*, because he means to plead the covenant relation of God to Israel, and the wonders He has already wrought in their behalf, as a reason why He should spare them. In this prayer the one appeal of Moses is to Jehovah's glory, and this is a prevailing plea. *Repent of this evil*, not destroy the people, but spare them. *And the Lord repented*, etc. This was the effect of the remonstrance and counterpleading of Moses on the side of mercy. Certainly, when viewed aright, there is nothing in this intervention which takes off either from the free spontaneity or perfect sovereignty of the Godhead. He chooses through the medium of a creature to come at the ultimate conclusion, and so institutes the law of prayer and of its fulfilment, that He might bring His servants into a conformity with Himself by their taking part in the very sentiments which Himself approves, and on which, with or without their prayer, He would have actually proceeded. Himself suggests the prayer, and His very fulfilment thereof implies its being agreeable to the will of God.

15. ¶ And x Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. 16. And

the *7* tables were the work of God, and the writing was the writing of God graven upon the tables. 17. And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.* 18. And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.* 19. ¶ And it came to pass, as soon as he came nigh unto the camp, that ^a he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 20. ^a And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. 21. And Moses said unto Aaron, ^b What did this people unto thee, that thou hast brought so great a sin upon them? 22. And Aaron said, Let not the anger of my lord wax hot: ^c thou knowest the people, that they are set on mischief. 23. For they said unto me, ^d Make us gods, which shall go before us: for as far this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 24. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there ^e came out this calf.

^a Deut. ix. 15. ⁷ ch. xxxi. 18. ^a Deut. ix. 16, 17. ^a Deut. ix. 21. ^b Gen. xx. 9 and xxvi. 10. ^c ch. xiv. 11 and xv. 24 and xvi. 2, 20, 28, and xvii. 2, 4. ^d ver. 1. ^e ver. 4.

Joshua was with Moses on the mount. ch. xxiv. 13. *Brake them.* The anger of Moses was a righteous, godly anger—a reflection of that which God had just now declared to him. The people might perceive the enormity of their offence depicted by this action. *Ground it to powder.* The original denotes any mode of comminuting or reducing to small particles a hard substance, whether by filing, grinding or any other process of abrasion. (See Deut. ix. 21.) *Drink of it.* The drinking of the water mingled with the ashes of their idol was well calculated to remind them both that an idol is nothing in the world, and that they must reap the bitter fruits of their common infatuation. *What did this people, etc.?* Moses proceeds to call the sinners to account, herein acting as a representative of God, who is not only holy and hates sin, but just, and engaged in honor to punish it. Isa. lix. 18. He begins with Aaron, who was the principal person, though not first in the transgression, but drawn into it.

And Aaron said, Let not, etc. The reasons assigned by Aaron for his conduct are honest, but frivolous. He makes a candid statement of the facts, but leaves himself wholly unjustified in the premises, as may be easily inferred from the circumstance that Moses does not seem to regard it as deserving of reply. He passes by the lame apology without a single word of comment.

25. ¶ And when Moses saw that the people ^fwere naked (for Aaron ^ghad made them naked unto *their* shame among their enemies), 26. Then Moses stood in the gate of the camp, and said, Who *is* on the Lord's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. 27. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, *and go in and out from gate to gate throughout the camp, and ^hslay every man his brother, and every man his companion, and every man his neighbor.* 28. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 29. ⁱFor Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. 30. ¶ And it came to pass on the morrow, that Moses said unto the people, ^kYe have sinned a great sin: and now I will go up unto the Lord; ^lperadventure I shall ^mmake an atonement for your sin. 31. And Moses ⁿreturned unto the Lord, and said, Oh, this people have sinned a great sin, and have ^omade them gods of gold. 32. Yet now, if thou wilt, forgive their sin; and if not, ^pblot me, I pray thee, ^qout of thy book which thou hast written. 33. And the Lord said unto Moses, ^rWhosoever hath sinned against me, him will I blot out of my book. 34. Therefore now go, lead the people unto *the place* of which I have spoken unto thee: ^sbehold, mine Angel shall go before thee: nevertheless, ^tin the day when I visit, I will visit their sin upon them. 35. And the Lord plagued the people, because ^uthey made the calf, which Aaron made.

^fch. xxxiii. 4, 5. ^g2 Chron. xxviii. 19. ^hNum. xxv. 5; Deut. xxxiii. 9. ⁱNum. xxv. 11, 12, 13; Deut. xiii. 6-11 and xxxiii. 9, 10; 1 Sam. xv. 18, 22; Prov. xxi. 3; Zech. xiii. 3; Matt. x. 37. ^k1 Sam. xii. 20, 23; Luke xv. 18. ^l2 Sam. xvi. 12; Amos v. 15. ^mNum. xxv. 13. ⁿDeut. ix. 18. ^och. xx. 23. ^pPs. lxix. 28; Rom. ix. 3. ^qPs. lvi. 8 and cxxxix. 16; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5 and xiii. 8 and xvii. 8 and xx. 12, 15, and xxi. 27 and xxii. 19. ^rLev. xxiii. 30; Ezek. xviii. 4. ^sch. xxxiii. 2, 14, etc.; Num. xx. 16. ^tDeut. xxxii. 35; Amos iii. 14; Rom. ii. 5, 6. ^u2 Sam. xii. 9; Acts vii. 41.

Naked, stripped of their ornaments and exposed. *Who is on the Lord's side*, etc.? Hebrew, *whosoever (is) for the Lord—to me!*—where the words “let him come” are omitted through the impassioned earnestness of the speaker. *Sons of Levi*, who, by reason of their relationship with Moses at that time, especially placed themselves at the service of the sanctuary. But as the sequel shows, there were many among them who had been tainted with the idolatry. *Put every man his sword*, etc. The sudden reappearance of Moses among the people, his stern decisiveness, in marked contrast with the yielding feebleness of Aaron, the remembrance of the miracles he was enabled to perform, the significant acts of breaking the tables of covenant and destroying the symbol of their guilt, had arrested their wild carousal and paralyzed their force of resistance. At this critical moment, all who were on the Lord's side were commanded to gird on the sword, and, without respect of kindred, slay every man that stood out in his rebellion. *For Moses had said*, etc. The Levites, notwithstanding the dejection of Aaron, distinguished themselves by their zeal for the honor of God and their conduct in doing the office of executioners on this occasion; and this was one reason of their being appointed to a high and honorable office in the service of the sanctuary.

On the morrow. When some were slain, lest the rest should imagine that, because they were exempt from the capital punishment, they were therefore looked upon as free from guilt, Moses tells them, *Ye have sinned a great sin*, therefore, though ye have escaped this time, “Except ye repent, ye shall all likewise perish.” *Go up unto the Lord*, etc. Here was some encouragement for them. Consolation should go along with conviction—first wound, then heal, show people first the greatness of their sin, then make known the atonement and give them hopes of mercy. *Peradventure I shall make an atonement*, etc., that is, obtain mercy for them.

Christ, the great Mediator, went on greater certainty, for He had lain in the bosom of the Father, and perfectly knew all His counsels. *Blot me . . . out of thy book.* In the public registers, all that were born of a particular tribe were entered in the list of their respective families under that tribe. This was the *book of life*; and when any of these died, his name might be considered as blotted out of this list. "Whatever (says *Scott*) Moses meant by the request, the Lord did not accede to it, at least on that occasion, but only answered that He would 'blot those who had sinned out of his book'—that is, he would punish the guilty, not the innocent; yet when Moses afterward offended God, and was excluded from Canaan while his people inherited it, he would no doubt remember this request."

Upon them. Hereby God distinguishes the sins of the individual from those of the whole people. He will still have mercy with His people for the sake of His promise made to the fathers, but on those who have sinned He will take vengeance in His appointed time. *Plague.* The death of the three thousand mentioned in verse 28 is here meant.

1. What did the people say to Aaron?
2. What did Aaron reply?
3. Did the people comply with his request?
4. What proclamation did he make?
5. What did the Lord say to Moses?
6. For what did he beseech the Lord his God?
7. Explain "the Lord repented of the evil," etc.
8. What did Joshua say to Moses?
9. What did he do with the calf?
10. What did Moses say to Aaron?
11. What was Aaron's answer?
12. What did Moses say in the gate of the camp?
13. What was the result?
14. What did Moses say unto the Lord?
15. What did the Lord answer?

CHAPTER XXXIII.

The Lord orders Moses to lead the people to Canaan under the conduct of an angel, refusing Himself to go with them, 1-3. The people express sorrow and humiliation, 4-6. Moses removes the tabernacle out of the camp, and the Lord there displays His glory and communes with Moses, while the people worship at their tent-doors, 7-11. Moses prevails with the Lord to accompany them, and desires to behold His glory, 12-23.

AND the Lord said unto Moses, Depart and go up hence, thou ^aand the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, ^bUnto thy seed will I give it: 2. ^cAnd I will send an angel before thee; ^dand I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizite, the Hivite, and the Jebusite: 3. ^eUnto a land flowing with milk and honey: ^ffor I will not go up in the midst of thee; for thou art a ^gstiff-necked people: lest ^hI consume thee in the way.

^a ch. xxxii. 7. ^b Gen. xii. 7; ch. xxxii. 13. ^c ch. xxxii. 34 and xxxiv. 11. ^d Deut. vii. 22; Josh. xxiv. 11. ^e ch. iii. 8. ^f ver. 15, 17. ^g ch. xxxii. 9 and xxxiv. 9; Deut. ix. 6, 13. ^h ch. xxiii. 21 and xxxii. 10; Num. xvi. 21, 45.

Depart and go up hence, etc. These words, and what immediately follows, appear to have been spoken by God to Moses during his first sojourn upon the summit of the mount and upon the occasion of the making of the golden calf. In sovereign displeasure He turns the people over, as it were, upon Moses. *Which thou hast brought, etc.* The Lord does not yet choose to acknowledge them as His own. They have been separated by a new transgression, and they have not yet returned with penitence or borne any fruit meet for repentance. Nevertheless, His promise stands sure. *Will send an angel.* This promise is essentially different from that, ch. xxiii. 20, on which see notes. The angel of whom mention is now made is one distinct from the Lord Himself. *Flowing with milk and honey.* (See on iii. 8.) *I will not go, etc.* Such declarations rather show what God justly might do, what it would become Him to do and what He would do were it not for some other intervening consideration, than

His irreversible purpose, and they always imply a reserved exception, in case the party offending be truly penitent.

