

THE WESLEYAN HERITAGE LIBRARY
COMMENTARY

COMMENTARY ON
EXODUS

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

© 2002

A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

Adam Clarke's Commentary on the Old and New Testaments
A derivative of Adam Clarke's Commentary for the Online Bible

produced by

Sulu D. Kelley
1690 Old Harmony Dr.
Concord, NC 28027-8031
(704) 782-4377

© 1994, 1995, 1997

© 1997 Registered U.S. Copyright Office

PREFACE TO EXODUS

THE name by which this book is generally distinguished is borrowed from the Septuagint, in which it is called **Ἔξοδος**, EXODUS, the *going out* or *departure*; and by the Codex Alexandrinus, **Ἔξοδος Αἰγύπτου**, *the departure from Egypt*, because the departure of the Israelites from Egypt is the most remarkable fact mentioned in the whole book. In the Hebrew Bibles it is called **תּוֹמַנְו הַאֵלֹהִים** VE-ELLEH SHEMOTH, *these are the names*, which are the words with which it commences. It contains a history of the transactions of 145 years, beginning at the death of Joseph, where the book of Genesis ends, and coming down to the erection of the tabernacle in the wilderness at the foot of Mount Sinai.

In this book Moses details the causes and motives of the persecution raised up against the Israelites in Egypt, the orders given by Pharaoh to destroy all the Hebrew *male* children, and the prevention of the execution of those orders through the *humanity* and *piety* of the midwives appointed to deliver the Hebrew women. The marriage of Amram and Jochebed is next related; the birth of Moses; the manner in which he was exposed on the river Nile, and in which he was discovered by the daughter of Pharaoh; his being providentially put under the care of his own mother to be nursed, and educated as the son of the Egyptian princess; how, when forty years of age, he left the court, visited and defended his brethren; the danger to which he was in consequence exposed; his flight to Arabia; his contract with Jethro, priest or prince of Midian, whose daughter Zipporah he afterwards espoused. While employed in keeping the flocks of his father-in-law, God appeared to him in a burning bush, and commissioned him to go and deliver his countrymen from the oppression under which they groaned. Having given him the most positive assurances of protection and power to work miracles, and having associated with him his brother Aaron, he sent them first to the Israelites to declare the purpose of Jehovah, and afterwards to Pharaoh to require him, in the name of the Most High, to set the Israelites at liberty. Pharaoh, far from submitting, made their yoke more grievous; and Moses, on a second interview with him, to convince him by whose authority he made the demand, wrought a miracle before him and his courtiers. This being in a certain way *imitated* by Pharaoh's magicians, he hardened his heart, and refused to let the people go, till God, by ten extraordinary plagues, convinced him of his omnipotence, and obliged him

to consent to dismiss a people over whose persons and properties he had claimed and exercised a right founded only on the most tyrannical principles. The plagues by which God afflicted the whole land of Egypt, Goshen excepted, where the Israelites dwelt, were the following:—

1. He turned all the waters of Egypt into *blood*.
2. He caused innumerable *frogs* to come over the whole land.
3. He afflicted both man and beast with immense *swarms of vermin*.
4. Afterwards with a multitude of *different* kinds of *insects*.
5. He sent a grievous *pestilence* among their cattle.
6. Smote both man and beast with *boils*.
7. Destroyed their crops with grievous storms of *hail*, accompanied with the most terrible *thunder* and *lightning*.
8. Desolated the whole land by innumerable swarms of *locusts*.
9. He spread a *palpable darkness* all over Egypt; and,
10. In one night *slew* all the *first-born*, both of man and beast, through the whole of the Egyptian territories.

What proved the miraculous nature of all these plagues most particularly was, 1st, Their coming exactly according to the prediction and at the command of Moses and Aaron. 2dly, Their extending only to the Egyptians, and leaving the land of Goshen, the Israelites, their cattle and substance, entirely untouched. After relating all these things in detail, with their attendant circumstances, Moses describes the institution, reason, and celebration of the *passover*; the preparation of the Israelites for their departure; their leaving Goshen and beginning their journey to the promised land, by the way of *Rameses*, *Succoth*, and *Etham*. How Pharaoh, repenting of the permission he had given them to depart, began to pursue them with an immense army of horse and foot, and overtook them at their encampment at *Baal-zephon*, on the borders of the Red Sea. Their destruction appearing then to be inevitable, Moses farther relates that having called earnestly upon God, and stretched his rod over the waters, they became divided, and the Israelites entered into the bed of the sea, and passed over to the opposite shore. Pharaoh and his host madly pursuing in the same track, the rear of their army being fairly entered by the time the last of the Israelites had made good their landing on the opposite coast. Moses stretching his rod again over the waters, they returned to their former channel and overwhelmed the Egyptian army, so that every soul perished.

Moses next gives a circumstantial account of the different encampments of the Israelites in the wilderness, during the space of nearly forty years: the *miracles* wrought in their behalf; the chief of which were the pillar of cloud by day, and the pillar of fire by night, to direct and protect them in the wilderness; the bringing water out of a rock for them and their cattle; feeding them with manna from heaven; bringing innumerable flocks of quails to their camp; giving them a complete victory over the Amalekites at the intercession of Moses; and particularly God's astonishing manifestation of himself on Mount Sinai, when he delivered to Moses an epitome of his whole law, in what was called the TEN WORDS or TEN COMMANDMENTS.

Moses proceeds to give a circumstantial detail of the different *laws*, *statutes*, and *ordinances* which he received from God, and particularly the giving of the *Ten Commandments* on Mount Sinai, and the awful display of the Divine Majesty on that solemn occasion; the formation of the ARK, holy *Table* and *Candlestick*; the TABERNACLE, with its furniture, covering, courts, &c., the *brazen Altar*, *golden Altar*, *brazen Laver*, *anointing oil*, *perfume*, *sacerdotal garments* for Aaron and his sons, and the artificers employed on the work of the Tabernacle, &c. He then gives an account of Israel's idolatry in the matter of the *golden calf*, made under the direction of Aaron; God's displeasure, and the death of the principal idolaters; the erection and consecration of the Tabernacle, and its being filled and encompassed with the Divine glory, with the order and manner of their marches by direction of the miraculous pillar; with which the book concludes.

THE SECOND BOOK OF MOSES CALLED EXODUS

- Year before the common Year of Christ, 1706.
- Julian Period, 3008.
- Cycle of the Sun, 7.
- Dominical Letter, F.
- Cycle of the Moon, 2.
- Indiction, 15.
- Creation from Tisri or September, 2298.

CHAPTER 1

The names and number of the children of Israel that went down into Egypt, 1-5. Joseph and all his brethren of that generation die, 6. The great increase of their posterity, 7. The cruel policy of the king of Egypt to destroy them, 8-11. They increase greatly, notwithstanding their affliction, 12. Account of their hard bondage, 13, 14. Pharaoh's command to the Hebrew midwives to kill all the male children, 15, 16. The midwives disobey the king's command, and, on being questioned, vindicate themselves, 17-19. God is pleased with their conduct, blesses them, and increases the people, 20, 21. Pharaoh gives a general command to the Egyptians to drown all the male children of the Hebrews, 22.

NOTES ON CHAP. 1

Verse 1. These are the names] Though this book is a continuation or the book of Genesis, with which probably it was in former times conjoined, Moses thought it necessary to introduce it with an account of the names and number of the family of Jacob when they came to Egypt, to show that though they were then very few, yet in a short time, under the especial blessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled. See the notes on Gen. xlvi.

Verse 6. Joseph died, and all his brethren] That is, Joseph had now been some time dead, as also all his brethren, and all the Egyptians who had known Jacob and his twelve sons; and this is a sort of reason why the important services performed by Joseph were forgotten.

Verse 7. The children of Israel were fruitful] *wrp paru*, a general term, signifying that they were like *healthy trees*, bringing forth an *abundance of fruit*.

And increased] **xrvy** *yishretsu*, they increased *like fishes*, as the original word implies. See ^{<0012>}**Genesis 1:20**, and the note there. See **Clarke's note on** "^{<0012>}**Genesis 1:20**".

Abundantly] **wbry** *yirbu*, they *multiplied*; this is a separate term, and should not have been used as an adverb by our translators.

And waxed exceeding mighty] **dam damb wmx** [**yw** *vaiyaatsmu bimod meod*, and they became strong beyond measure-*superlatively*, *superlatively*-so that *the land* (Goshen) *was filled with them*. This astonishing increase was, under the providence of God, chiefly owing to two causes: 1. The Hebrew women were exceedingly fruitful, suffered very little in parturition, and probably often brought forth *twins*. 2. There appear to have been no *premature* deaths among them. Thus in about two hundred and fifteen years they were multiplied to upwards of 600,000, independently of *old men, women, and children*.

Verse 8. There arose up a new king] Who this was it is difficult to say. It was probably *Ramesses Miamun*, or his son *Amenophis*, who succeeded him in the government of Egypt about A. M. 2400, before Christ 1604.

Which knew not Joseph.] The verb [**dy** *yada*, which we translate to *know*, often signifies to *acknowledge* or *approve*. See ^{<0720>}**Judges 2:10**; ^{<9006>}**Psalm 1:6; 31:7**; ^{<2008>}**Hosea 2:8**; ^{<0102>}**Amos 3:2**. The Greek verbs **εἶδω** and **γινώσκω** are used precisely in the same sense in the New Testament. See ^{<0252>}**Matthew 25:12**, and ^{<0301>}**1 John 3:1**. We may therefore understand by the *new king's* not *knowing Joseph*, his *disapproving* of that system of government which Joseph had established, as well as his haughtily refusing to *acknowledge* the obligations under which the whole land of Egypt was laid to this eminent prime minister of one of his predecessors.

Verse 9. He said unto his people] He probably summoned a council of his nobles and elders to consider the subject; and the result was to persecute and destroy them, as is afterwards stated.

Verse 10. They join also unto our enemies] It has been conjectured that Pharaoh had probably his eye on the oppressions which Egypt had suffered under the *shepherd-kings*, who for a long series of years had, according to Manetho, governed the land with extreme cruelty. As the Israelites were of the same occupation, (*viz.*, *shepherds*.) the jealous, cruel king found it easy

to attribute to them the same motives; taking it for granted that they were only waiting for a favourable opportunity to join the enemies of Egypt, and so overrun the whole land.

Verse 11. Set over them task-masters] $\mu\upsilon\sigma\mu\ \gamma\rho\varsigma$ *sarey missim, chiefs or princes of burdens, works, or tribute; επιστατας των εργαων*, Sept. *overseers of the works*. The persons who appointed them their work, and exacted the performance of it. The *work* itself being oppressive, and the *manner* in which it was *exacted* still more so, there is some room to think that they not only worked them unmercifully, but also obliged them to pay an exorbitant tribute at the same time.

Treasure cities] $twnksm\ \gamma\rho\]$ *arey miscenoth, store cities-public granaries*. Calmet supposes this to be the name of a city, and translates the verse thus: “They built cities, viz., Miscenoth, Pithom, and Rameses.” Pithom is supposed to be that which Herodotus calls *Patumos*. *Raamses*, or rather *Rameses*, (for it is the same Hebrew word as in ^{<0471>}**Genesis 47:11**, and should be written the same way here as there,) is supposed to have been the capital of the land of Goshen, mentioned in the book of Genesis by *anticipation*; for it was probably not erected till after the days of Joseph, when the Israelites were brought under that severe oppression described in the book of Exodus. The Septuagint add here, $\kappa\alpha\iota\ \omega\nu,\ \eta\ \epsilon\sigma\tau\iota\nu\ \eta\lambda\iota\upsilon\pi\omicron\lambda\iota\varsigma$ and ON, *which is Heliopolis*; i.e., the city of the Sun. The same reading is found also in the *Coptic* version.

Some writers suppose that beside these cities the Israelites built the *pyramids*. If this conjecture be well founded, perhaps they are intended in the word $twnksm$ *miscenoth*, which, from $\hat{k}s$ *sachan*, to *lay up in store*, might be intended to signify places where Pharaoh laid up his treasures; and from their structure they appear to have been designed for something of this kind. If the history of the pyramids be not found in the book of Exodus, it is nowhere else extant; their origin, if not alluded to here, being lost in their very remote antiquity. Diodorus Siculus, who has given the best traditions he could find relative to them, says that there was no agreement either among the inhabitants or the historians concerning the building of the pyramids.-Bib. Hist., lib. 1., cap. lxiv.

Josephus expressly says that one part of the oppression suffered by the Israelites in Egypt was occasioned by *building pyramids*. See **Clarke’s note on** “^{<0014>}**Exodus 1:14**”.

In the book of Genesis, and in this book, the word *Pharaoh* frequently occurs, which, though many suppose it to be a *proper name* peculiar to one person, and by this supposition confound the acts of several Egyptian kings, yet is to be understood only as a name of *office*.

It may be necessary to observe that all the Egyptian kings, whatever their *own name* was, took the surname of *Pharaoh* when they came to the throne; a name which, in its general acceptation, signified the same as *king* or *monarch*, but in its *literal* meaning, as Bochart has amply proved, it signifies a *crocodile*, which being a *sacred animal* among the Egyptians, the word might be added to their *kings* in order to procure them the greater reverence and respect.

Verse 12. But the more they afflicted them] The margin has pretty nearly preserved the import of the original: *And as they afflicted them, so they multiplied and so they grew* That is, in proportion to their afflictions was their prosperity; and had their sufferings been greater, their increase would have been still more abundant.

Verse 13. To serve with rigour] **Ērpb** *bepharech*, with *cruelty*, *great oppression*; being *ferocious* with them. The word *fierce* is supposed by some to be derived from the Hebrew, as well as the Latin *ferox*, from which we more immediately bring our English term. This kind of cruelty to slaves, and ferociousness, unfeelingness, and hard-heartedness, were particularly forbidden to the children of Israel. See ^{<1854>} **Leviticus 25:43, 46**, where the same word is used: *Thou shalt not rule over him with RIGOUR, but shalt fear thy God.*

Verse 14. They made their lives bitter] So that they became weary of life, through the severity of their servitude.

With hard bondage] **hvw hdb**[**b** *baabodah kashah*, with *grievous servitude*. This was the general character of their life in Egypt; it was a life of the most painful servitude, oppressive enough in itself, but made much more so by the cruel manner of their treatment while performing their tasks.

In mortar, and in brick] First, in digging the clay, kneading, and preparing it, and secondly, forming it into *bricks*, drying them in the sun, &c.

Service in the field] Carrying these materials to the places where they were to be formed into buildings, and serving the builders while employed in those public works. Josephus says “The Egyptians contrived a variety of ways to afflict the Israelites; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating upon its overrunning its own banks; they set them also to build pyramids, (πυραμίδας τε ανοικοδομουντες,) and wore them out, and forced them to learn all sorts of mechanic arts, and to accustom themselves to hard labour.”-Antiq., lib. ii., cap. ix., sec. 1. Philo bears nearly the same testimony, p. 86, Edit. Mangey.

Verse 15. Hebrew midwives] *Shiphrah* and *Puah*, who are here mentioned, were probably certain *chiefs*, under whom all the rest acted, and by whom they were instructed in the *obstetric* art. *Aben Ezra* supposes there could not have been fewer than five hundred midwives among the Hebrew women at this time, but that very few were requisite see proved on ~~Exodus 1:19~~ **Exodus 1:19**. See Clark on “~~Exodus 1:19~~ **Exodus 1:19**”.

Verse 16. Upon the stools] *μynbah* I [*al haobnayim*. This is a difficult word, and occurs nowhere else in the Hebrew Bible but in ~~Jeremiah 18:3~~ **Jeremiah 18:3**, where we translate it the *potter's wheels*. As *yka* signifies a *stone*, the *obnayim* has been supposed to signify a *stone trough*, in which they received and washed the infant as soon as born. *Jarchi*, in his book of *Hebrew roots*, gives a very different interpretation of it; he derives it from *ḥb* *ben*, a *son*, or *μynb* *banim*, *children*; his words must not be literally translated, but this is the sense: “When ye do the office of a midwife to the Hebrew women, and ye see that the birth is broken forth, if it be a son, then ye shall kill him.” Jonathan ben Uzziel gives us a curious reason for the command given by Pharaoh to the Egyptian women: “Pharaoh slept, and saw in his sleep a balance, and behold the whole land of Egypt stood in one scale, and a lamb in the other; and the scale in which the lamb was outweighed that in which was the land of Egypt. Immediately he sent and called all the chief magicians, and told them his dream. And *Janes* and *Jimbres*, (see ~~2 Timothy 3:8~~ **2 Timothy 3:8**.) who were chief of the magicians, opened their mouths and said to Pharaoh, ‘A child is shortly to be born in the congregation of the Israelites, whose hand shall destroy the whole land of Egypt.’ *Therefore Pharaoh spake to the midwives, &c.*”

Verse 17. The midwives feared God] Because they knew that God had forbidden murder of every kind; for though the law was not yet given, ^{<02013>}**Exodus 20:13**, being Hebrews they must have known that God had from the beginning declared, *Whosoever sheddeth man's blood, by man shall his blood be shed*, ^{<01006>}**Genesis 9:6**. Therefore they saved the male children of all to whose assistance they were called. See **Clarke's note on** ^{<00119>}**Exodus 1:19**".

Verse 19. The Hebrew women are not as the Egyptian women] This is a simple statement of what general experience shows to be a fact, viz., that women, who during the whole of their pregnancy are accustomed to hard labour, especially in the open air, have comparatively little pain in *parturition*. At this time the whole Hebrew nation, *men and women*, were in a state of *slavery*, and were obliged to work *in mortar and brick, and all manner of service* IN THE FIELD, ^{<00114>}**Exodus 1:14**, and this at once accounts for the ease and speediness of their travail. With the strictest truth the midwives might say, *The Hebrew women are not as the Egyptian women: the latter fare delicately, are not inured to labour, and are kept shut up at home, therefore they have hard, difficult, and dangerous labours; but the Hebrew women are lively, twyj chayoth, are strong, hale, and vigorous, and therefore are delivered ere the midwives come in unto them.* In such cases we may naturally conclude that the midwives were very *seldom even sent for*. And this is probably the reason why we find but *two* mentioned; as in such a state of society there could be but very little employment for persons of that profession, as a *mother*, an *aunt*, or any female acquaintance or neighbour, could readily afford all the assistance necessary in such cases. Commentators, pressed with imaginary difficulties, have sought for examples of easy parturition in Æthiopia, Persia, and India, as parallels to the case before us; but they might have spared themselves the trouble, because the case is *common in all parts of the globe* where the women labour hard, and especially *in the open air*. I have known several instances of the kind myself among the labouring poor. I shall mention one: I saw a poor woman in the open field at hard labour; she stayed away in the afternoon, but she returned the next morning to her work with her infant child, having in the interim been safely delivered! She *continued* at her daily work, having apparently suffered no inconvenience!

I have entered more particularly into this subject because, through want of proper information, (perhaps from a worse motive,) certain persons have spoken very unguardedly against this inspired record: "The Hebrew

midwives told palpable lies, and God commends them for it; thus we may do evil that good may come of it, and sanctify the *means* by the *end*.” Now I contend that there was neither *lie direct* nor even *prevarication* in the case. The midwives *boldly* state to Pharaoh a *fact*, (had it not been so, he had a thousand means of ascertaining the truth,) and they state it in such a way as to bring conviction to his mind on the subject of his oppressive cruelty on the one hand, and the mercy of Jehovah on the other. As if they had said, “The very oppression under which, through thy cruelty, the Israelites groan, their God has turned to their advantage; they are not only *fruitful*, but they bring forth with comparatively *no trouble*; we have scarcely any employment among them.” Here then is a *fact*, boldly announced in the face of danger; and we see that God was pleased with this frankness of the midwives, and he blessed them for it.

Verse 20. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.] This shows an especial providence and blessing of God; for though in all cases where females are kept to hard labour they have comparatively easy and safe travail, yet in a state of slavery the increase is generally very small, as the children die for want of proper nursing, the women, through their labour, being obliged to neglect their offspring; so that in the slave countries the *stock* is obliged to be recruited by foreign imports: yet in the case above it was not so; there was not one barren among their tribes, and even their women, though constantly obliged to perform their *daily tasks*, were neither rendered unfruitful by it, nor taken off by premature death through the violence and continuance of their labour, when even in the delicate situation mentioned above.