4. ¶ And when the people heard these evil tidings, ¹ they mourned: ² and no man did put on him his ornaments. 5. For the Lord had said unto Moses, Say unto the children of Israel, ¹ Ye are a stiff-necked people: I will come up ² into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may ² know what to do unto thee. 6. And the children of Israel stripped themselves of their ornaments by the mount Horeb. 7. And Moses took the tabernacle, and pitched it without the camp afar off from the camp, ³ and called it the Tabernacle of the Congregation. And it came to pass, *that every one which sought the Lord, went out unto the tabernacle of the congregation, which was without the camp.* 8. And it came to pass when Moses went out unto the tabernacle, *that all the people rose up, and stood every man ⁴ at his tent-door, and looked after Moses, until he was gone into the tabernacle.* 9. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended and stood *at the door of the tabernacle, and the LORD talked with Moses.* 10. And all the people saw the cloudy pillar stand *at the tabernacle-door: and all the people rose up and ⁵ worshipped, every man in his tent-door.* 11. And ⁶ the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but ⁷ his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

¹ Num. xiv. 1, 39. ² Lev. x. 6; 2 Sam. xix. 24; 1 Kings xxi. 27; 2 Kings xix. 1; Esth. iv. 1, 4; Ezra ix. 3; Job i. 20 and ii. 12; Isa. xxxii. 11; Ezek. xxiv. 17, 23, and xxvi. 16. ³ ver. 3. ⁴ See Num. xvi. 45, 46. ⁵ Deut. viii. 2; Ps. cxxxix. 23. ⁶ ch. xxix. 42, 43. ⁷ Deut. iv. 29; 2 Sam. xxi. 1. ⁸ Num. xvi. 27. ⁹ ch. xxv. 22 and xxxi. 18; Ps. xcix. 7. ¹⁰ ch. iv. 31. ¹¹ Gen. xxxii. 30; Num. xii. 8; Deut. xxxiv. 10. ¹² ch. xxiv. 13.

They mourned. Whatever genuine fear and love of God remained in the people was awakened. The words rendered *by the mount Horeb* seem to mean *at a distance* from the holy mount, which was another token of humiliation. *And Moses took the tabernacle, etc.* Not the tabernacle of which a pattern had been given him, for it was not yet erected, but his own tent, conspicuous as that of a leader, in a part of which he heard causes and communed with God about the people's interests: hence called *the tabernacle of the congregation*, and the withdrawal of which in abhorrence from a polluted

camp was regarded as the first step in the total abandonment with which God had threatened them. (See on xxix. 42, 43.) *The cloudy pillar descended*, etc. It descended from the summit to the less elevated part of the mountain where the tabernacle stood. *Worshipped*. Bowed themselves, in token of worshipping Jehovah, who was in the cloudy pillar. (See on iv. 31.) *The Lord spake unto Moses*, not by a voice from heaven, but in the pillar standing at his door, *face to face, as a man speaketh with his friend*. He beheld not the divine essence (ver. 20), but such a vision of His face as is possible for a man to behold and live. When Moses was absent from the tent, Joshua, his minister, took his place.

12. ¶ And Moses said unto the Lord, See, ^x thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^y I know thee by name, and thou hast also found grace in my sight. 13. Now therefore, I pray thee, ^z if I have found grace in thy sight, ^a shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* ^b thy people. 14. And he said, ^c My presence shall go *with thee*, and I will give thee ^d rest. 15. And he said unto him, ^e If thy presence go not *with me*, carry us not up hence. 16. For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it not in that thou goest with us?* So ^f shall we be separated, I and thy people, from all the people that *are* upon the face of the earth. 17. And the Lord said unto Moses, ^g I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and ^h I know thee by name. 18. And he said, I beseech thee, shew me ⁱ thy glory. 19. And he said, ^j I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; ^k and will be ^l gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy. 20. And he said, Thou canst not see my face: for ^m there shall no man see me and live. 21. And the Lord said, Behold *there is* a place by me, and thou shalt stand upon a rock: 22. And it shall come to pass, while my glory passeth by, that I will put thee ⁿ in a cleft of the rock; and will ^o cover thee with my hand while I pass by. 23. And I will take away mine hand, and thou shalt see my back parts: but my face shall ^p not be seen.

^x ch. xxxii. 34. ^y ver. 17; Gen. xviii. 19; Ps. i. 6; Jer. i. 5; John x. 14, 15; 2 Tim. ii. 19. ^z ch. xxxiv. 9. ^a Ps. xxv. 4 and xxvii. 11 and lxxxvi. 11 and cxix. 33. ^b Deut. ix. 26, 29; Joel ii. 17. ^c ch. xiii. 21 and xl. 34-38; Isa. lxiii. 9. ^d Deut. iii. 20; Josh. xxi. 44 and xxii. 4 and xxiii.

1; Ps. xcv. 11. ° ver. 3, ch. xxxiv. 9. † Num. xiv. 14. ‡ ch. xxxiv. 10; Deut. iv. 7, 34; 2 Sam. vii. 23; 1 Kings viii. 53; Ps. cxlvii. 20. † Gen. xix. 21; James v. 16. † ver. 12. ‡ ver. 20; 1 Tim. vi. 16. † ch. xxxiv. 5-7; Jer. xxxi. 14. † Rom. ix. 15, 16, 18. † Rom. iv. 4, 16. ° Gen. xxxii. 30; Deut. v. 24; Judg. vi. 22 and xiii. 22; Isa. vi. 5; Rev. i. 16, 17; see ch. xxiv. 10. † Isa. ii. 21. † Ps. xci. 1, 4. † ver. 20; John i. 18.

And Moses said, etc. Prof. Bush thinks this prayer of Moses was offered at the time when he returned unto the Lord (ch. xxxii. 31) and obtained the promise of an emissary angel. xxxii. 34. He wished to have the accompanying presence not merely of *an* angel, but of *the* angel—*i. e.*, the angel of the divine Face, the same angel which had hitherto conducted their march in the cloudy pillar. *Show me.* All this clearly means that Moses prays for a certain knowledge and direct guidance, such as belongs to a child of the covenant. *My presence, etc.* The prayer of Moses at length prevails. Jehovah vouchsafes to him a definite assurance that the object of his suit, *viz.*, the same visible symbol of the divine Presence which they had hitherto enjoyed, should be granted to accompany the host in their onward march to Canaan. *Separated.* How remarkably have these promises been fulfilled! The Jews have ever been a people fond of money (which was their only avenue to power), and they who have sacrificed everything besides to the love of money on this point have been incorruptible. They choose, wherever dispersed, rather to be a poor, despised, persecuted people, and continue separate from all the people of the earth, than to enjoy ease and affluence (as they might) by becoming mixed with the nations. For what great purposes must God be preserving this people! for it does not appear that any moral principle binds them together. A special providence can then alone account for their being still kept distinct.

Show me thy glory. This petition suitably follows the former ones. In the visible tokens of God's nearness, indeed, Moses had certain pledges of the reality of the promise

to him and his people of His immediate guidance, but still he must by faith spring over the chasm which yet separated him from communion with God. Observe—1. It is the desire of every Christian to know more of God. 2. The most favored saints have not found out the Almighty unto perfection. 3. God alone can show His glory. *All my goodness.* The goodness of God, His moral character, is the perfection of His glory. *The name of the Lord.* The name is the manifest and revealed nature. *I will be gracious,* etc. Here is discriminating and determinate grace. *Thou canst not,* etc., that is, thou canst not *fully* and *adequately* see, thou canst not, in thy mortal state, receive the full, unclouded blaze of glory which constitutes the visible symbol of my face or presence. 1 Tim. vi. 16. God refused to grant this prayer of Moses, because He knew that refusal would be better for him than compliance. The Lord knows what to give us and when to deny us.

“ Good when He gives, supremely good,
Nor less when He denies;
E'en crosses from His sov'reign hand
Are blessings in disguise.”

And the Lord said. It is clear that God was not displeased with the petition of His servant to enjoy more of the brightness of His presence. *Back parts.* The Greek translation is better: “Thou shalt see what are behind me.” Commentators differ as to the appearance seen by Moses; the expression here only indicates some inferior degree of disclosure or revelation.

1. What did the Lord say to Moses? 2. What did the people do? 3. Where did Moses pitch the tabernacle? 4. What descended as Moses entered into the tabernacle? 5. What did the people do when they saw the cloudy pillar? 6. How did the Lord speak to Moses? 7. What did Moses say unto the Lord? 8. What promise did God make to him? 9. What was the reply of Moses? 10. Explain verse 17. 11. What did Moses ask for? 12. What did God answer? 13. Explain verse 20. 14. Where was Moses to be put whilst the glory of the Lord was passing by?

CHAPTER XXXIV.

Moses is commanded to hew two tables of stone, and to ascend Mount Sinai alone, 1-4. The Lord proclaims His name, and Moses worships, 5-9. The Lord renews His covenant with Israel, and repeats many laws before given, 10-27. Moses, after forty days' fasting, returns with the tables of the law: his face shines, and he covers it with a veil, 28-35.

AND the Lord said unto Moses, ^aHew thee two tables of stone like unto the first: ^band I will write upon *these* tables the words that were in the first tables which thou brakest. 2. And be ready in the morning, and come up in the morning to Mount Sinai, and present thyself there to me ^cin the top of the mount. 3. And no man shall ^dcome up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

^ach. xxxii. 16, 19; Deut. x. 1. ^bver. 28; Deut. x. 2, 4. ^cchap. xix. 20 and xxiv. 12. ^dch. xix. 12, 13, 21.

God, having, as we learn in the preceding chapter, intimated His reconciliation to Israel, here gives proof of it, proceeding to settle His covenant and commission with them. *Hew thee.* The former tables, both as to the matter and form, were the work of God Himself. ch. xxxii. 16. *To Mount Sinai,* that is, take your station there and await my coming down, as appears from verse 5. *And no man,* etc. On the former occasion the elders, with Aaron, Nadab and Abihu, accompanied Moses a certain way up the mount, and Joshua, apparently, to the edge of the cloud that was on the top. But no man went with him into the cloud; and as in the case of the lawgiving (xix. 12), neither the people nor the cattle were permitted to appear on the mount.

4. ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. 5. And the Lord descended in the cloud, and stood with him there, and ^eproclaimed the name of the Lord. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord ^fGod, merciful and gracious, long-suffering, and abundant in ^ggoodness and ^htruth, 7. ⁱKeeping mercy for thousands, ^kforgiving iniquity and transgression and sin, and ^lthat will

by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. 8. And Moses made haste, and ^m bowed his head toward the earth, and worshipped. 9. And he said, If now I have found grace in thy sight, O Lord, ⁿ let my Lord, I pray thee, go among us (for ^o it is a stiff-necked people), and pardon our iniquity and our sin, and take ^u for ^p thine inheritance.

^och. xxxiii. 19; Num. xiv. 17. ^fNum. xiv. 18; 2 Chron. xxx. 9; Neh. ix. 17; Ps. lxxxvi. 15 and ciii. 8 and cxi. 4 and cxii. 4 and cxvi. 5 and cxlv. 8; Joel ii. 13. ^gPs. xxxi. 19; Rom. ii. 4. ^hPs. lvii. 10 and cviii. 4. ⁱch. xx. 6; Deut. v. 10; Ps. lxxxvi. 15; Jer. xxxii. 18; Dan. ix. 4. ^kPs. ciii. 3 and cxxx. 4; Dan. ix. 9; Eph. iv. 32; 1 John i. 9. ^lch. xxiii. 7, 21; Josh. xxiv. 19; Job x. 14; Mic. vi. 11; Nah. i. 3. ^mch. iv. 31. ⁿch. xxxiii. 15, 16. ^och. xxxiii. 3. ^pDeut. xxxii. 9; Ps. xxviii. 9 and xxxiii. 12 and lxxviii. 62 and xciv. 14; Jer. x. 16; Zech. ii. 12.

The Lord passed by before him. In this remarkable scene, God performed what He had promised to Moses the day before. *The Lord.* The Lord Jehovah Himself; the word repeated (the Lord) is in both cases in the Hebrew, "Jehovah." *Merciful and gracious.* The one signifies "free grace," the other "tender bowels of mercy." This is no encouragement to sin—indeed, it is of all things the fittest inducement to a sinner to return from sin; and so it is used and urged throughout the Scriptures. (See Isa. xxxi. 5, 6, and lv. 7; Jer. iii. 12.) *Long suffering,* long forbearing to be angry, which supposes a great provocation, and the continuance of it, and yet patience continuing. *Abundant in goodness and truth,* literally, *much in goodness,* or *benignity and truth.* The idea is that of *exuberant benevolence.* So rich, so bounteous, so multitudinous, are the expressions of the divine favor that we may be said to be almost overflowed with them. *For thousands*—namely, of generations—*i. e.,* even for ever. (See Matt. xviii. 22.) This is closely connected with "goodness and truth," and is an explanation of them. *Forgiving iniquity,* etc. Here is stated the certain and final application of mercy and forgiveness to all generations of those who seek it with penitence and faith. Sin is moral aberration, transgression in-

volves breach of trust, and iniquity implies perversity of conduct. But all will be forgiven. The tide of mercy thus far flows and swells till it has overcome every barrier, become a mighty river, and from an overflowing river is converted into a boundless ocean, without bottom, without shore, while justice is confined in one steady, deep, awful stream, threatening destruction only to the impenitent and unbelieving, expressed in these awful words: *and that will by no means clear the guilty.* The phrase, literally rendered is, "clearing will not clear." Even the penitent, while they escape destruction, will not wholly escape the consequences of sin, and the perseveringly impenitent will finally perish. *Visiting, etc.* (See on ch. xx. 5.) *Lord, let my Lord, etc.* "Let, I pray thee, the Shekinah of the Lord go among us." *Thine inheritance,* literally, "and possessest us." As among the Israelites all land-property was inherited and actually inalienable, in a similar manner is the people to be an inheritance and possession.

10. ¶ And he said, Behold ^qI make a covenant: before all thy people I will ^rdo marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the Lord: for it *is* ^aa terrible thing that I will do with thee. 11. ^tObserve thou that which I command thee this day: Behold, ^uI drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and Jebusite. 12. ^xTake heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^ya snare in the midst of thee: 13. But ye shall ^zdestroy their altars, break their images, and ^acut down their groves: 14. For thou shalt worship ^bno other god: for the Lord, whose ^cname *is* Jealous, *is* a ^djealous God: 15. ^eLest thou make a covenant with the inhabitants of the land, and they ^fgo a whoring after their gods, and do sacrifice unto their gods, and one ^gcall thee, and thou ^heat of his sacrifice; 16. And thou take of ⁱtheir daughters unto thy sons, and their daughters ^kgo a whoring after their gods, and make thy sons go a whoring after their gods. 17. ^lThou shalt make thee no molten gods.

^q Deut. v. 9 and xxix. 12, 14. ^r Deut. iv. 32; 2 Sam. vii. 23; Ps. lxxvii. 14 and lxxviii. 12 and cxlvii. 20. ^a Deut. x. 21; Ps. cxlv. 6; Isa. lxiv. 3. ^t Deut. v. 32 and vi. 3, 25, and xii. 28, 32, and xxviii. 1. ^u ch. xxxiii. 2.

* ch. xxiii. 32; Deut. vii. 2; Judg. ii. 2. † ch. xxiii. 33. ‡ ch. xxiii. 24; Deut. xii. 3; Judg. ii. 2. § Deut. vii. 5 and xii. 2; Judg. vi. 25; 2 Kings xviii. 4 and xxiii. 14; 2 Chron. xxxi. 1 and xxxiv. 3, 4. ¶ ch. xx. 3, 5. • See Isa. ix. 6 and lvii. 15. ¤ ch. xx. 5. ◊ ver 12. † Deut. xxxi. 16; Judg. ii. 17; Jer. iii. 9; Ezek. vi. 9. § Num. xxv. 2; 1 Cor. x. 27. ¶ Ps. cvi. 28; 1 Cor. viii. 4, 7, 10. † Deut. vii. 3; 1 Kings xi. 2; Ezra ix. 2; Neh. xiii. 25. ‡ Num. xxv. 1, 2; 1 Kings xi. 4. § ch. xxxii. 8; Lev. xix. 4.

The caution here given not to form alliances of any kind with idolaters was very important, considering the proneness of the Israelites to this crime, and the temptations held out by the heathen to partake of their sacrifices, which were frequently accompanied with luxurious feasts and licentious sports. The phrase, *thou shalt make no molten gods*, has an evident reference to their golden calf. The direction to destroy their statues and their altars, says one, may be thought to savor of a barbarous state, in the eyes of those who admire “the elegant mythology of Greece and Rome.” We have certainly not now the same reason for destroying the vestiges of pagan antiquity as the Jews had, but it deserves to be considered whether many are not betrayed into heathenish principles or popish superstitions by their enthusiastic attachment to the poetry of the classics and the monuments of ancient art.

18. ¶ The feast of ^u unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the ^a month Abib thou camest out from Egypt. 19. • All that openeth the matrix *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is* male. 20. But † the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me ◊ empty. 21. ¶ † Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest. 22. ¶ § And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end. 23. ¶ † Thrice in the year shall all your men-children appear before the Lord, God, the God of Israel. 24. For I will ^u cast out the nations before thee, and ^x enlarge thy borders: † neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year. 25.

▪ Thou shalt not offer the blood of my sacrifice with leaven, ^a neither shall the sacrifice of the feast of the passover be left until the morning. 26. ^b The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. ^c Thou shalt not see the kid in his mother's milk. 27. And the Lord said unto Moses, Write thou ^d these words: for after the tenor of these words I have made a covenant with thee, and with Israel. 28. ^e And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And ^f he wrote upon the tables the words of the covenant, the ten commandments.

^m ch. xii. 15 and xxiii. 15. ⁿ ch. xiii. 4. ^o ch. xiii. 2, 12, and xxii. 29; Ezek. xlv. 30; Luke ii, 23. ^p ch. xiii. 13; Num. xviii. 15. ^q ch. xxiii. 15; Deut. xvi. 16; 1 Sam. ix. 7, 8; 2 Sam. xxiv. 24. ^r ch. xx. 9 and xxiii. 12 and xxxv. 2; Deut. v. 12, 13; Luke xiii. 14. ^s ch. xxiii. 16; Deut. xvi. 10, 13. ^t ch. xxiii. 14, 17; Deut. xvi. 16. ^u ch. xxxiii. 2; Lev. xviii. 24; Deut. vii. 1; Ps. lxxviii. 55 and lxxx. 8. ^v Deut. xii. 20 and xix. 7, 8. ^w See Gen. xxxv. 5; 2 Chron. xvii. 10; Prov. xvi. 7; Acts xviii. 10. ^x ch. xxiii. 18. ^y ch. xii. 10. ^z ch. xxiii. 19; Deut. xxvi. 2, 10. ^{aa} ch. xxiii. 19; Deut. xiv. 21. ^{ab} ver. 10; Deut. iv. 13 and xxxi. 9. ^{ac} ch. xxiv. 18; Deut. ix. 9, 18. ^{ad} ver. 1; ch. xxxi. 18 and xxxii. 16; Deut. iv. 13 and x. 2, 4.

The feast of unleavened bread, etc. (See notes on ch. xii. 15, 16; xiii. 6, 7; xxiii. 15.) The following precepts, which have been for the most part explained in the notes on ch. xxiii. 1-17, relate to such points of their religion as were peculiar to it, and such as they would be most apt to neglect, not such as in themselves and morally considered were of the greatest importance. *Earing, ploughing. Harvest.* In the most busy seasons of the year, when they would be most strongly tempted to break the Sabbath, as well as at other times, they were to rest and keep the day holy.

Feast of weeks, Pentecost, which began seven weeks, or the fiftieth day, after the passover. (See on ch. xxiii. 16.) *Feast of ingathering, of tabernacles,* which was observed at the close of the harvest. (See on ch. xxiii. 14-16.) *The God of Israel.* (See on ch. xxiii. 17.) *Neither, etc.* This remarkable promise would form, while the people continued to observe the solemn feasts, a full demonstration of the divine origin of their religion; and three times in the year they would put this matter to a new proof. Leaven, as the emblem of cor-

ruption, was to be absent from their offerings, and the pass-over lamb, as the type of atonement, was to be all-necessary as well as all-sufficient for its immediate use. *Write thou these words, i. e.*, the ceremonial and judicial injunctions comprehended above (v. 11–26), while the re-writing of the ten commandments on the newly prepared slabs was done by God Himself. Comp. Deut. x. 1–4. *Eat bread.* As in the case of the shining of his face (ver. 35), so was this miraculous abstinence of Moses intended to be a pledge both to himself and the people of his divine mission. “During his communion with God,” says *Gerlach*, “in his intercourse with Him, he was removed above the wants of the earthly life, and received a foretaste of the vision of God in the eternal world.”

29. ¶ And it came to pass when Moses came down from mount Sinai (with the ^s two tables of testimony in Moses' hand, when he came down from the mount) that Moses wist not that ^h the skin of his face shone, while he talked with him. 30. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32. And afterward all the children of Israel came nigh: ^l and he gave them in commandment all that the Lord had spoken with him in mount Sinai. 33. And *till* Moses had done speaking with them, he put ^k a veil on his face. 34. But ^l when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out and spake unto the children of Israel *that* which he was commanded. 35. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

^s ch. xxxii. 15. ^h Matt. xvii. 2; 2 Cor. iii. 7, 13. ^l ch. xxiv. 3. ^k 2 Cor. iii. 13. ^l 2 Cor. iii. 16.