Verse 21. He made them houses.] Dr. Shuckford thinks that there is something wrong both in the punctuation and translation of this place, and reads the passage thus, adding the 21st to the 20th verse: “And they multiplied and waxed mighty; and this happened (*yhyw vayehi*) because the midwives feared God; and he (*Pharaoh*) made (*µhl lahem*, masc.) them (*the Israelites*) houses; and commanded all his people, saying, Every son that is born, &c.” The doctor supposes that previously to this time the Israelites had no fixed dwellings, but lived in tents, and therefore had a better opportunity of concealing their children; but now Pharaoh built them houses, and obliged them to dwell in them, and caused the Egyptians to watch over them, that all the male children might be destroyed, which

could not have been easily effected had the Israelites continued to live in their usual scattered manner in tents. That the *houses* in question were not made for the *midwives*, but for the *Israelites* in general, the Hebrew text seems pretty plainly to indicate, for the pronoun **ִּהֵם** *lahem*, *to them*, is the *masculine gender*; had the *midwives* been meant, the feminine pronoun **ֵהֶן** *lahen* would have been used. Others contend that by *making them houses*, not only the *midwives* are intended, but also that the words mark an increase of their families, and that the objection taken from the masculine pronoun is of no weight, because these pronouns are often interchanged; see ^{<112217>}**1 Kings 22:17**, where **ִּהֵם** *lahem* is written, and in the parallel place, ^{<141816>}**2 Chronicles 18:16**, **ֵהֶן** *lahen* is used. So **בָּהֶם** *bahem*, in ^{<131007>}**1 Chronicles 10:7**, is written **ֵהֶן** *bahen*, ^{<08107>}**1 Samuel 31:7**, and in several other places. There is no doubt that God did bless the midwives, his approbation of their conduct is strictly marked; and there can be no doubt of his prospering the Israelites, for it is particularly said that the people multiplied and waxed very mighty. But the words most probably refer to the Israelites, whose *houses* or *families* were built up by an extraordinary increase of children, notwithstanding the cruel policy of the Egyptian king. Vain is the counsel of man when opposed to the determinations of God! All the means used for the destruction of this people became in his hand instruments of their prosperity and increase. How true is the saying, If God be *for* us, who can be *against* us?

Verse 22. Ye shall cast into the river] As the *Nile*, which is here intended, was a sacred river among the Egyptians, it is not unlikely that Pharaoh intended the young Hebrews as an offering to his god, having two objects in view: 1. To increase the fertility of the country by thus procuring, as he might suppose, a proper and sufficient annual inundation; and 2. To prevent an increase of population among the Israelites, and in process of time procure their entire extermination.

It is conjectured, with a great show of probability, that the edict mentioned in this verse was not made till after the birth of Aaron, and that it was revoked soon after the birth of Moses; as, if it had subsisted in its rigour during the *eighty-six* years which elapsed between this and the deliverance of the Israelites, it is not at all likely that their males would have amounted to *six hundred thousand*, and those all *effective* men.

IN the general preface to this work reference has been made to ORIGEN'S *method of interpreting the Scriptures*, and some specimens promised. On the plain account of a simple matter of fact, related in the preceding chapter, this very eminent man, in his 2d Homily on Exodus, imposes an interpretation of which the following is the *substance*.

“Pharaoh, *king of Egypt*, represents the *devil*; the *male* and *female* children of the Hebrews represent the *animal* and *rational* faculties of the soul. *Pharaoh*, the *devil*, wishes to destroy all the *males*, i.e., the seeds of *rationality* and *spiritual science* through which the soul *tends to* and seeks *heavenly things*; but he wishes to preserve the *females* alive, i.e., all those *animal propensities* of man, through which he becomes *carnal* and *devilish*.

Hence,” says he, “when you see a man living in luxury, banquetings, pleasures, and sensual gratifications, know that there the *king of Egypt* has slain all the males, and preserved all the *females* alive. The *midwives* represent the *Old* and *New Testaments*: the one is called *Sephora*, which signifies a *sparrow*, and means that sort of *instruction* by which the soul is led to *soar aloft*, and contemplate heavenly things; the other is called *Phua*, which signifies *ruddy* or *bashful*, and points out the *Gospel*, which is ruddy with the blood of Christ, spreading the doctrine of his passion over the earth. By these, as midwives, the souls that are born into the Church, are *healed*, for the *reading of the Scriptures* corrects and *heals* what is amiss in the mind. *Pharaoh*, the *devil*, wishes to *corrupt* those *midwives*, that all the *males*-the *spiritual propensities*, may be destroyed; and this he endeavours to do by bringing in *heresies* and *corrupt opinions*. But the foundation of God standeth sure. *The midwives feared God, therefore he builded them houses*. If this be taken *literally*, it has little or no meaning, and is of no importance; but it points out that the *midwives*-the *law* and the *Gospel*, by *teaching the fear of God*, build the *houses of the Church*, and fill the whole earth with *houses of prayer*. Therefore these midwives, because they *feared God*, and taught the fear of God, did not fulfil the command of the king of Egypt-they did *not kill the males*, and I dare confidently affirm that they did not preserve the *females* alive; for they do not teach vicious doctrines in the Church, nor preach up luxury, nor foster sin, which are what *Pharaoh* wishes in keeping the *females* alive; for by these *virtue* alone is cultivated and nourished. By *Pharaoh's daughter* I suppose the Church to be intended, which is gathered from among the Gentiles; and although she has an impious and iniquitous father, yet the

prophet says unto her, *Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house, so shall the king greatly desire thy beauty,* ^{<194510>} **Psalm 45:10, 11.** This therefore is she who

is come to the *waters to bathe*, i.e., to the *baptismal font*, that she may be washed from the sins which she has contracted in her *father's house*.

Immediately she receives bowels of commiseration, and pities the infant; that is, the *Church*, coming from among the Gentiles, finds *Moses-the law*,

lying in the *pool, cast out, and exposed by his own people* in an *ark of bulrushes, daubed over with pitch*-deformed and obscured by the carnal

and absurd glosses of the Jews, who are ignorant of its spiritual sense; and while it continues with them is as a helpless and destitute infant; but as

soon as it enters the doors of the Christian Church it becomes strong and vigorous; and thus *Moses-the law, grows up*, and becomes, through means

of the Christian Church, more respectable even in the eyes of the Jews themselves, according to his own prophecy: *I will move them to jealousy*

with those which are not a people; I will provoke them to anger with a foolish nation, ^{<16321>} **Deuteronomy 32:21.** Thus taught by the Christian

Church, the *synagogue* forsakes *idolatry*; for when it sees the *Gentiles* worshipping the true God, it is ashamed of its *idols*, and worships them no

more. In like manner, though we have had *Pharaoh for our father*-though the prince of this world has begotten us by wicked works, yet when we

come unto the *waters of baptism* we take unto us *Moses-the law of God*, in its true and spiritual meaning; what is low or weak in it we leave, what is

strong and perfect we take and place in the *royal palace* of our *heart*. Then we have *Moses grown up*-we no longer consider the law as *little or mean*;

all is magnificent, excellent, elegant, for all is spiritually understood. Let us beseech the Lord Jesus Christ that he may reveal himself to us more and

more and show us how great and sublime Moses is; for he by his Holy Spirit reveals these things to whomsoever he will. To him be glory and

dominion for ever and ever! Amen.

Neither the praise of piety nor the merit of *ingenuity* can be denied to this eminent man in such interpretations as these. But who at the same time

does not see that if such a mode of exposition were to be allowed, the trumpet could no longer give a *certain* sound? Every passage and fact

might then be obliged to say *something, any thing, every thing, or nothing*, according to the *fancy, peculiar creed, or caprice* of the interpreter.

I have given this large specimen from one of the *ancients*, merely to save the *moderns*, from whose works on the sacred writings I could produce

many specimens *equally singular* and *more absurd*. Reader, it is possible to *trifle* with the testimonies of God, and all the while speak *serious things*; but if all be not done according to the pattern shown in the mount, much evil may be produced, and many stumbling blocks thrown in the way of others, which may turn them totally out of the way of understanding; and then what a dreadful account must such interpreters have to give to that God who has pronounced a curse, not only on those who *take away* from his word, but also on those who *add* to it.

EXODUS

CHAPTER 2

Amram and Jochebed marry, 1. Moses is born, and is hidden by his mother three months, 2. Is exposed in an ark of bulrushes on the river Nile, and watched by his sister, 3, 4. He is found by the daughter of Pharaoh, who commits him to the care of his own mother, and has him educated as her own son, 5-9. When grown up, he is brought to Pharaoh's daughter, who receives him as her own child, and calls him Moses, 10. Finding an Egyptian smiting a Hebrew, he kills the Egyptian, and hides him in the sand, 11, 12. Reproves two Hebrews that were contending together, one of whom charges him with killing the Egyptian, 13, 14. Pharaoh, hearing of the death of the Egyptian, sought to slay Moses, who, being alarmed, escapes to the land of Midian, 15. Meets with the seven daughters of Reuel, priest or prince of Midian, who came to water their flocks, and assists them, 16, 17. On their return they inform their father Reuel, who invites Moses to his house, 18-20. Moses dwells with him, and receives Zipporah his daughter to wife, 21. She bears him a son whom he calls Gershom, 22. The children of Israel, grievously oppressed in Egypt, cry for deliverance, 23. God remembers his covenant with Abraham, Isaac, and Jacob, and hears their prayer, 24, 25.

NOTES ON CHAP. 2

Verse 1. There went a man] *Amram*, son of Kohath, son of Levi, ^{<1616>}**Exodus 6:16-20**. A daughter of Levi, *Jochebed*, sister to Kohath, and consequently both the wife and aunt of her husband Amram, ^{<1616>}**Exodus 6:20**; ^{<1659>}**Numbers 26:59**. Such marriages were at this time lawful, though they were afterwards forbidden, ^{<1812>}**Leviticus 18:12**. But it is possible that *daughter of Levi* means no more than a descendant of that family, and that probably Amram and Jochebed were only *cousin Germans*. As a new law was to be given and a new priesthood formed, God chose a religious family out of which the lawgiver and the high priest were both to spring.

Verse 2. Bare a son] This certainly was not her first child, for Aaron was *fourscore and three* years old when Moses was but *fourscore*, see ^{<1707>}**Exodus 7:7**: and there was a sister, probably Miriam, who was older than either; see below, ^{<1104>}**Exodus 2:4**, and see ^{<1659>}**Numbers 26:59**. Miriam and Aaron had no doubt been both born before the decree was passed for the destruction of the Hebrew male children, mentioned in the preceding chapter.

Goodly child] The text simply says **awh byc yk ki tob hu**, *that he was good*, which signifies that he was not only a perfect, well-formed child, but that he was very *beautiful*; hence the Septuagint translate the place, **ιδοντες δε αυτο αστειον**, *Seeing him to be beautiful*, which St. Stephen interprets, **ην αστειος τω θεω**, *He was comely to God*, or *divinely beautiful*. This very circumstance was wisely ordained by the kind providence of God to be one means of his preservation. Scarcely any thing interests the heart more than the sight of a lovely babe in distress. His beauty would induce even his parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own, which in all likelihood she would not have done had he been only an ordinary child.