Wist not that the skin of his face shone. This divine splendor, caught, as it were, from the near approach to the glory of the divine presence, with which the inspired legislator had just been honored, was admirably calculated to impress the Jewish people (ever strongly affected by sensible objects)

with reverence for the Lawgiver and His laws. The fact that this shining is never again alluded to in the narrative is an indirect proof that Moses was the writer of the Pentateuch. The silence is perfectly natural; it suited not the modesty of his character who was the meekest of men to dwell on such a circumstance. *Behold*. It is impossible to converse much with God without appearing more glorious in the eyes of men. Has a man been in the mount with God? He need not sound a trumpet before him to proclaim from whence he has come; he has but to show himself, and the evidence of it will appear. *And Moses called unto them*, etc. Intercourse with heaven has raised *him* to a higher pitch of exaltation, guilt and fear have degraded *them*, but love levels the mountains and fills up the valleys of separation. He offers to instruct them. It is a wretched thing merely to shine. The great aim of a teacher should be to communicate knowledge, and he shows himself to be possessed of most who knows best how to convey it to others. The *veil* which Moses put on his face, when he perceived that it shone—1. Teaches us a lesson of modesty and humility: we must be content to have our excellences obscured. 2. It teaches ministers to accommodate themselves to the capacities of the people, and to preach to them as they are able to bear it. 3. The veil signified the darkness of that dispensation in which there were only “shadows of good things to come.”

1. What did the Lord say to Moses? 2. Where did Moses go early in the morning? 3. How did the Lord descend? 4. What did He proclaim? 5. Explain verse 6. 6. How does God keep mercy for thousands? 7. How is the iniquity of the fathers visited upon the children? 8. Explain the commands in verses 10–16. 9. What is said of unleavened bread? 10. What of the seventh day? 11. How often were the men-children to appear before the Lord God? 12. What directions were given concerning sacrifices? 13. What did the Lord direct Moses to write? 14. How long was he with the Lord? 15. What is said of Moses when he descended from the mount? 16. What did he put on his face? 17. What do we learn from this?

CHAPTER XXXV.

Moses shows the will of God concerning the Sabbath; the voluntary offering, and the tabernacle and its furniture, 1-19. The people readily contribute and assist, 20-29. Bezaleel and Aholiab are called to the work, 30-35.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, ^a These are the words which the Lord hath commanded, that ye should do them. 2. ^b Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. 3. ^c Ye shall kindle no fire throughout your habitations upon the Sabbath-day.

^a ch. xxxiv. 32. ^b ch. xx. 9 and xxxi. 14, 15; Lev. xxiii. 3; Num. xv. 32, etc.; Deut. v. 12; Luke xiii. 14. ^c ch. xvi. 23.

These, etc. This especially relates to the directions given to Moses in the mount concerning the tabernacle, the worship to be there performed, and the several things which pertained to it. *Six days, etc.* (See on ch. xx. 9 and xxxi. 14, 15.) *Put to death.* The clear and explicit declaration of this precept and its frequent repetition could leave room for no possible doubt as to the will of God respecting it, and consequently the guilt of violating it would be enhanced in proportion. Hence the severe penalty annexed to the command. *No fire.* (See on ch. xvi. 23.) This precludes smith-work and cooking. For domestic comfort, fire was not a thing of necessity or mercy in the peninsula of Sinai. In colder regions it is otherwise, and there the law of necessity or mercy regulates the observance of the Sabbath.

4. ¶ And Moses spake unto all the congregation of the children of Israel, saying, ^d This is the thing which the Lord commanded, saying, 5. Take ye from among you an offering unto the Lord: ^e whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver, and brass, 6. And blue, and purple, and scarlet, and fine linen, and goats' hair, 7. And rams' skins dyed red, and badgers' skins, and shittim-wood. 8. And oil for the light, ^f and spices for anointing oil, and for the sweet incense, 9. And onyx-stones, and stones to be set for the ephod, and for the breast-plate. 10. And ^g every wise-hearted among you shall come, and make all

that the Lord hath commanded; 11. ^h The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets; 12. ⁱ The ark, and the staves thereof, *with the mercy-seat, and the veil of the covering*; 13. The ^k tables, and his staves, and all his vessels, ^l and the shew-bread; 14. ^m The candlestick also for the light, and his furniture, and his lamps, with the oil for the light; 15. ⁿ And the incense-altar, and his staves, ^o and the anointing oil, and ^p the sweet incense, and the hanging for the door at the entering in of the tabernacle; 16. ^q The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot; 17. ^r The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court; 18. The pins of the tabernacle, and the pins of the court, and their cords; 19. ^s The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. 20. ¶ And all the congregation of the children of Israel departed from the presence of Moses. 21. And they came, every one ^t whose heart stirred him up, and every one whom his spirit made willing, *and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.* 22. And they came, both men and women, as many as were willing-hearted, *and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord.* 23. And ^u every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought *them.* 24. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man with whom was found shittim-wood for any work of the service, brought *it.* 25. And all the women that were ^w wise-hearted did spin with their hands, and brought that which they had spun, *both of blue, and of purple, and of scarlet, and of fine linen.* 26. And all the women whose heart stirred them up in wisdom spun goats' hair. 27. And ^x the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate; 28. And ^y spice, and oil for the light, and for the anointing oil, and for the sweet incense. 29. The children of Israel brought a ^z willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses.

^d ch. xxv. 1, 2. ^e ch. xxv. 2. ^f ch. xxv. 6. ^g ch. xxxi. 6. ^h ch. xxvi. 1, 2, etc. ⁱ ch. xxv. 10, etc. ^k ch. xxv. 23. ^l ch. xxv. 30; Lev. xxiv. 5, 6. ^m ch. xxv. 31, etc. ⁿ ch. xxx. 1. ^o ch. xxx. 23. ^p ch. xxx. 34. ^q ch. xxvii. 1. ^r ch. xxvii. 9. ^s ch. xxxi. 10 and 39, i. 41; Num. iv. 5, 6, etc. ^t vers. 5, 22, 36, 29, ch. xxv. 2 and xxxvi. 2; 1 Chron. xxviii. 2, 9, and xxix. 9; Ezra vii. 27; 2 Cor. viii. 12 and ix. 7. ^u 1 Chron. xxix. 8. ^w ch. xxviii. 3 and xxxi. 6 and xxxvi. 1; 2 Kings xxiii. 7; Prov. xxxi. 19, 22, 24. ^x 1 Chron. xxix. 6; Ezra ii. 68. ^y ch. xxx. 23. ^z ver. 21; 1 Chron. xxix. 9.

Take ye, etc. (See on ch. xxv. 2.) *And blue, etc.* (See on xxvi. 1, xxxi. 36, xxviii. 5, 6, 15, 33.) *And spices, etc.* (See on xxv. 6.) *Onyx-stones, etc.* (See on xxviii. 9, 17-21.) *Wise-hearted.* (See on xxxi. 6.) *The tabernacle, etc.* (See on xxvi. 1, 2, etc.) *The ark, etc.* (See on xxv. 10, etc.) *Tables.* (See on xxv. 23.) *Shew-bread.* (See on xxv. 30.) *Candlestick.* (See on xxv. 31, etc.) *Incense-altar.* (See on xxx. 1.) *Anointing oil.* (See on xxx. 23.) *Sweet incense.* (See on xxx. 34.) *Altar of burnt-offering.* (See on xxvii. 1.) *Hangings, etc.* (See on xxvii. 9.) *Clothes of service.* (See on xxxi. 10.) *Whose heart stirred him up, whose heart was spontaneous.* (See on ver. 5.)

Each contributor (says *Chalmers*) gave of that which he had. Their hearts stirred them up to liberality; and it is right for the equipment of a church, and for the upholding of a religious service, that we should encourage and avail ourselves of this feeling. An opening is here held forth to all who were willing in spirit, or, in other words, to the offerings of voluntarism. Most of them seem to have given in kind, according to the materials which they possessed; and some gave the important contribution of their skill and industry—as such of the women who were wise-hearted and did spin with their hands, and brought of that which they had spun. It is obvious that the exercise of the good principle which prompted all their services was calculated to strengthen the principle, and also that the sympathy and full participation of so many therein was fitted to harmonize the community, and bind them together by the tie of a most wholesome and beneficial sentiment. Altogether, the moral effect of such a combination for such a purpose must have been of the happiest influence on the spirit and character of the people; and I have ever thought on this ground that the utmost scope and countenance should be given to such free-will offerings even in the present day.

30. ¶ And Moses said unto the children of Israel, See, ^a the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; 31. And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32. And to devise curious works, to work in gold, and in silver, and in brass. 33. And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. 34. And he hath put in his heart that he may teach *both* he, and ^b Aholiab, the son of Ahisamach, of the tribe of Dan. 35. Them hath he ^c filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

^a ch. xxxi. 2, etc. ^b ch. xxxi. 6. ^c ver. 31. ch. xxxi. 3, 6; 1 Kings vii. 14; 2 Chron. ii. 14; Isa. xxviii. 26.

Silver. In respect to the great riches which we here find in the hands of the Israelites, we must always bear in mind that they had sojourned in the richest part of Egypt, the wealthiest country of the ancient world, and that on their exodus they had received from the rich Egyptians gold and silver. Moreover, no doubt, they traded in the wilderness which was so continually traversed by caravans. *The children of Israel brought a willing offering*, etc. (See 2 Cor. ix. 6, 7.) Oh, what might be done for the honor of God and the welfare of man, if this noble spirit everywhere prevailed, and men gave to the utmost of their ability! How easy would it be to erect places of worship, to maintain a settled ministry, to supply the wants of the poor, to send the gospel to the heathen, to administer instruction to the ignorant, consolation to the troubled, relief to the distressed! Well may it shame the world and the Church that a concern for trifles crowds out these great objects from their minds, that their own petty interests take precedence of the infinite and eternal interests of God and His kingdom.

And Moses said, etc. Moses had made this communication before. (See xxxi. 2, etc.) But now that the collection had been made, the materials were contributed and the

operations of building about to be commenced, it was with the greatest propriety he reminded the people that the individuals entrusted with the application of their gold and silver had been nominated to the work by authority to which all would bow. *Aholiab*. (See on xxxi. 6.) *Them hath he filled*, etc. Mechanical skill, as really as divine grace, men receive from God, but they can obtain and confer the benefits of neither without their own efforts. And both, to be accepted, must be employed in the service and to the glory of the giver.