Verse 3. An ark of bulrushes] **amg tbt** *tebath gome*, a small boat or basket made of the Egyptian reed called *papyrus*, so famous in all antiquity. This plant 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, which the ancients used to compare to a thyrsus. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk serving them for food, and the woody part to build vessels with; which vessels frequently appear on engraved stones and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and by tying them together gave their vessels the necessary figure and solidity. “The vessels of bulrushes or papyrus,” says Dr. Shaw, “were no other than large fabrics of the same kind with that of Moses, ~~Exodus 2:3~~ **Exodus 2:3**, which from the late introduction of planks and stronger materials are now laid aside.” Thus *Pliny*, lib. vi., cap. 16, takes notice of the *naves papyraceas armamentaue Nili*, “ships made of papyrus and the equipments of the Nile:” and lib. xiii., cap. 11, he observes, *Exodus ipsa quidem papyro navigia texunt*: “Of the papyrus itself they construct sailing vessels.” *Herodotus* and *Diodorus* have recorded the same fact; and among the poets, *Lucan*, lib. iv., ver. 136: *Conseritur bibula Memphitis cymba papyro*, “The Memphian or Egyptian boat is constructed from the soaking papyrus.” The epithet *bibula* is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name **amg gome**, which signifies to *soak*, to *drink up*. See *Parkhurst* sub voce.

She laid it in the flags] Not willing to trust it in the *stream* for fear of a disaster; and probably choosing the place to which the Egyptian princess was accustomed to come for the purpose specified in the note on the following verse.

Verse 5. And the daughter of Pharaoh] Josephus calls her *Thermuthis*, and says that “the ark was borne along by the current, and that she sent one that could swim after it; that she was struck with the figure and uncommon beauty of the child; that she inquired for a nurse, but he having refused the breasts of several, and his sister proposing to bring a Hebrew nurse, his own mother was procured.” But all this is in Josephus’s *manner*, as well as the long circumstantial *dream* that he gives to Amram concerning the future greatness of Moses, which cannot be considered in any other light than that of a *fable*, and not even a cunningly *devised* one.

To wash herself at the river] Whether the daughter of Pharaoh went to bathe in the river through motives of pleasure, health, or religion, or whether she bathed at all, the text does not specify. It is merely stated by the sacred writer that she *went down to the river to WASH*; for the word *herself* is not in the original. Mr. Harmer, *Observat.*, vol. iii., p. 529, is of opinion that the time referred to above was that in which the Nile begins to *rise*; and as the dancing girls in Egypt are accustomed now to plunge themselves into the river at its rising, by which act they testify their gratitude for the inestimable blessing of its inundations, so it might have been formerly; and that Pharaoh’s daughter was now coming down to the river on a similar account. I see no likelihood in all this. If she washed herself at all, it *might* have been a religious ablution, and yet extended no farther than to the *hands* and *face*; for the word **xj r** *rachats*, to *wash*, is repeatedly used in the Pentateuch to signify *religious ablutions* of different kinds. Jonathan in his Targum says that God had smitten all Egypt with *ulcers*, and that the daughter of Pharaoh came to wash in the river in order to find relief; and that as soon as she touched the ark where Moses was, her ulcers were healed. This is all fable. I believe there was no *bathing* in the case, but simply what the text states, *washing*, not of her *person*, but of her *clothes*, which was an employment that even kings’ daughters did not think beneath them in those primitive times. Homer, *Odyss.* vi., represents *Nausicaa*, daughter of *Alcinous*, king of the *Phæacians*, in company with her maidens, employed at the seaside in washing her own clothes and those of her *five* brothers! While thus employed they find Ulysses just driven ashore after having been shipwrecked, utterly helpless, naked, and destitute

of every necessary of life. The whole scene is so perfectly like that before us that they appear to me to be almost parallels. I shall subjoin a few lines. The princess, having piled her clothes on a carriage drawn by several mules, and driven to the place of washing, commences her work, which the poet describes thus:—

Ται δ ἀπ' ἀπηνης
 Ἐλματα χερσιν ἐλοντο, καὶ εσφορεον μελαν ὕδωρ.
 Στειβον δ' ἐν βαθροισι θοῶς, ἐρίδα προφερουσαι.
 Αὐταρ ἐπεὶ πλυναν τε, καθηραν τε ρυπα παντα,
 Ἐξειης πετασαν παρα θιν' ἄλος, ἠχι μαλιστα.
 Λαιγγας ποτι χερσον ἀποπλυνεσκε θαλασσα.

ODYSS., lib. vi., ver. 90.

*“Light’ning the carriage, next they bore in hand
 The garments down to the unsullied wave,
 And thrust them heap’d into the pools; their task
 Despatching brisk, and with an emulous haste.
 When all were purified, and neither spot
 Could be perceived or blemish more, they spread
 The raiment orderly along the beach,
 Where dashing tides had cleansed the pebbles most.”*
 COWPER.

When this task was finished we find the Phæacian princess and her ladies (κουρη δ' ἐκ θαλαμοιο" ἀμφιπολοι ἀλλαι) employed in *amusing* themselves upon the beach, till the garments they had washed should *be dry* and fit to be folded up, that they might reload their carriage and return.

In the text of Moses the Egyptian princess, accompanied by *her maids*, **hytr[n naarotheyha**, comes down to the river, not to bathe *herself*, for this is not intimated, but merely to *wash*, **xj r l lirchots**; at the time in which the ark is perceived we may suppose that she and her companions had finished their task, and, like the daughter of Alcinous and her maidens, were amusing themselves *walking along by the river's side*, as the others did by *tossing a ball*, **σφαιρη ται τ' αρ επαιζον**, when they as suddenly and as unexpectedly discovered *Moses adrift* on the flood, as *Nausicaa* and her companions discovered Ulysses just escaped naked from shipwreck. In both the histories, that of the *poet* and this of the *prophet*, both the strangers, the shipwrecked Greek and the almost drowned Hebrew, were rescued by the princesses, nourished and preserved alive! Were it lawful to

suppose that Homer had ever seen the Hebrew story, it would be reasonable to conclude that he had made it the basis of the 6th book of the Odyssey.

Verse 6. She had compassion on him] The sight of a beautiful babe in distress could not fail to make the impression here mentioned; see **Clarke on “^{<1000>}Exodus 2:2”**. It has already been conjectured that the cruel edict of the Egyptian king did not continue long in force; see ^{<10012>}**Exodus 1:22**. And it will not appear unreasonable to suppose that the circumstance related here might have brought about its abolition. The daughter of Pharaoh, struck with the distressed state of the Hebrew children from what she had seen in the case of Moses, would probably implore her father to abolish this sanguinary edict.

Verse 7. Shall I go and call a nurse] Had not the different circumstances marked here been placed under the superintendence of an especial providence, there is no human probability that they could have had such a happy issue. The parents had done every thing to save their child that piety, affection, and prudence could dictate, and having done so, they left the event to God. *By faith*, says the apostle, ^{<8112>}**Hebrews 11:23**, *Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment*. Because of the king’s commandment they were obliged to make use of the most prudent caution to save the child’s life; and their faith in God enabled them to risk *their own safety*, for *they* were not afraid of the king’s commandment- they feared God, and they had no other fear.

Verse 10. And he became her son.] From this time of his being brought home by his nurse his education commenced, and *he was learned in all the wisdom of the Egyptians*, ^{<4172>}**Acts 7:22**, who in the knowledge of nature probably exceeded all the nations then on the face of the earth.

And she called his name] *hvm mosheh*, because *μῦμῃ ἴμ μιν ἡμμαιμ*, *out of the waters* *whtycm meshithihu*, *have I drawn him*. *hvm mashah* signifies *to draw out*; and *mosheh* is the person *drawn out*; the word is used in the same sense ^{<191816>}**Psalm 18:16**, and ^{<10217>}**2 Samuel 22:17**. What name he had from his parents we know not; but whatever it might be it was ever after lost in the name given to him by the princess of Egypt. Abul Farajius says that Thermuthis delivered him to the wise men *Janees* and *Jimbrees* to be instructed in wisdom.

Verse 11. When Moses was grown] Being full *forty* years of age, as St. Stephen says, ^{<40723>}**Acts 7:23**, *it came into his heart to visit his brethren*, i.e., he was excited to it by a Divine inspiration; *and seeing one of them suffer wrong*, by an Egyptian smiting him, probably one of the *task-masters*, *he avenged him and smote-slew, the Egyptian, supposing that God* who had given him commission, had given also *his brethren* to understand that they were to be delivered *by his hand*; see ^{<40723>}**Acts 7:23-25**. Probably the Egyptian *killed* the Hebrew, and therefore on the *Noahic precept* Moses was justified in killing him; and he was authorized so to do by the commission which he had received from God, as all succeeding events amply prove. Previously to the mission of Moses to deliver the Israelites, Josephus says, “The Æthiopians having made an irruption into Egypt, and subdued a great part of it, a Divine oracle advised them to employ Moses the Hebrew. On this the king of Egypt made him general of the Egyptian forces; with these he attacked the Æthiopians, defeated and drove them back into their own land, and forced them to take refuge in the city of *Saba*, where he besieged them. Tharbis, daughter of the Æthiopian king, seeing him, fell desperately in love with him, and promised to give up the city to him on condition that he would take her to wife, to which Moses agreed, and the city was put into the hands of the Egyptians.”-Jos. Ant. lib. ii., chap. 9. St. Stephen probably alluded to something of this kind when he said Moses was *mighty in deeds* as well as *words*.

Verse 13. Two men of the Hebrews strove together] How strange that in the very place where they were suffering a heavy persecution because they were *Hebrews*, the very persons themselves who suffered it should be found persecuting each other! It has been often seen that in those times in which the ungodly oppressed the Church of Christ, its own members have been separated from each other by disputes concerning comparatively unessential points of doctrine and discipline, in consequence of which both they and the truth have become an easy prey to those whose desire was to waste the heritage of the Lord. The Targum of Jonathan says that the two persons who strove were *Dathan* and *Abiram*.

Verse 14. And Moses feared] He saw that the Israelites were not as yet prepared to leave their bondage; and that though God had called him to be their leader, yet his providence had not yet sufficiently opened the way; and had he stayed in Egypt he must have endangered his life. Prudence therefore dictated an escape for the present to the land of Midian.

Verse 15. Pharaoh-sought to slay Moses. But Moses fled from the face of Pharaoh] How can this be reconciled with ^{<S81127>}**Hebrews 11:27**: *By faith he (Moses) forsook Egypt, not fearing the wrath of the king?* Very easily. The apostle speaks not of this forsaking of Egypt, but of his and the Israelites' final departure from it, and of the bold and courageous manner in which Moses treated Pharaoh and the Egyptians, disregarding his threatenings and the multitudes of them that pursued after the people whom, in the name and strength of God, he led in the face of their enemies out of Egypt.

Dwelt in the land of Midian] A country generally supposed to have been in Arabia Petræa, on the eastern coast of the Red Sea, not far from Mount Sinai. This place is still called by the Arabs the *land of Midian* or the *land of Jethro*. *Abul Farajius* calls it the *land of the Arabs*. It is supposed that the Midianites derived their origin from Midian, the fourth son of Abraham by Keturah, thus:-Abraham, Zimran, Jokshan, Medan and Midian, Raguel, Jethro; see ^{<012501>}**Genesis 25:1**. But Calmet contends that if Jethro had been of the family of Abraham, either by *Jokshan*, or *Midian*, Aaron and Miriam could not have reproached Moses with marrying a *Cushite*, Zipporah, the daughter of Reuel. He thinks therefore that the Midianites were of the progeny of *Cush*, the son of *Ham*; see ^{<011006>}**Genesis 10:6**.

Verse 16. The priest of Midian] Or *prince*, or both; for the original חֵקֶה *cohen* has both meanings. See it explained at large, **See Clarke's note on** ^{<011518>}**Genesis 15:18**". The transaction here very nearly resembles that mentioned Gen. xxix. concerning Jacob and Rachel; see the notes there.

Verse 17. The shepherds-drove them] The verb μϋϭργϋ *yegareshum*, being in the *masculine* gender, seems to imply that the shepherds drove away the *flocks* of Reuel's daughters, and not the *daughters* themselves. The fact seems to be, that, as the daughters of Reuel filled the troughs and brought their flocks to drink, the shepherds drove those away, and, profiting by the young women's labour, watered their own cattle. Moses resisted this insolence, and assisted them to water their flocks, in consequence of which they were enabled to return much sooner than they were wont to do, ^{<011218>}**Exodus 2:18**.

Verse 18. Reuel, their father] In ^{<041029>}**Numbers 10:29** this person is called *Raguel*, but the Hebrew is the same in both places. The reason of this difference is that the [*ain* in *law*] *r* is sometimes used merely as *vowel*,

sometimes as *g*, *ng*, and *gn*, and this is occasioned by the difficulty of the sound, which scarcely any European organs can enunciate. As pronounced by the Arabs it strongly resembles the first effort made by the throat in *gargling*, or as Meninski says, *Est vox vituli matrem vocantis*, “It is like the sound made by a calf in seeking its dam.” *Raguel* is the worst method of pronouncing it; *Re-u-el*, the first syllable strongly accented, is nearer to the true sound. A proper uniformity in pronouncing the same word wherever it may occur, either in the Old or New Testament, is greatly to be desired. The person in question appears to have several names. Here he is called *Reuel*; in ^{<04109>}**Numbers 10:29**, *Raguel*; in ^{<0180>}**Exodus 3:1**, *Jethor*; in ^{<07041>}**Judges 4:11**, *Hobab*; and in ^{<07016>}**Judges 1:16** he is called *ynyq* *Keyni*, which in ^{<07041>}**Judges 4:11**. we translate *Kenite*. Some suppose that *Re-u-el* was father to *Hobab*, who was also called *Jethro*. This is the most likely; see **Clarke’s note on “^{<0180>}Exodus 3:1”**.

Verse 20. That he may eat bread.] That he may be entertained, and receive refreshment to proceed on his journey. *Bread*, among the Hebrews, was used to signify *all kinds of food* commonly used for the support of man’s life.

Verse 21. Zipporah his daughter.] Abul Farajius calls her “*Saphura the black*, daughter of *Rewel* the Midianite, the son of *Dedan*, the son of *Abraham* by his wife *Keturah*.” The Targum calls her the *granddaughter* of *Reuel*. It appears that *Moses* obtained *Zipporah* something in the same way that *Jacob* obtained *Rachel*; namely, for the performance of certain services, probably keeping of sheep: see ^{<0180>}**Exodus 3:1**.

Verse 22. Called his name Gershom] Literally, *a stranger*; the reason of which *Moses* immediately adds, *for I have been an ALIEN in a strange land*.

The *Vulgate*, the *Septuagint*, as it stands in the *Complutensian Polyglot*, and in several MSS., the *Syriac*, the *Coptic*, and the *Arabic*, add the following words to this verse: *And the name of the second he called Eliezer, for the God of my father has been my help, and delivered me from the hand of Pharaoh*. These words are found in ^{<02180>}**Exodus 18:4**, but they are certainly necessary here, for it is very likely that these two sons were born within a short space of each other; for in ^{<01040>}**Exodus 4:20**, it is said, *Moses* took his wife and his **SONS**, by which it is plain that he had both *Gershom* and *Eliezer* at that time. *Houbigant* introduces this addition in his

Latin version, and contends that this is its most proper place.

Notwithstanding the authority of the above versions, the clause is found in no copy, printed or MS., of the *Hebrew* text.

Verse 23. In process of time-the king of Egypt died] According to St. Stephen, (^{<4073>}Acts 7:30, compared with ^{<0070>}Exodus 7:7,) the death of the Egyptian king happened about *forty* years after the escape of Moses to Midian. The words **μῆη μῆβρῆ μῆμῆβ ῥῆμ** *vayehi baiyamim harabbim hahem*, which we translate *And it came to pass in process of time*, signify, *And it was in many days from these* that the king, &c. It has already been remarked that Archbishop Usher supposes this king to have been *Ramesses Miamun*, who was succeeded by his son Amenophis, who was drowned in the Red Sea when pursuing the Israelites, but *Abul Farajius* says it was *Amunfathis*, (Amenophis,) he who made the cruel edict against the Hebrew children.

Some suppose that Moses wrote the book of Job during the time he sojourned in Midian, and also the book of Genesis. See the preface to the book of Job, where this subject is considered.

Sighed by reason of the bondage] For the nature of their bondage, see **Clarke note on “^{<0014>}Exodus 1:14”**.

Verse 24. God remembered his covenant] God’s covenant is God’s engagement; he had promised to Abraham, to Isaac, and to Jacob, to give their posterity a land flowing with milk and honey, &c. They are now under the most oppressive bondage, and this was the most proper time for God to show them his mercy and power in fulfilling his promise. This is all that is meant by God’s *remembering* his covenant, for it was *now* that he began to give it its effect.

Verse 25. And God had respect unto them.] **μῆη ἄ** [**dyw** *vaiyeda Elohim*, God *knew* them, i.e., he *approved* of them, and therefore it is said that *their cry came up before God, and he heard their groaning*. The word [**dy** *yada*, to *know*, in the Hebrew Bible, as well as **γινωσκω** in the Greek Testament, is frequently used in the sense of *approving*; and because God *knew*-had *respect* for and *approved* of, them, therefore he was determined to deliver them. For **μῆη ἄ Elohim**, GOD, in the last clause of this verse, Houbigant reads **μῆη ἄ aleyhem**, UPON THEM, which is countenanced by the *Vulgate*, *Septuagint*, *Chaldee*, *Coptic*, and *Arabic*, and appears to have

been the original reading. The difference in the original consists in the interchange of two letters, the **y** *yod* and **h** *he*. Our translators insert *unto them*, in order to make up that sense which this various reading gives without trouble.

THE farther we proceed in the sacred writings, the more the history both of the *grace* and *providence* of God opens to our view. He ever cares for his creatures, and is mindful of his promise. The very means made use of to destroy his work are, in his hands, the instruments of its accomplishment. Pharaoh orders the male children of the Hebrews to be thrown into the river; Moses, who was thus exposed, is found by his own daughter, brought up as her own son, and from his Egyptian education becomes much better qualified for the great work to which God had called him; and his being obliged to leave Egypt was undoubtedly a powerful means to wean his heart from a land in which he had at his command all the advantages and luxuries of life. His sojourning also in a strange land, where he was obliged to earn his bread by a very painful employment, fitted him for the perilous journey he was obliged to take in the wilderness, and enabled him to bear the better the privations to which he was in consequence exposed.

The *bondage* of the Israelites was also wisely permitted, that they might with less reluctance leave a country where they had suffered the greatest oppression and indignities. Had they not suffered severely previously to their departure, there is much reason to believe that no inducements could have been sufficient to have prevailed on them to leave it. And yet their leaving it was of infinite consequence, in the order both of grace and providence, as it was indispensably necessary that they should be a people separated from all the rest of the world, that they might see the promises of God fulfilled under their own eyes, and thus have the fullest persuasion that their law was Divine, their prophets inspired by the Most High, and that the Messiah came according to the prophecies before delivered concerning him.

From the example of Pharaoh's daughter, (see Clarke's note "^{<BIB5>}Exodus 2:5",) and the seven daughters of Jethro, (^{<BIB16>}Exodus 2:16,) we learn that in the days of primitive simplicity, and in this respect the best days, the children, particularly the daughters of persons in the highest ranks in life, were employed in the most laborious offices. Kings' daughters performed the office of the *laundress* to their own families; and the daughters of

princes tended and watered the flocks. We have seen similar instances in the case of *Rebekah* and *Rachel*; and we cannot be too pointed in calling the attention of modern delicate females, who are not only above serving their own parents and family, but even their own selves: the consequence of which is, they have neither vigour nor health; their growth, for want of healthy exercise, is generally cramped; their natural powers are prematurely developed, and their whole course is rather an apology for living, than a state of effective life. Many of these live not out half their days, and their offspring, when they have any, is more feeble than themselves; so that the race of man where such preposterous conduct is followed (and where is it not followed?) is in a state of gradual deterioration. Parents who wish to fulfil the intention of God and nature, will doubtless see it their duty to bring up their children on a different plan. A worse than the present can scarcely be found out.

Afflictions, under the direction of God's providence and the influence of his grace, are often the means of leading men to pray to and acknowledge God, who in the time of their prosperity hardened their necks from his fear. When the Israelites were sorely oppressed, they began to pray. If the cry of oppression had not been among them, probably the cry for mercy had not been heard. Though afflictions, considered in themselves, can neither atone for sin nor improve the moral state of the soul, yet God often uses them as means to bring sinners to himself, and to quicken those who, having already escaped the pollutions of the world, were falling again under the influence of an earthly mind. Of many millions besides David it may truly be said, Before they were afflicted they went astray.

EXODUS

CHAPTER 3

Moses keeping the flock of Jethro at Mount Horeb, the angel of the Lord appears to him in a burning bush, 1, 2. Astonished at the sight, he turns aside to examine it, 3, when God speaks to him out of the fire, and declares himself to be the God of Abraham, Isaac, and Jacob, 4-6; announces his purpose of delivering the Israelites from their oppression, and of bringing them into the promised land, 7-9; commissions him to go to Pharaoh, and to be leader of the children of Israel from Egypt, 10. Moses excuses himself, 11; and God, to encourage him, promises him his protection, 12. Moses doubts whether the Israelites will credit him, 13, and God reveals to him his NAME, and informs him what he is to say to the people, 14-17, and instructs him and the elders of Israel to apply unto Pharaoh for permission to go three days' journey into the wilderness, to sacrifice unto the Lord, 18; foretells the obstinacy of the Egyptian king, and the miracles which he himself should work in the sight of the Egyptians, 19, 20; and promises that, on the departure of the Israelites, the Egyptians should be induced to furnish them with all necessaries for their journey, 21, 22.