1. What did Moses say to the children of Israel? 2. Was the offering of the people unto the Lord to be "of a willing heart"?
3. Who brought the Lord's offering? 4. What did Moses say to the children of Israel?
5. Who were called to build the tabernacle? 6. How were they qualified?
7. Is it our duty to aid in the extension of the Church? 8. How may we do this?

CHAPTER XXXVI.

Bezaleel and Aholiab receive the oblations and begin to work, 1-3. The liberality of the people is restrained, 4-7. The several parts of the sanctuary are made, 8-38.

(For the explanation of this chapter the reader is referred to notes on Chapter XXVI., where the directions are given for what is here recorded as being accomplished.)

THEN wrought Bezaleel and Aholiab, and every ^awise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the ^bsanctuary, according to all that the Lord had commanded. 2. And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, *even* every one ^cwhose heart stirred him up to come unto the work to do it: 3. And they received of Moses all the offering which the children of Israel ^dhad brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning. 4. And all the wise men, that wrought all the work of the sanctuary, came every man

from his work which they made; 5. ¶ And they spake unto Moses, saying, *The people bring much more than enough for the service of the work which the Lord commanded to make. 6. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. 7. For the stuff they had was sufficient for all the work to make it, and too much. 8. ¶ †And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. 9. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. 10. And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. 11. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. 12. ‡ Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. 13. And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle. 14. ¶ † And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. 15. The length of one curtain was thirty cubits; and four cubits was the breadth of one curtain: the eleven curtains were of one size. 16. And he coupled five curtains by themselves, and six curtains by themselves. 17. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupled the second. 18. And he made fifty taches of brass to couple the tent together, that it might be one. 19. † And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that. 20. ¶ † And he made boards for the tabernacle of shittim-wood, standing up. 21. The length of a board was ten cubits, and the breadth of a board one cubit and a half. 22. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. 23. And he made boards for the tabernacle; twenty boards for the south side southward: 24. And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 25. And for the other side of the tabernacle which is toward the north corner, he made twenty boards, 26. And their forty sockets of silver; two sockets under one board, and two sockets under another board. 27. And for the sides of the tabernacle westward he made six boards. 28. And two boards made he for the corners of the tabernacle in the two sides. 29. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. 30. And there were

eight boards; and their sockets *were* sixteen sockets, of silver, under every board two sockets. 31. ¶ And he made ¹bars of shittim-wood; five for the boards of the one side of the tabernacle, 32. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. 33. And he made the middle bar to shoot through the boards from the one end to the other. 34. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid with bars of gold. 35. ¶ And he made ^ma veil of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. 36. And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver. 37. ¶ And he made a ⁿhanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work; 38. And the five pillars of it, with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were* of brass.

^a ch. xxviii. 3 and xxxi. 6 and xxxv. 10, 35. ^b ch. xxv. 8. ^c ch. xxxv. 2, 26; 1 Chron. xxix. 5. ^d ch. xxxv. 27. ^e 2 Cor. viii. 2, 8. ^f ch. xxvi. 1. ^g ch. xxvi. 5. ^h ch. xxvi. 7. ⁱ ch. xxvi. 14. ^k ch. xxvi. 15. ^l ch. xxvi. 26. ^m ch. xxvi. 31. ⁿ ch. xxvi. 36.

Wise-hearted man. (See on xxviii. 3 and xxxi. 6.) *Sanctuary.* ch. xxv. 8. *Whose heart stirred him.* xxxv. 2, 26. *Had brought, etc.* xxxv. 27. *The people bring much more than enough, etc.* A lovely picture this of devotedness to the work of the sanctuary. It needed no effort to move the hearts of the people to give, no earnest appeals, no impressive arguments. Oh no; their "*hearts* stirred them up." This was the true way. The streams of voluntary devotedness flowed from within. "Rulers," "men," "women," all felt it to be their sweet privilege to give to the Lord, not with a narrow heart or niggard hand, but after such a princely fashion that they had "*enough and too much.*" The heart is the lever which moves the whole man. In religion the heart is everything. Without it there is no acceptable piety.

" Largely Thou givest, gracious Lord,
Largely Thy gifts should be restored;
Freely Thou givest, and Thy word
Is 'Freely give.'
He only who forgets to hoard
Has learned to live."

Verses 8-38. *Made ten curtains of fine twined linen, etc.* As this chapter, and those which follow, show, there was a fulfilling to the letter, and with the most scrupulous exactness, every jot and tittle of the directions given concerning the building of the tabernacle. Literally, "according to all that the Lord commanded Moses, so the children of Israel made all the work." (See xxxix. 41, 42.) The Lord had given the most minute instructions concerning the entire work of the tabernacle. Every pin, every socket, every loop, every tache, was accurately set forth. There was no room left for man's expediency, his reason or his common sense. Jehovah did not give a great outline and leave man to fill it up. He left no margin whatever in which man might enter his regulations. The command was, *make all things according to the pattern showed to thee in the mount.* (See ch. xxv. 40, xxvi. 30; Heb. viii. 5.) This left no room for human device. If man had been allowed to make a single pin, that pin would most assuredly have been out of place, in the judgment of God. We can see what man's "graving tool" produces in chapter xxxii. Thank God, it had no place in the tabernacle. They did, in this matter, just what they were told—nothing more, nothing less. Salutory lesson this for the professing Church! There are many things in the history of Israel which we should earnestly seek to avoid—their impatient murmurings, their legal vows and their idolatry; but in those two things may we imitate them. May our devotedness be more whole-hearted, and our obedience more implicit. We may safely assert that if all had not been done "according to the pattern showed in the mount," we should not have to read, "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." (ch. xl. 34, 35.) The tabernacle was, in all respects, according to *the*

divine pattern, and therefore it could be filled with *the divine glory*. There is a volume of instruction in this. We are too prone to regard the word of God as insufficient for the most minute details connected with His worship and service. This is a great mistake—a mistake which has proved the fruitful source of errors and sorrows in the professing Church. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly furnished unto all good works.*” 2 Tim. iii. 16, 17. So, too, in our daily life, we are to work for God according to the pattern shown to us. In all our conduct, whether it be in the world’s estimation a great matter or a small, it is of the first importance that there be neither a nail nor a pin, a loop nor a hoop, otherwise than God has commanded. To do His will makes every matter great. Nothing can be a trifle that promotes His glory. “Blessed is that servant whom his Lord when he cometh shall find *so doing*” as He hath ordered.

1. Whom did Moses call to come unto the work to do it? 2. Did they all come? 3. What did they say to Moses? 4. What commandment did he give? 5. How were the curtains made? 6. Describe the boards of the tabernacle. 7. Describe the bars. 8. How was the veil made? 9. What was the hanging for the tabernacle door? 10. What is said of the chapiters and fillets?

CHAPTER XXXVII.

The ark and mercy-seat made, 1-9. The table of shew-bread, 10-16, and the candlestick, 17-24. The altar of incense, 25-28, and the holy oil and incense, 29.

(For the explanation of this chapter the reader is referred to Notes on Chapter xxv. and Chapter xxx. 1-10, 22-38, where the directions are given for what is here recorded as being accomplished.)

AND Bezaleel made ^athe ark of shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: 2. And he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3. And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it. 4. And he made staves of shittim-wood, and overlaid them with gold. 5. And he put the staves into the rings by the sides of the ark, to bear the ark. 6. ¶ And he made the ^bmercy-seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. 7. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; 8. One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof. 9. And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims. 10. ¶ And he made ^cthe table of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: 11. And he overlaid it with pure gold, and made thereunto a crown of gold round about. 12. Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about. 13. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. 14. Over against the border were the rings, the places for the staves to bear the table. 15. And he made the staves of shittim-wood, and overlaid them with gold, to bear the table. 16. And he made the vessels which *were* upon the table, his ^ddishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold. 17. ¶ And he made the ^ecandlestick of pure gold; of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same: 18. And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 19. Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. 20. And in the candlestick *were* four bowls made like almonds, his knops and his flowers: 21. And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. 22. Their knops and their branches were of the same: all of it *was* one beaten work of pure gold. 23. And he made his seven lamps, and his snuffers, and his snuff-dishes of pure gold. 24. Of a talent of pure gold made he it, and all the vessels thereof. 25. ¶ ^fAnd he made the incense-altar of shittim-

wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same. 26. And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. 27. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. 28. And he made the staves of shittim-wood, and overlaid them with gold. 29. ¶ And he made [§] the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

^a ch. xxv. 10. ^b ch. xxv. 17. ^c ch. xxv. 23. ^d ch. xxv. 29. ^e ch. xxv. 31. ^f ch. xxx. 1. [§] ch. xxx. 23, 34.

He overlaid it with pure gold. Some have supposed that this was done with their plates, others that it was gilt. *And he cast, etc.* The sense is pregnant here. It is understood that the rings, when cast, are put upon the feet of the ark. So in xxxviii. 5. *He made the candlestick of pure gold.* Practical readers will be apt to say, "Why do such works with the hammer, when they could have been cast so much easier—a process they were well acquainted with?" The only answer that can be given is that it was done according to order. We have no doubt that there were reasons for so distinctive an order, something significant which has not been revealed to us. The whole of that sacred building, as has well been observed, was arranged with a view to inculcate through every part of its apparatus the great fundamental principles of revelation. Every object was symbolical of important truth, every piece of furniture was made the hieroglyphic of a doctrine or a duty; on the floor and along the sides of that movable edifice was exhibited, by emblematic signs addressed to the eye, the whole remedial scheme of the gospel. How far this spiritual instruction was received by every successive generation of the Israelites it may not be easy to determine. But the tabernacle, like the law of which it was a part, was a schoolmaster to Christ; and just as the walls of schools are seen studded with pic-

torial figures, by which the children in a manner level to their capacities and suited to arrest their volatile minds are kept in constant and familiar remembrance of the lessons of piety and virtue, so the tabernacle was intended by its furniture and all its arrangements to serve as a "shadow of good things to come."

The tabernacle may also be regarded as illustrating the human body. It was a carriageable fabric, which could be taken down at one place, as in the wilderness, and set up in another, as in Canaan, where at length it was succeeded by a temple. So our perishable body, which is termed by an apostle "the earthly house of our tabernacle," is to be dissolved, loosened and taken down—to be replaced by an enduring temple, a house not made with hands, eternal in the heavens. Meanwhile, we that are in this tabernacle do groan, waiting for the redemption of the body. And Peter, another apostle, says, "So long as I am in this tabernacle," and "knowing that shortly I must put off this tabernacle." The tabernacle, in all its parts and materials and dimensions, was made with wisdom, and so we are bound to believe were our bodies made with perfect wisdom, so as that each part has a meaning that might be assigned for it, whether we have or have not been able to find it out.

Rings of gold for it. All the appurtenances of this altar were overlaid with gold, as well as all the vessels of the table and candlestick. We must serve God with the best, but the best we can serve Him with in His courts on earth is but as brass compared with the gold, the sinless and spotless perfection with which His saints shall serve Him in His holy place above.

1. State the dimensions of the ark. 2. Describe the mercy-seat. 3. Describe the table. 4. How was the candlestick to be made? 5. How was the incense altar to be made? 6. How were the staves overlaid? 7. What is said of the holy anointing oil? 8. What of the pure incense of sweet spices?

CHAPTER 'XXXVIII.

† *The altar of burnt-offering made, and the laver, the pillars, and the hangings for the court, 1-20. The money collected, and the use made of it, 21-31.*

(Verses 1-20 correspond with chapters xxvii. 1-8, xxx. 18 and xxvii. 9-18, on which see notes.)

AND ^ahe made the altar of burnt-offering of shittim-wood: five cubits ^{was} the length thereof, and five cubits the breadth thereof; ^{it was} four-square; and three cubits the height thereof. 2. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. 3. And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass. 4. And he made for the altar a brazen grate of net-work under the compass thereof beneath unto the midst of it. 5. And he cast four rings for the four ends of the grate of brass; ^{to be} places for the staves. 6. And he made the staves of shittim-wood, and overlaid them with brass. 7. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. 8. ¶ And he made ^bthe laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation. 9. ¶ And he made ^cthe court: on the south side southward the hangings of the court were of fine twined linen, a hundred cubits: 10. Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars, and their fillets, were of silver. 11. And for the north side, the hangings were an hundred cubits, their pillars were twenty, and ^dtheir sockets of brass twenty: the hooks of the pillars, and their fillets, of silver. 12. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver. 13. And for the east side eastward fifty cubits. 14. The hangings of the one side of the gate were fifteen cubits; their pillars three and their sockets three. 15. And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. 16. All the hangings of the court round about were of fine twined linen. 17. And the sockets for the pillars were of brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver. 18. And the hanging for the gate of the court was needle-work of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits answerable to the hangings of the court. 19. And their pillars were four, and their sockets of brass four; their hooks of silver, and

the overlaying of their chapters and their fillets of silver. 20. And all the ^d pins of the tabernacle, and of the court round about, were of brass.

^a ch. xxvii. 1. ^b ch. xxx. 18. ^c ch. xxvii. 1. ^d ch. xxvii. 19.

He made the laver of brass—of the looking-glasses, etc. As the laver was of brass or copper, it is evident that the looking-glasses, with which it was made, were of the same metal. The first mirrors known among men were the clear fountain and unruffled lake. The first artificial ones were made of polished brass, afterward of steel, and when luxury increased, of silver, but at a very early period they were made of a mixed metal, particularly of tin and copper. *The women assembling.* Certain women, as we suppose, who had devoted themselves, from the promptings of a peculiar spirit of piety, to various functions pertaining to the tabernacle service. It is gratifying to meet with such records of the characteristic zeal of the sex, made as if for our admonition on whom the latter ends of the world have come. Certainly women may be of great service to religion, as the deaconesses, for example, of a church or parish. It was not without design that Jesus, in illustrating the propagation and diffusion of the gospel, used the simile of a "woman" hiding the leaven in the meal.

(These following verses refer to xxx. 11-16 and xxvii. 19, on which see notes.)

21. ¶ This is the sum of the tabernacle, even of ^e the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, ^f by the hand of Ithamar, son to Aaron the priest. 22. And ^g Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. 23. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. 24. All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels after ^h the shekel of the sanctuary. 25. And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary. 26. ⁱ A bekah for every

man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^k six hundred thousand and three hundred and fifty men. 27. And of the hundred talents of silver were cast ^l the sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket. 28. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them. 29. And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. 30. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar. 31. And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

^e Num. i. 50, 53, and ix. 15 and x. 11 and xvii. 7, 8, and xviii. 2; 2 Chron. xxiv. 6; Acts vii. 44. ^f Num. iv. 28, 33. ^g ch. xxxi. 2, 6. ^h ch. xxx. 13, 24; Lev. v. 15 and xxvii. 3, 25; Num. iii. 47 and xviii. 16. ⁱ ch. xxx. 13, 15. ^k Num. i. 46. ^l ch. xxvi. 19, 21, 25, 32.

The sum, enumeration or statement of the various articles for the tabernacle. *Talents—shekels*. A shekel was half an ounce avoirdupois, and a talent equal to three thousand shekels, or ninety-three pounds and twelve ounces. In value, a shekel was about fifty cents, and a talent of silver about fifteen hundred dollars. A talent of gold was equal, it is supposed, to about twelve times that amount.

The Israelites had left Egypt the year in which they made this contribution for the construction of the tabernacle. Though many of them were employed in servile labors, yet the people, as a whole, must have been possessed of considerable wealth. To this the Egyptians made a considerable accession at their departure. The sum here contributed is moderate in comparison with the enormous treasures amassed by the Assyrians, the Babylonians, the Arabians, and the Egyptians themselves.

There appear to have been three reasons why so much riches should have been employed in the construction of the tabernacle, etc.—1. To impress the people's minds with the glory and dignity of the divine Majesty, and the importance of His service. 2. To take out of their hands the occasion





HIGH PRIEST.

of covetousness. 3. To prevent pride and vain glory, by leading them to give up to the divine service even the ornaments of their persons.

Bekah. The Hebrew, *baka*, to divide, separate into two, seems to signify, not a particular coin, but a shekel broken or cut *in two*; so anciently the penny was cut into four parts, and the fourth part called a *fourthling*, corrupted into *farthing*. *Filleted*, *i. e.*, they were overlaid with silver, as otherwise the sum would not have been sufficient.

1. How was the altar of burnt-offering made? 2. How the laver of brass? 3. How the court? 4. Of what material was the hanging for the gate of the court? 5. What is meant by "sum"? 6. How much gold was used in all the work of the holy place? 7. What is said of the silver? 8. What of the brass?

CHAPTER XXXIX.

The clothes of service and holy garments, 1-5, the ephod, 6-7, the breastplate, 8-21, the robe of the ephod, 22-26, the coats, the mitre, and girdle of fine linen, 27-29. The plate of the holy crown, 30. All is received and approved by Moses, 31-43.

(For an explanation of this chapter see notes on Chapter XXVIII., and on the parallel passages referred to.)

AND of ^athe blue, and purple, and scarlet, they made ^bclothes of service, to do service in the holy *place*, and made the holy garments for Aaron; ^cas the Lord commanded Moses. 2. ^dAnd he made the ephod of gold, blue, and purple, and scarlet and fine twined linen. 3. And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with cunning work*. 4. They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together. 5. And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses. 6. ¶ ^eAnd they wrought onyx stones enclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel. 7. And he put them on the shoulders of the ephod, *that they should be stones for a*

† memorial to the children of Israel; as the Lord commanded Moses. 8. ¶ † And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. 9. It was four-square; they made the breast-plate double: a span was the length thereof, and a span the breadth thereof, being doubled. 10. † And they set in it four rows of stones: *the first row was a sardius, a topaz, and a carbuncle: this was the first row.* 11. And the second row, an emerald, a sapphire, and a diamond. 12. And the third row, a ligure, an agate, and an amethyst, 13. And the fourth row, a beryl, an onyx, and a jasper: *they were enclosed in ouches of gold in their enclosings.* 14. And the stones were according to the names of the children of Israel, twelve according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. 15. And they made upon the breast-plate chains at the ends, of wreathen work of pure gold. 16. And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breast-plate. 17. And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate. 18. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it. 19. And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which was on the side of the ephod inward. 20. And they made two other golden rings, and put them on the two sides of the ephod, underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod: 21. And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the Lord commanded Moses. 22. ¶ † And he made the robe of the ephod of woven work, all of blue. 23. And there was a hole in the midst of the robe, as the hole of a habergeon, with a band round about the hole, that it should not rend. 24. And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. 25. And they made † bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; 26. A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses. 27. ¶ † And they made coats of fine linen, of woven work, for Aaron and for his sons, 28. † And a mitre of fine linen, and goodly bonnets of fine linen, and † linen breeches of fine twined linen. 29. † And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses.

† ch. xxxv. 23. † ch. xxxi. 10 and xxxv. 19. † ch. xxviii. 4. † ch. xxviii. 6. † ch. xxviii. 9. † ch. xxviii. 12. † ch. xxviii. 15. † ch. xxviii. 17, etc. † ch. xxviii. 31. † ch. xxviii. 33. † ch. xxviii. 39, 40. † ch. xxviii. 4, 39; Ezek. xlv. 18. † ch. xxviii. 42. † ch. xxviii. 39.

Clothes of service. Ministers are the servants of the people, yet not so as to prostrate their own convictions or the liberty of their own consciences before the object of pleasing them. They are also called *holy garments*, garments of separation, by which to distinguish them from laymen, serving therefore as a warrant, if not an obligation, to maintain the like separation even at present.

Twined linen. Therefore blue purple, red purple and kermes-colored thread and byssus. In the description it is sometimes said "he," sometimes "they made," according as one of the two chief artificers, or both together, were employed. *And cut it into wires to work it, i. e.*, the metal was beaten with a hammer into thin plates, cut with scissors or some other instrument into long slips, then rounded into filaments or threads.

30. ¶ And they made the plate of the holy crown of pure gold, and wrote upon it writing, like to the engravings of a signet, HOLINESS TO THE LORD. 31. And they tied unto it a lace of blue, to fasten it on high upon the mitre: as the Lord commanded Moses. 32. ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they. 33. ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets; 34. And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering; 35. The ark of the testimony, and the staves thereof, and the mercy-seat: 36. The table, and all the vessels thereof, and the shew-bread; 37. The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light; 38. And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door: 39. The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot: 40. The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation; 41. The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. 42. According to all that the Lord commanded Moses, so the children of Israel made all the work. 43. And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

Exh. xxviii. 36, 37. 4 ver. 42, 43; ch. xxv. 40. 5 ch. xxxix. 10. 6 Lev. ix. 22, 23; Num. vi. 23; Josh. xxii. 6; 2 Sam. .vi. 18; 1 Kings viii. 14; 2 Chron. xxx. 27.