NOTES ON CHAP. 3

Verse 1. Jethro his father-in-law] Concerning *Jethro*, see Clarke's note on "^{<1218>}Exodus 2:18". Learned men are not agreed on the signification of the word [^]tj *chothen*, which we translate *father-in-law*, and which in ^{<1194>}Genesis 19:14, we translate *son-in-law*. It seems to be a general term for a *relative by marriage*, and the connection only in which it stands can determine its precise meaning. It is very possible that *Reuel* was now dead, it being forty years since Moses came to Midian; that *Jethro* was his son, and had succeeded him in his office of prince and priest of Midian; that *Zipporah* was the sister of *Jethro*; and that consequently the word [^]tj *chothen* should be translated *brother-in-law* in this place: as we learn from ^{<1340>}Genesis 34:9; ^{<1878>}Deuteronomy 7:3; ^{<1232>}Joshua 23:12, and other places, that it simply signifies to *contract affinity by marriage*. If this conjecture be right, we may well suppose that, *Reuel* being dead, *Moses* was continued by his brother-in-law *Jethro* in the same employment he had under his father.

Mountain of God] Sometimes named *Horeb*, at other times *Sinai*. The mountain itself had two *peaks*; one was called *Horeb*, the other *Sinai*.

Horeb was probably the primitive name of the mountain, which was afterwards called the *mountain of God*, because God appeared upon it to Moses; and Mount Sinai, *ynys*, from *hns seneh*, a *bush*, because it was in a *bush* or *bramble*, in a flame of fire, that this appearance was made.

Verse 2. The angel of the Lord] Not a created angel certainly; for he is called *hwhy Jehovah*, ^{<0004>}**Exodus 3:4**, &c., and has the most expressive attributes of the Godhead applied to him, ^{<0014>}**Exodus 3:14**, &c. Yet he is an *angel*, *Ēal m malach*, a *messenger*, in whom was the name of God, ^{<0221>}**Exodus 23:21**; and in whom dwelt all the fulness of the Godhead bodily, ^{<1029>}**Colossians 2:9**; and who, in all these primitive times, was the Messenger of the covenant, ^{<3001>}**Malachi 3:1**. And who was this but JESUS, the Leader, Redeemer, and Saviour of mankind? See Clarke's note on ^{<0167>}**Genesis 16:7**".

A flame of fire, out of the midst of a bush] Fire was, not only among the Hebrews but also among many other ancient nations, a very significant emblem of the Deity. God accompanied the Israelites in all their journeyings through the wilderness as a pillar of fire by night; and probably a fire or flame in the holy of holies, between the cherubim, was the general symbol of his presence; and traditions of these things, which must have been current in the east, have probably given birth, not only to the pretty general opinion that God appears in the likeness of fire, but to the whole of the *Zoroastrian system of fire-worship*. It has been reported of Zoroaster, or *Zeradusht*, that having retired to a mountain for the study of wisdom, and the benefit of solitude, the whole mountain was one day enveloped with flame, out of the midst of which he came without receiving any injury; on which he offered sacrifices to God, who, he was persuaded, had then appeared to him. M. Anquetil du Perron gives much curious information on this subject in his *Zend Avesta*. The modern Parsees call fire the off-spring of Ormusd, and worship it with a vast variety of ceremonies.

Among the fragments attributed to Æschylus, and collected by Stanley in his invaluable edition of this poet, p. 647, col. 1, we find the following beautiful verses:—

Χωριζε θνητων τον θεον, και μη δοκει
 Ὅμοιον αυτω σαπκινον καθεσταναι.
 Ουκ οισθα δ αυτον ᾠποτε μεν ως πυρ φαινεται
 Απλαστον ορμη ᾠποτε δ υδωρ, ποτε δε γνοφος.

“Distinguish God from mortal men; and do not suppose that any thing fleshly is like unto him. Thou knowest him not: sometimes indeed he appears as a *formless* and *impetuous* FIRE, sometimes as *water*, sometimes as *thick darkness*.” The poet proceeds:—

Τρεμει δ' ορη, και γαια, και πελεριος
 Βυθος θαλασσης, κωρων υψος μεγα,
 Οταν επιβλεψη γοργον ομμα δεσποτου.

“The mountains, the earth, the deep and extensive sea, and the summits of the highest mountains tremble whenever the terrible eye of the Supreme Lord looks down upon them.”

These are very remarkable fragments, and seem all to be collected from traditions relative to the different manifestations of God to the Israelites in Egypt, and in the wilderness. Moses wished to see God, but he could behold nothing but an *indescribable glory*: nothing like *mortals*, nothing like a *human body*, appeared at any time to his eye, or to those of the Israelites. “Ye saw no manner of similitude,” said Moses, “on the day that the Lord spake unto you in Horeb, out of the midst of the FIRE,”

^{<16:15>} **Deuteronomy 4:15.** But sometimes the Divine power and justice were manifested by the *indescribable, formless, impetuous, consuming flame*; at other times he appeared by the *water* which he brought out of the flinty rock; and in the *thick darkness* on Horeb, when the *fiery law* proceeded from his right hand, then the *earth quaked* and the *mountain trembled*: and when his *terrible eye* looked out upon the Egyptians through the pillar of cloud and fire, their chariot wheels were struck off, and confusion and dismay were spread through all the hosts of Pharaoh; ^{<12:42>} **Exodus 14:24, 25.**

And the bush was not consumed.] 1. An emblem of the state of Israel in its various distresses and persecutions: it was in the fire of adversity, but was not consumed. 2. An emblem also of the state of the Church of God in the wilderness, in persecutions often, in the midst of its enemies, in the region of the shadow of death-yet not consumed. 3. An emblem also of the state of every follower of Christ: cast down, but not forsaken; grievously tempted, but not destroyed; walking through the fire, but still unconsumed! Why are all these preserved in the midst of those things which have a natural tendency to destroy them! Because GOD IS IN THE MIDST OF THEM; it was this that preserved the bush from destruction; and it was this that preserved the Israelites; and it is this, and this alone, that preserves the

Church, and holds the soul of every genuine believer in the spiritual life. He in whose heart Christ dwells not by faith, will soon be consumed by the world, the flesh, and the devil.

Verse 5. Put off thy shoes] It is likely that from this circumstance all the eastern nations have agreed to perform all the acts of their religious worship *barefooted*. All the Mohammedans, Brahmins, and Parsees do so still. The Jews were remarked for this in the time of Juvenal; hence he speaks of their performing their sacred rites *barefooted*; Sat. vi., ver. 158:

Observant ubi festa mero pede sabbata reges.

The ancient Greeks did the same. Jamblichus, in the life of Pythagoras, tells us that this was one of his maxims, *ἀνυποδήτος θυε και προσκυνει*, *Offer sacrifice and worship with your shoes off*. And Solinus asserts that no person was permitted to enter into the temple of Diana, in Crete, till he had taken off his shoes. “*Ædem Numinis (Dianæ) præterquam nudus vestigio nulles licito ingreditur.*” Tertullian observes, *de jejunio*, that in a time of drought the worshippers of Jupiter deprecated his wrath, and prayed for rain, walking barefooted. “*Cum stupet cælum, et aret annus, nudipedalia, denunciantur.*” It is probable that *μυλ [n nealim*, in the text, signifies *sandals*, translated by the Chaldee *l dns sandal*, and *al dns sandala*, (see ⁰¹¹⁴²³**Genesis 14:23**.) which was the same as the Roman *solea*, a *sole* alone, strapped about the foot As this sole must let in dust, gravel, and sand about the foot in travelling, and render it very uneasy, hence the custom of frequently *washing* the feet in those countries where these sandals were worn. *Pulling off the shoes was*, therefore, an emblem of laying aside the *pollutions* contracted by *walking* in the *way of sin*. Let those who name the Lord Jesus Christ depart from iniquity. In our western countries reverence is expressed by pulling off the hat; but how much more significant is the eastern custom! “The natives of Bengal never go into their own houses with their shoes on, nor into the houses of others, but always leave their shoes at the door. It would be a great affront not to attend to this mark of respect when visiting; and to enter a temple without pulling off the shoes would be an unpardonable offence.”-Ward.

The place whereon thou standest is holy ground.] It was not particularly sanctified by the Divine presence; but if we may credit Josephus, a general opinion had prevailed that *God dwelt on that mountain*; and hence the shepherds, considering it as sacred ground, did not dare to feed their flocks

there. Moses, however, finding the soil to be rich and the pasturage good, boldly drove his flock thither to feed on it.-Antiq., b. ii., c. xii., s. 1.

Verse 6. I am the God of thy father] Though the word *yba abi, father*, is here used in the singular, St Stephen, quoting this place, ^{<4072>}**Acts 7:32**, uses the plural, *ο θεος των πατερων σου, The God of thy FATHERS*; and that this is the meaning the following words prove: The God of Abraham, the God of Isaac, and the God of Jacob. These were the fathers of Moses in a direct line. This reading is confirmed by the *Samaritan* and by the *Coptic*. ABRAHAM was the father of the *Ishmaelites*, and with him was the covenant first *made*. ISAAC was the father of the *Edomites* as well as the *Israelites*, and with him was the covenant *renewed*. JACOB was the father of the twelve patriarchs, who were founders of the *Jewish* nation, and to him were the promises *particularly confirmed*. Hence we see that the *Arabs* and *Turks* in general, who are descendants of *Ishmael*; the *Edomites*, now absorbed among the Jews, (**see Clarke's note on** ^{<01253>}**Genesis 25:23**"), who are the descendants of *Esau*; and the *Jewish people*, wheresoever scattered, who are the descendants of *Jacob*, are all heirs of the promises included in this primitive covenant; and their gathering in with the fulness of the Gentiles may be confidently expected.

And Moses hid his face] For similar acts, see the passages referred to in the margin. *He was afraid to look*-he was overawed by God's presence, and dazzled with the splendour of the appearance.

Verse 7. I have surely seen] *ytyar har raoh raithi, seeing, I have seen*-I have not only seen the afflictions of this people because I am omniscient, but I have considered their sorrows, and my eye affects my heart.

Verse 8. And I am come down to deliver them] This is the very purpose for which I am now come down upon this mountain, and for which I manifest myself to thee.

Large-land] Canaan, when compared with the small tract of Goshen, in which they were now situated, and where, we learn, from ^{<0307>}**Exodus 1:7**, they were straitened for room, might be well called a *large land*. See a fine description of this land ^{<0307>}**Deuteronomy 8:7**.