Holiness to the Lord. Let us never disjoin the peace of the gospel from its holiness. The great High Priest in the heavens is holy, and He who sanctifieth and they who are sanctified are all of one. Christ apprehends His disciples for the purpose of making them holy, and it is their part to apprehend that for which they are apprehended, in other words, to press onward and possess themselves of holiness. Whilst remembering that we have nothing in ourselves but infirmities, let us never cease to pray that the power of Christ may rest upon us, that the Spirit of Christ may be given to us, that His likeness may be impressed on our souls and His strength be perfected in our weakness. Let us ever depend on Him for grace as well as for mercy that we may partake of His whole salvation.

The covering of rams' skins dyed red. It was probably red morocco leather, and "badgers' skins," rather "the skins of the *tahash*, supposed to be the dugong or dolphin of the Red Sea, the skin of which is still used by the Arabs under the same appellation." (*Goss.*) *And the shew-bread.* This is included here as an accompaniment of the table, for which all the requisite materials were provided. So the oil for light was ready. The anointing oil and the sweet incense of perfumes had also been compounded by the perfumer.

The words *as the Lord commanded Moses*, or to that effect, are used no less than ten times in this chapter. This shows the importance of the exact observance of the directions given to the acceptableness of the service, without which the liberality and activity of the people and the skill of the workmen would have been of no avail. When things are undertaken and accomplished according to the directions of God, they will be done in the best manner.

And Moses blessed them. This teaches us at the conclusion

of every enterprise undertaken for a good object devoutly to acknowledge the good hand of the Lord in enabling us to carry it forward to completion, and to implore His benediction upon the results. We are reminded also that those who serve the cause of religion have a claim to our prayers, even as if they were our own personal benefactors, for that cause we are bound to consider as our own.

“We read not of any wages Moses paid them for their work,” says *Henry*, “but the blessing he gave them, in the name of the Lord, was wages enough for all their work. Those whom God employs He will bless, and those whom He blesses are blessed indeed. The blessing He commands is *life for ever more.*”

1. How were the holy garments made? 2. How the ephod? 3. How the curious girdle? 4. How the breast-plate? 5. How the robe of the ephod? 6. What is said of the coats, mitre and girdle? 7. What was written upon the plate of the holy crown? 8. What was done with the tabernacle? 9. What did Moses do to the people? 10. What practical reflection is made on this?

CHAPTER XL.

Moses, at God's command, sets up the tabernacle and consecrates it with its furniture, 1-33. The Lord, by the cloud, and glory, takes possession of it, and guides and protects Israel, 34-38.

AND the Lord spake unto Moses, saying, 2. On the first day of the ^a first month shalt thou set up ^b the tabernacle of the tent of the congregation. 3. And ^c thou shalt put therein the ark of the testimony, and cover the ark with the veil. 4. And ^d thou shalt bring in the table, and ^e set in order the things that are to be set in order upon it; ^f and thou shalt bring in the candlestick, and light the lamps thereof. 5. ^g And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. 6. And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation. 7. And ^h thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. 8. And thou shalt

set up the court round about, and hang up the hanging at the court-gate. 9. And thou shalt take the anointing oil, and ^l anoint the tabernacle, and all that ^{is} therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. 10. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and ^k it shall be an altar most holy. 11. And thou shalt anoint the laver and his foot, and sanctify it. 12. ^l And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. 13. And thou shalt put upon Aaron the holy garments, ^m and anoint him, and sanctify him; that he may minister unto me in the priest's office. 14. And thou shalt bring his sons, and clothe them with coats: 15. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an ⁿ everlasting priesthood throughout their generations. 16. Thus did Moses; according to all that the Lord commanded him, so did he. 17. ¶ And it came to pass in the first month, in the second year, on the first *day* of the month, *that* the ^o tabernacle was reared up. 18. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. 19. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. 20. ¶ And he took and put ^p the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: 21. And he brought the ark into the tabernacle, and ^q set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses. 22. ¶ ^r And he put the table in the tent of the congregation upon the side of the tabernacle northward, without the veil. 23. ^s And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. 24. ¶ ^t And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. 25. And ^u he lighted the lamps before the Lord, as the Lord commanded Moses. 26. ¶ ^v And he put the golden altar in the tent of the congregation, before the veil: 27. ^x And he burnt sweet incense thereon; as the Lord commanded Moses. 28. ¶ ^y And he set up the hanging at the door of the tabernacle. 29. ^b And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and ^z offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moses. 30. ¶ ^d And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. 31. And Moses, and Aaron, and his sons, washed their hands and their feet thereat: 32. When they went into the tent of the congregation, and when they came near unto the altar, they washed; ^e as the Lord commanded Moses. 33. ^c And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

^a ch. xii. 2 and xiii. 4. ^b ver 17 and ch. xxvi. 1, 30. ^e ver. 21, ch. xxvi.

33; Num. iv. 5. ^d ver. 22, ch. xxvi. 35. ^e ver. 23, ch. xxv. 30; Lev. xxiv. 5, 6. ^f ver. 24, 25. ^g ver. 26. ^h ver. 30, ch. xxx. 18. ⁱ ch. xxx. 26. ^k ch. xxix. 36, 37. ^l Lev. viii. 1-13. ^m ch. xxviii. 41. ⁿ Num. xxv. 13. ^o ver. 1; Num. vii. 1. ^p ch. xxv. 16. ^q ch. xxvi. 33 and xxxv. 12. ^r ch. xxvi. 35. ^s ver. 4. ^t ch. xxvi. 35. ^u ver. 4, ch. xxv. 37. ^v ver. 5, ch. xxx. 6. ^w ch. xxx. 7. ^x ver. 5, ch. xxvi. 36. ^y ver. 6. ^z ch. xxix. 38, etc. ^a ver. 7, ch. xxx. 18. ^b ch. xxx. 19. ^c ver. 8, ch. xxvii. 9, 16.

On the first day of the first month, i. e., at the beginning of the second year, or one year lacking fifteen days after they had left Egypt. The first day of the year was no more to God than any other, but it would render the service more memorable and impressive to the people. It is well to begin a new year with some good work, and to commence serving God after a new manner. And have *we* no tabernacle to set up on the first day of the first month? Let us begin the year, says *Jay*, with solemn reflection, saying, with *Job*, "When a few years are come I shall go the way whence I shall not return;" with *self-inspection*, saying, with the chief butler, "I do remember my faults this day;" with a determination to abandon whatever appears sinful, saying, with *Elihu*, "If I have done iniquity, I will do no more;" with pious and personal dedication, saying, with *David*, "Lord, I am thine, save me;" with relative religion, and if the worship of God has never been established in our family, now commence it, and say with *Joshua*, "As for me and my house, we will serve the Lord;" with fresh concern to be saved, and ask, with *Saul of Tarsus*, "Lord, what wilt thou have me to do?" with more conduct in the arrangement of our affairs, and resemble *Ezra* and his brethren, who "did according to the custom," as the duty of every day required; finally, as time—this short, this uncertain, this all-important time, upon every instant of which eternity depends—will not allow of our trifling away any of its moments, let us resolve to redeem it and gather up its fragments, that nothing be lost.

And thou shalt take the anointing oil, etc. 9-15. This anointing was to signify the hallowing or setting apart of the

vessels and ministers of the tabernacle to a holy use. Everything here has been tainted with the presence of sin. The sinner must be sanctified in order to be received again into the fellowship of his Maker. The great agent of sanctification is the Holy Spirit. His purifying work is here typified by the anointing with oil.

An everlasting priesthood. The meaning is that as far as the common priests were concerned the efficacy of this first anointing should extend to the whole future line, so that they need not from one generation to another receive successively the consecrating unction. With the high priest the case was different. As he was elected, it was fit that he should, upon entering into office, be anointed; but in regard to the ordinary priests, who inherited their office as their birthright, the same necessity did not exist.

He spread abroad the tent over the tabernacle, that is, the covering of skins, etc., over the framework. *Put the testimony into the ark,* that is, the tables of the law were put inside the chest of the ark.

34. ¶ § Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. 35. And Moses ^h was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. 36. ⁱ And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: 37. But ^k if the cloud were not taken up, then they journeyed not till the day that it was taken up. 38. For ^l the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

§ ch. xxix. 43; Lev. xvi. 2; Num. ix. 15; 1 Kings viii. 10, 11; 2 Chron. v. 13 and vii. 2; Isa. vi. 4; Hag. ii. 7, 9; Rev. xv. 8. ^h Lev. xvi. 2; 1 Kings viii. 11; 2 Chron. xiv. 5. ⁱ Num. ix. 17 and x. 11; Neh. ix. 19. ^k Num. ix. 19-22. ^l ch. xiii. 21; Num. ix. 15.

Filled the tabernacle. The cloudy pillar which went before the host of the Israelites removed and covered the tabernacle. At every fresh breaking up of the camp it again went before the van of the host.

And Moses was not able, etc. How does this circumstance show the incapacity of man in his present state to look upon the unveiled perfections of the Godhead! Moses could not endure the unclouded effulgence, nor the sublimest of the prophets. Isa. vi. 5. But what neither Moses nor the most eminent of God's messengers to the ancient Church, through the weakness of nature, could endure, we can all now do by an exercise of faith: looking unto Jesus, who reflected with chastened radiance the brightness of the Father's glory, and who, having, as the Forerunner for us, entered within the veil, has invited us to come boldly to the mercy-seat. *The cloud was taken up*, and moved forward in the way that they should go. See ch. xiii. 21, 22; Num. ix. 15-23; Neh. ix. 19; Ps. lxxviii. 14, cv. 39. *By night.* The cloud, which was dark by day, became light by night, as ch. xiii. 21.

In the sight of all the house of Israel, throughout all their journeys. Young and old, male and female, the numbered and marshalled host and the wandering clans tending their flocks and herds, were alike spectators of this wondrous sign of the divine presence, of the central encampment of their race, and of their perfect security under the divine protection. With this beautiful thought and cheering fact the sacred writer closes his account of an act which is the consummation of the exodus.

In allusion to the special guidance of Israel, many pious persons use the expression, "moving of the cloud," as denoting the providential and gracious direction God now affords His people; and doubtless it is allowable thus to accommodate and apply these *typical* passages to our own circumstances, provided it be done with sobriety, judgment and caution. But we should be careful not to introduce a new rule of duty, or give occasion to uncertainty, error or enthusiasm, by a vague and indeterminate use of such allusions. What the cloud was to Israel a written revelation is to us. Before the Scriptures were complete, visions and

revelations were necessary assistants ; now the whole revealed will of God, like the light, which, made the first day, centred in the sun on the fourth day, is concentrated in the sacred canon: "The Bible, and the Bible only, is our rule" and guide. It accompanies us wherever we are, just as the cloud led the way of the Israelites. It is always accessible—can be carried in our pockets when we walk abroad ; it may be engraven on the inner tablets of our memories and our hearts ; and so true, faithful and complete a guide is it that there is not a scene of duty or of trial through which we may be called to pass in the world but it furnishes a clear, a safe and unerring direction. Col. iii. 16. Doubtless, secret intimations of Providence are sometimes given to direct us in the mazes and perplexities of our path, especially if sought in earnest prayer and humble watchfulness. But however this may be, we have a more sure directory of duty. The Bible, we repeat, is *our* pillar of cloud and of fire. Let us look to the pages of that inspired word which is "a light to our feet and a lamp to our path," and we shall cease to desiderate the guiding glory which aided only the outward eye and directed only a local sojourn.

How often has God fulfilled to His trusting people the blessed promise, "I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight : These things will I do, and not forsake them !" Onward, then, pilgrim, to the covenanted and ever-blooming inheritance, reserved in heaven for the faithful ! What though parts of your way are peculiarly trying ? What though there be the Slough of Despond, the Valley of Humiliation, the Hill of Difficulty with the lions, and the deep cold river to be waded through before the Shining City can be entered ? "*Nevertheless*, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." "There remaineth a rest for the people

of God"—a rest from all toil and temptation—from all sorrow and sin, a rest not only *in* God, but a rest *with* Him.

1. What did the Lord say to Moses? 2. Why were the altar and laver to be anointed? 3. What were to be put upon Aaron? 4. How were his sons to be clothed? 5. Why were they to be anointed? 6. When was the tabernacle set up? 7. Where were the different parts of its furniture placed? 8. What did Aaron and his sons do with the laver? 9. What covered the tent? 10. Why was not Moses able to enter the tent? 11. What did the Israelites do when the cloud was taken up? 12. Did the cloud follow them in all their journeys?

32 •

CALENDAR OF THE JEWS, SHOWING

The first month of the sacred year was the one whose full moon followed next times to April, and some-

Month of		NAME.	Answering to the Months of	Festivals and Lessons.
Sacred Year.	Civil Year.			
1st.	7th.	Abib, or Nisan (30 days), Ex. xii. 2; Ezra vii. 9; Neh. ii. 1; Esther iii. 7.	Parts of Mar. and April.	3. Lev. vi.; Jer. vii. 21. 14. Paschal lamb slain. The Passover. 16. The first-fruits of the barley harvest presented. 21. End of the Passover and unleavened bread.
2d.	8th.	Tyar, or Zif (29 days), 1 Kings vi. 1.	Parts of Apr. and May.	11. Lev. xvi. 1; Ez. xxii. 14. The second Passover (Num. ix. 10, 11), for such as could not celebrate the first.
3d.	9th.	Sisan, or Sivan (30 days), Esther viii. 9.	Parts of May and June.	6. Pentecost, or feast of weeks. First-fruits of wheat-harvest (Lev. xxiii. 17, 20) and first-fruits of all the ground, Dent. xxvi. 2, 10, 16; 1 Kings xii. 25-33. 10. Num. i.; Hos. i.
4th.	10th.	Thammuz (29 days).	Parts of June and July.	3. Num. xiii. 1; Josh. ii. 26. Num. xxii. 2; Mic. v. 7.
5th.	11th.	Ab (30 days), Ezra vii. 9.	Parts of July and Aug.	3. Num. xxx. 2; Jer. i. 20. Deut. i.; Isa. i.
6th.	12th.	Elnl (29 days), Neh. vi. 15.	Parts of Aug. and Sept.	3. Deut. vii. 12; Isa. xlix. 14. 20. Deut. xvi. 18; Isa. li. 12.
7th.	1st.	Tisri, or Ethanim (30 days), 1 Kings viii. 2.	Parts of Sept. and Oct.	1. Feast of trumpets, Lev. xxiii. 24; Num. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the ingatherings, Ex. xxiii. 16; Lev. xxiii. 34. First-fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.; Isa. xlii. 5.
8th.	2d.	Marchesvan, or Bul (29 days), 1 Kings vi. 38.	Parts of Oct. and Nov.	8. Gen. xxiii. 1; 1 Sam. i. 1.
9th.	3d.	Chisleu (30 ds.), Zech. vii. 1; Neh. i. 1.	Parts of Nov. and Dec.	10. Gen. xxxvii. 1; Amos ii. 6. 25. Feast of the dedication. 1 Mac. iv. 52-59; John x. 22, 23.
10th.	4th.	Thebeth (29 days), Esther ii. 16.	Parts of Dec. and Jan.	25. Ex. x. 1; Jer. xvi. 13.
11th.	5th.	Shevet, or Shebat (30 days), Zech. i. 7.	Parts of Jan. and Feb.	17. Ex. xxi. 1; Jer. xxxiv. 8.
12th.	6th.	Adar (29 days), Ezra vi. 15. Ve Adar, or 2d Adar.	Parts of Feb. and Mar.	1. Ex. xxxviii. 21; 1 Sam. xvii. 13. 14, 15. Feast of Purim. 25. Lev. i.; Isa. xliii. 21.

THE SEASONS OF THE YEAR, ETC.

after the vernal equinox, and therefore sometimes answered to March and sometimes to parts of both.

	Seasons and Weather.	Productions.
Harvest begins.	The <i>latter</i> rain begins to fall, Deut. xi. 14; Zech. x. 1. The weather during the rains chilly, Ezra x. 9; John xviii. 10. This rain prepares the corn for harvest. Great heat, especially in the plains. The rivers swell from the rains. Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5.	Barley ripe at Jericho; wheat partly in ear; fig tree blossoms; winter-fig still on the tree. Matt. xxi. 19; Mark xi. 13.
	The <i>latter</i> rains still frequent. These rains often preceded by whirlwinds. 1 Kings xviii. 45; att. viii. 24.	Barley generally three weeks earlier than wheat. Barley generally cut this month. Ruth i. 22. Wheat begins to ripen.
Summer begins.	Excessive drought. From April to Sept. no rain or thunder. 1 Sam. xii. 17; Prov. xxvi. 1. The <i>morning cloud</i> seen early, but soon disappears. Hos. vi. 4, xiii. 3. Copious dews at night. Job xxix. 9; Ps. cxxxiii. 3. North and east winds increase drought. Gen. xli. 6; Jer. iv. 8.	Wheat ripening on the hills in June; in the valleys early in May. Grass in some places a yard high. John vi. 10.
Hot season.	Heat increases. Heat intense; country apparently burned up. Lebanon nearly free from snow.	Early vintage. Lev. xxvi. 5. Rice and early figs ripen. Ripe figs at Jerusalem; olives at Jericho; grapes ripening.
Seed-time begins.	Heat still intense. 2 Kings iv. 19, 20; Ps. cxxi. 6; Isa. xlix. 9, 10; Rev. vii. 16. Heat in the day; nights frosty. Gen. xxxi. 40. Showers frequent; the <i>former</i> or early rain. Ploughing and sowing begin.	Grape harvest general.
Winter begins.	Sometimes the early rain begins now. Wheat and barley sown. Trees lose their foliage. Snow begins to fall on the mountains. Josh. xxxvi. 22.	The <i>latter</i> grapes gathered.
	On the mountains the cold is severe. Hail; snow. Josh. x. 11; Ps. xlvi. 16, 17. Weather warm at intervals. Ez. xxxiii. 30, 31.	Grass and herbs spring up after the rains.
Cold season.	Corn still sown. At the beginning of the cold season the weather cold, but gradually becomes warm.	The winter-figs found on the trees, though they are stripped of their leaves.
	Thunder and hail frequent. Barley sometimes sown.	The almond tree blossoms.

TABLES

OF WEIGHTS, MEASURES AND MONEY MENTIONED IN THE BIBLE.

GREAT uncertainty rests on some of these calculations. The works of Arbuthnot, Parkhurst, Cumberland, Herne, Brown, etc., have been carefully compared, but it seems impossible to arrive at any certainty.

1. Jewish Weights Reduced to Troy Weight.

	lbs.	oz.	pen.	gr.
The gerah, one twentieth of a shekel.....	0	0	0	12
Bekah, half a shekel.....	0	0	5	9
The shekel.....	0	0	10	0
The maneh, 60 shekels.....	2	6	0	0
The talent, 60 manehs, or 3000 shekels.....	125	0	0	0

2. Measures of Length Reduced to English Measure.

	ft.	in.
A digit*.....	0	0.9
4 = a palm.....	0	3.6
12 = 3 = a span.....	0	10.9
24 = 6 = 2 = a cubit.....	1	9.8
96 = 24 = 8 = 2 = a fathom.....	7	3.5
144 = 36 = 12 = 6 = 1.5 = Ezekiel's reed.....	10	11.3

3. Road Measures.

	miles.	paces.	feet.
A cubit.....	0	0	1.08
400 = a stadium or furlong.....	0	145	4.6
2000 = 5 = a Sabbath-day's journey.....	0	729	3
4000 = 10 = 2 = an Eastern mile.....	1	403	1
12000 = 30 = 6 = 3 = a parasang.....	4	153	3
96000 = 240 = 48 = 24 = 8 = a day's journey.....	33	172	4

* To understand the four following tables read them thus: "A digit is nine-tenths of an inch; 4 digits equal 1 palm, or three inches and six-tenths; 12 digits or 3 palms equal 1 span, or ten inches and nine-tenths," etc.

TABLES OF WEIGHTS AND MEASURES.—CONTINUED.

4. *Measure for Capacity for Liquids.*

	gal.	pinta.
A caph.....	0	0.6
1.3 = a log.....	0	0.8
5.3 = 4 = a cab.....	0	3.3
16 = 12 = 3 = a hin.....	1	2
32 = 24 = 6 = 2 = a seah.....	2	4
96 = 72 = 18 = 6 = 3 = a bath or ephah.....	7	4
960 = 720 = 180 = 60 = 20 = 10 = a kor, choros, gomer or homer.....	75	5

5. *Measures of Capacity for Things Dry.*

	pks.	gals.	pts.
A gachal.....	0	0	0.1
20 = a cab.....	0	0	2.8
36 = 1.8 = an omer or gomer.....	0	0	5.1
120 = 6 = 3.3 = a seah.....	1	0	1
360 = 18 = 10 = 3 = an ephah.....	3	0	3
1800 = 90 = 50 = 15 = 5 = a letech.....	16	0	0
3600 = 180 = 100 = 30 = 10 = 2 = a homer or kor.....	32	0	1

6. *Jewish Money Reduced to American Currency.*

	\$.	cts.
1 gerah (the smallest money).....		2½
10 gerah = a bekah.....		25
2 bekahs = a shekel.....		50
60 shekels = a maneh or mina.....		30.00
50 manehs = a talent.....		1,500.00
A talent of gold was equal to.....		24,309.00
		381