A land flowing with milk and honey] Excellent for pasturage, because abounding in the most wholesome herbage and flowers; and from the latter

an abundance of wild honey was collected by the bees. Though cultivation is now almost entirely neglected in this land, because of the badness of the government and the scantiness of the inhabitants, yet it is still good for *pasturage*, and yields an abundance of *honey*. The terms used in the text to express the fertility of this land, are commonly used by ancient authors on similar subjects. It is a metaphor taken from a *breast* producing copious streams of milk. Homer calls Argos *ουθαρ αρουρης*, the *breast of the country*, as affording *streams* of milk and honey, Il. ix., ver. 141. So Virgil:—

*Prima tulit tellus, eadem vos ubere laeto
Accipiet.
Æn., lib. iii., ver. 95.*

“The land that first produced you shall receive you again into its joyous *bosom*.”

The poets feign that Bacchus, the fable of whom they have taken from the history of Moses, produced rivers of milk and honey, of water and wine:—

Ἐπει δὲ γαλακτι πεδον,
Ἐπει δὲ οἰνω, πει δὲ μελισσαν
Νεκταρι
EURIP. Bacch., *Εποδ.*, ver. 8.

“The land flows with milk; it flows also with wine; it flows also with the nectar of bees, (honey.)” This seems to be a mere poetical copy from the Pentateuch, where the sameness of the metaphor and the correspondence of the descriptions are obvious.

Place of the Canaanites, &c.] See ^{<01518>}Genesis 15:18, &c.

Verse 11. Who am I-that I should bring] He was so satisfied that this was beyond *his* power, and all the means that he possessed, that he is astonished that even God himself should appoint him to this work! Such indeed was the bondage of the children of Israel, and the power of the people by whom they were enslaved, that had not their deliverance come through supernatural means, their escape had been utterly impossible.

Verse 12. Certainly I will be with thee] This great event shall not be left to thy wisdom and to thy power; my counsel shall direct thee, and my power shall bring all these mighty things to pass.

And this shall be a token] Literally, *And THIS to thee for a sign*, i.e., this miraculous manifestation of the *burning bush* shall be a proof that I have sent thee; or, My being *with thee*, to encourage thy heart, strengthen thy hands, and enable thee to work miracles, shall be to thyself and to others the evidence of thy Divine mission.

Ye shall serve God upon this mountain.] This was not the *sign*, but God shows him, that in their return from Egypt they should take this mountain in their way, and should worship him in this place. There may be a prophetic allusion here to the giving of the law on Mount Sinai. As Moses received his commands *here*, so likewise should the Israelites receive theirs in the same place. After all, the Divine Being seems to testify a partial predilection for this mountain, for reasons that are not expressed. **See Clarke's note on "¹⁰⁸Exodus 3:5".**

Verse 13. They shall say-What is his name?] Does not this suppose that the Israelites had an idolatrous notion even of the Supreme Being? They had probably drank deep into the Egyptian superstitions, and had gods many and lords many; and Moses conjectured that, hearing of a supernatural deliverance, they would inquire who that God was by whom it was to be effected. The reasons given here by the rabbins are too refined for the Israelites at this time. "When God," say they, "*judgeth* his creatures, he is called **pyhl** *a Elohim*; when he *warreth* against the wicked, he is called **twabx** *Tsebaoth*; but when he showeth *mercy* unto the world, he is called **hwby** *Yehovah*." It is not likely that the Israelites had much knowledge of God or of his ways at the time to which the sacred text refers; it is certain they had no *written* word. The book of Genesis, if even written, (for some suppose it had been composed by Moses during his residence in Midian,) had not yet been communicated to the people; and being so long without any revelation, and perhaps without even the *form* of Divine worship, their minds being degraded by the state of bondage in which they had been so long held, and seeing and hearing little in religion but the superstitions of those among whom they sojourned, they could have no distinct notion of the Divine Being. Moses himself might have been in doubt at first on this subject, and he seems to have been greatly on his guard against illusion; hence he asks a variety of questions, and endeavours, by all prudent means, to assure himself of the truth and certainty of the present appearance and commission. He well knew the power of the Egyptian magicians, and he could not tell from these first

views whether there might not have been some delusion in this case. God therefore gives him the fullest proof, not only for the satisfaction of the people to whom he was to be sent, but for his own full conviction, that it was the supreme God who now spoke to him.

Verse 14. I AM THAT I AM] *hyha rva hyha* EHEYEH *asher*

EHEYEH. These words have been variously understood. The *Vulgate* translates EGO SUM QUI SUM, *I am who am*. The *Septuagint*, *Εγω ειμι ο Ων*, *I am he who exists*. The *Syriac*, the *Persic*, and the *Chaldee* preserve the original words without any gloss. The *Arabic* paraphrases them, *The Eternal, who passes not away*; which is the same interpretation given by *Abul Farajius*, who also preserves the original words, and gives the above as their interpretation. The *Targum of Jonathan*, and the *Jerusalem Targum* paraphrase the words thus: “He who spake, and the world was; who spake, and all things existed.” As the original words literally signify, *I will be what I will be*, some have supposed that God simply designed to inform Moses, that what he *had been* to his fathers Abraham, Isaac, and Jacob, he *would be* to him and the Israelites; and that he would perform the promises he had made to his fathers, by giving their descendants the promised land. It is difficult to put a meaning on the words; they seem intended to point out the *eternity* and *self-existence* of God. Plato, in his *Parmenides*, where he treats sublimely of the nature of God, says, *Ουδ αρα ονομα εστιν αυτω*, nothing can express his nature; *therefore no name can be attributed to him*. See the conclusion of this chapter, **See Clarke’s note at “^{<0102>}Exodus 3:22”**. and on the word *Jehovah*, ^{<0246>}**Exodus 34:6, 7**.

Verse 15. This is my name for ever] The name here referred to is that which immediately precedes, *yhwh a hwhy* *Yehovah Elohim*, which we translate the LORD GOD, the name by which God *had been* known from the creation of the world, (see ^{<0104>}**Genesis 2:4**.) and the name by which he is known among the same people to the present day. Even the heathens knew this name of the true God; and hence out of our *hwhy* *Yehovah* they formed their *Jao*, *Jeve*, and *Jove*; so that the word has been literally fulfilled, *This is my memorial unto all generations*. **See Clarke’s note on the word Elohim**, “^{<01010>}**Genesis 1:1**”. As to be self-existent and eternal must be attributes of God for ever, does it not follow that the *ul l* *leolam*, *for ever*, in the text signifies *eternity*? “This is my name to eternity-and my memorial,” *rd rdl* *ledor dor*, “to all succeeding

generations.” While human generations continue he shall be called the God of Abraham, the God of Isaac, and the God of Jacob; but when time shall be no more, he shall be Jehovah Elohim. Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time should last. See ^{<01233>}**Genesis 21:33**. Diodorus Siculus says, that “among the Jews, Moses is reported to have received his laws from the God named *Jao*,” **יָוָה**, i.e., *Jeue*, *Jove*, or *Jeve*; for in all these ways the word **hwhy** *Yehovah* may be pronounced; and in this way I have seen it on Egyptian monuments. See Diod., lib. 1., c. xciv.

Verse 16. Elders of Israel] Though it is not likely the Hebrews were permitted to have any regular government at this time, yet there can be no doubt of their having such a government in the time of Joseph, and for some considerable time after; the elders of each tribe forming a kind of court of magistrates, by which all actions were tried, and legal decisions made, in the Israelitish community.

I have surely visited you] An exact fulfillment of the prediction of Joseph, ^{<01524>}**Genesis 50:24**, *God will surely visit you*, and in the same words too.

Verse 18. They shall hearken to thy voice] This assurance was necessary to encourage him in an enterprise so dangerous and important.

Three days' journey into the wilderness] Evidently intending *Mount Sinai*, which is reputed to be about three days' journey, the shortest way, from the land of Goshen. In ancient times, distances were computed by the *time* required to pass over them. Thus, instead of *miles*, *furlongs*, &c., it was said, the distance from one place to another was so many *days'*, so many *hours'* journey; and it continues the same in all countries where there are no regular roads or highways.

Verse 19. I am sure that the king of Egypt will not let you go, no, not by a mighty hand] When the facts detailed in this history have been considered in connection with the assertion as it stands in our Bibles, the most palpable contradiction has appeared. That the king of Egypt *did* let them go, and that *by a mighty hand*, the book itself amply declares. We should therefore seek for another meaning of the original word. **al w velo**, which generally means *and not*, has sometimes the meaning of *if not*, *unless*, *except*, &c.; and in *Becke's Bible*, 1549, it is thus translated: *I am sure that the kyng of Egypt wyl not let you go, EXCEPT wyth a mighty hand*. This import of the negative particle, which is noticed by Noldius,

Heb. Part., p. 328, was perfectly understood by the *Vulgate*, where it is translated *nisi, unless*; and the *Septuagint* in their **εαν μη**, which is of the same import; and so also the *Coptic*. The meaning therefore is very plain: The king of Egypt, who now profits much by your servitude, will not let you go till he sees my hand stretched out, and he and his nation be smitten with *ten plagues*. Hence God immediately adds, ^{<0123>}**Exodus 3:20**: *I will stretch out my hand, and smite Egypt with all my wonders-and after that, he will let you go.*

Verse 22. Every woman shall borrow] This is certainly not a very correct translation: the original word **l av shaal** signifies simply to *ask, request, demand, require, inquire, &c.*; but it does not signify to *borrow* in the proper sense of that word, though in a very few places of Scripture it is thus used. In this and the parallel place, ^{<0123>}**Exodus 12:35**, the word signifies to *ask or demand*, and not to *borrow*, which is a *gross mistake* into which scarcely any of the *versions*, ancient or modern, have fallen, except our own. The SEPTUAGINT has **αιτησει**, *she shall ask*; the VULGATE, *postulabit, she shall demand*; the SYRIAC, CHALDEE, SAMARITAN, SAMARITAN *Version*, COPTIC, and PERSIAN, are the same as the *Hebrew*. The *European* versions are generally correct on this point; and our *common* English version is almost the sole transgressor: I say, the *common* version, which, copying the Bible published by Becke in 1549, gives us the exceptionable term *borrow*, for the original **l av shaal**, which in the *Geneva Bible*, and *Barker's Bible* of 1615, and some others, is rightly translated *aske*. God commanded the Israelites to *ask or demand* a certain recompense for their past services, and he inclined the hearts of the Egyptians to *give liberally*; and this, far from a matter of *oppression, wrong, or even charity*, was no more than a very *partial recompense* for the long and painful services which we may say *six hundred thousand* Israelites had rendered to Egypt, during a considerable number of years. And there can be no doubt that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors.

Our exceptionable *translation* of the original has given some countenance to the desperate cause of infidelity; its abettors have exultingly said: "Moses represents the *just* God as ordering the Israelites to *borrow* the goods of the Egyptians under the pretence of *returning* them, whereas he intended that they should march off with the booty." Let these men know

that there was no *borrowing* in the case; and that if accounts were fairly balanced, *Egypt* would be found still in considerable arrears to *Israel*. Let it also be considered that the Egyptians had never *any right* to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence, to the Israelites. What had *Joseph* for his important services? NOTHING! He had neither district, nor city, nor lordship in Egypt; *nor did he reserve any to his children*. All his services were *gratuitous*; and being animated with a better hope than any earthly possession could inspire, he desired that even his *bones* should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen, but they were not provided for in that place; for they brought their *cattle*, their *goods*, and *all that they had into Egypt*, ^{<01401>}**Genesis 46:1, 6**; so that they had nothing but the bare land to feed on; and had built *treasure cities* or *fortresses*, we know not how many; and two whole cities, *Pithom* and *Raamses*, besides; and for all these services *they had no compensation* whatever, but were besides cruelly abused, and obliged to witness, as the sum of their calamities, the daily murder of their male infants. These particulars considered, will infidelity ever dare to produce this case again in support of its worthless pretensions?

Jewels of silver, &c.] The word *yl k keley* we have already seen signifies *vessels, instruments, weapons, &c.*, and may be very well translated by our English term, *articles* or *goods*. The Israelites got both gold and silver, probably both in *coin* and in *plate* of different kinds; and such *raiment* as was necessary for the journey which they were about to undertake.

Ye shall spoil the Egyptians.] The verb *l xn natsal* signifies, not only to *spoil, snatch away*, but also to *get away, to escape, to deliver, to regain, or recover*. SPOIL signifies what is *taken by rapine or violence*; but this cannot be the meaning of the original word here, as the Israelites only *asked*, and the Egyptians with out *fear, terror, or constraint*, freely gave. It is worthy of remark that the original word is used, ^{<03122>}**1 Samuel 30:22**, to signify the *recovery of property that had been taken away by violence*: “Then answered all the wicked men, and men of Belial, of those that went with David, Because they went not with us we will not give them aught of the SPOIL (*l l chm mehashSHALAL*) that we have RECOVERED, *wli xh rva asher* HITSTSALNU. In this sense we should understand the word here. The Israelites *recovered* a part of *their property*-their wages, of which they had been most unjustly deprived by the Egyptians.

IN this chapter we have much curious and important information; but what is most interesting is the name by which God was pleased to make himself known to Moses and to the Israelites, a name by which the Supreme Being was afterwards known among the wisest inhabitants of the earth. HE who IS and who WILL BE what he IS. This is a proper characteristic of the Divine Being, who is, properly speaking, the only BEING, because he is *independent* and *eternal*; whereas all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to *annihilation*. When God, therefore, announced himself to Moses by this name, he proclaimed his own *eternity* and *immateriality*; and the very name itself precludes the possibility of *idolatry*, because it was impossible for the mind, in considering it, to represent the Divine Being in any assignable shape; for who could represent BEING or *Existence* by any *limited form*? And who can have any idea of a form that is *unlimited*? Thus, then, we find that the first discovery which God made of himself was intended to show the people the *simplicity* and *spirituality* of his nature; that while they considered him as BEING, and the Cause of all BEING, they might be preserved from all *idolatry* for ever. The very name itself is a proof of a Divine revelation; for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by *reasoning*, for there were no *premises* on which it could be built, nor any *analogies* by which it could have been formed. We can as easily comprehend *eternity* as we can *being*, simply considered in and of itself, when nothing of assignable forms, colours, or qualities existed, besides its infinite and illimitable self.

To this Divine discovery the ancient Greeks owed the inscription which they placed above the door of the temple of *Apollo* at *Delphi*: the whole of the inscription consisted in the simple monosyllable EI, THOU ART, the second person of the Greek substantive verb εἰμι, *I am*. On this inscription Plutarch, one of the most intelligent of all the Gentile philosophers, made an express treatise, *περι του ΕΙ εν Δελφοις*, having received the true interpretation in his travels in Egypt, whither he had gone for the express purpose of inquiring into their ancient learning, and where he had doubtless seen these words of God to Moses in the Greek version of the Septuagint, which had been current among the Egyptians (*for whose sake it was first made*) about four hundred years previously to the death of Plutarch. This philosopher observes that “this title is not only *proper*, but *peculiar to God*, because HE alone is *being*; for mortals have no participation of *true*

EXODUS

CHAPTER 4

Moses continuing to express his fear that the Israelites would not credit his Divine mission, 1; God, to strengthen his faith, and to assure him that his countrymen would believe him, changed his rod into a serpent, and the serpent into a rod, 2-5; made his hand leprous, and afterwards restored it, 6, 7; intimating that he had now endued him with power to work such miracles, and that the Israelites would believe, 8; and farther assures him that he should have power to turn the water into blood, 9. Moses excuses himself on the ground of his not being eloquent, 10, and God reproves him for his unbelief, and promises to give him supernatural assistance, 11, 12. Moses expressing his utter unwillingness to go on any account, God is angry, and then promises to give him his brother Aaron to be his spokesman, 13-16, and appoints his rod to be the instrument of working miracles, 17. Moses returns to his relative Jethro, and requests liberty to visit his brethren in Egypt, and is permitted, 18. God appears to him in Midian, and assures him that the Egyptians who sought his life were dead, 19. Moses, with his wife and children, set out on their journey to Egypt, 20. God instructs him what he shall say to Pharaoh, 21-23. He is in danger of losing his life, because he had not circumcised his son, 24. Zipporah immediately circumcising the child, Moses escapes unhurt, 25, 26. Aaron is commanded to go and meet his brother Moses; he goes and meets him at Horeb, 27. Moses informs him of the commission he had received from God, 28. They both go to their brethren, deliver their message, and work miracles, 29, 30. The people believe and adore God, 31.

NOTES ON CHAP. 4

Verse 1. They will not believe me] As if he had said, Unless I be enabled to work miracles, and give them proofs by extraordinary *works* as well as by *words*, they will not believe that thou hast sent me.

Verse 2. A rod.] *htm matteh*, a *staff*, probably his shepherd's crook; see ~~<1873>~~ **Leviticus 27:32**. As it was made the instrument of working many miracles, it was afterwards called the *rod of God*; see ~~<1880>~~ **Exodus 4:20**.

Verse 3. A serpent] Of what sort we know not, as the word *vj n nachash* is a general name for serpents, and also means several other things, see ~~<1890>~~ **Genesis 3:1**: but it was either of a kind that he had not seen before, or one that he knew to be dangerous; for it is said, *he fled from before it*.

Some suppose the staff was changed into a *crocodile*; see Clarke on “^{<10710>}Exodus 7:10”.

Verse 4. He put forth his hand, and caught it] Considering the light in which Moses had viewed this serpent, it required considerable faith to induce him thus implicitly to obey the command of God; but he obeyed, and the noxious serpent became instantly the miraculous rod in his hand! Implicit faith and obedience conquer all difficulties; and he who believes in God, and obeys him in all things, has really nothing to fear.

Verse 5. That they may believe] This is an example of what is called an imperfect or unfinished speech, several of which occur in the sacred writings. It may be thus supplied: *Do this before them*, that they may believe that the Lord-hath appeared unto thee.

Verse 6. His hand was leprosy as snow.] That is, the leprosy spread itself over the whole body in thin *white scales*; and from this appearance it has its Greek name *λεπρω*, from *λεπις*, a *scale*. Dr. Mead says, “I have seen a remarkable case of this in a countryman, whose whole body was so miserably seized with it, that his skin *was shining as if covered with snow*; and as the surfuraceous scales were daily rubbed off, the flesh appeared *quick or raw* underneath.” The leprosy, at least among the Jews, was a most inveterate and contagious disorder, and deemed by them incurable. Among the heathens it was considered as inflicted by their gods, and it was supposed that they alone could remove it. It is certain that a similar belief prevailed among the Israelites; hence, when the king of Syria sent his general Naaman, to the king of Israel to cure him of his leprosy, he rent his clothes, saying, *Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?* ^{<11810>} **2 Kings 5:7**. This appears, therefore, to be the reason why God chose this sign, as the instantaneous infliction and removal of this disease were demonstrations which all would allow of the sovereign power of God. We need, therefore, seek for no other reasons for this miracle: the sole reason is sufficiently obvious.

Verse 8. If they will not believe-the voice of the first sign, &c.]

Probably intimating that some would be more difficult to be persuaded than others: some would yield to the evidence of the *first* miracle; others would hesitate till they had seen the *second*; and others would not believe till they had seen the water of the Nile turned into blood, when poured upon the dry land; ^{<11049>} **Exodus 4:9**.

Verse 10. I am not eloquent] μyrbd vya al *lo ish debarim*, I am not a man of words; a periphrasis common in the Scriptures. So ^{<181102>}**Job 11:2**, μytpv cya *ish sephathayim*, a man of lips, signifies one that is talkative. ^{<98018>}**Psalm 140:11**, $\hat{\text{wvl}}$ vya *ish lashon*, a man of tongue, signifies a prattler. But how could it be said that Moses was *not eloquent*, when St. Stephen asserts, ^{<44722>}**Acts 7:22**, that he was *mighty in words* as well as in *deeds*? There are *three* ways of solving this difficulty: 1. Moses might have had some natural infirmity, of a late standing, which at that time rendered it impossible for him to speak readily, and which he afterwards overcame; so that though he was not *then a man of words*, yet he might afterwards have been *mighty in words* as well as *deeds*. 2. It is possible he was not intimately acquainted with the Hebrew tongue, so as to speak *clearly* and *distinctly* in it. The first *forty* years of his life he had spent in Egypt, chiefly at *court*; and though it is very probable there was an affinity between the two languages, yet they certainly were not the same. The last *forty* he had spent in Midian, and it is not likely that the pure Hebrew tongue prevailed there, though it is probable that a dialect of it was there spoken. On these accounts Moses might find it difficult to express himself with that readiness and persuasive flow of language, which he might deem essentially necessary on such a momentous occasion; as he would frequently be obliged to consult his memory for proper expressions, which would necessarily produce frequent hesitation, and general slowness of utterance, which he might think would ill suit an ambassador of God. 3. Though Moses was slow of speech, yet when acting as the messenger of God *his word was with power*, for at his command the plagues came and the plagues were stayed; thus was he *mighty in words* as well as in *deeds*: and this is probably the meaning of St. Stephen.

By the expression, *neither heretofore, nor since thou hast spoken unto thy servant*, he might possibly mean that the natural inaptitude to speak readily, which he *had* felt, he *continued* to feel, even since God had begun to discover himself; for though he had wrought several miracles for him, yet he had not healed this infirmity. See Clarke on “^{<10612>}**Exodus 6:12**”.

Verse 11. Who hath made man’s mouth? &c.] Cannot he who formed the mouth, the whole organs of speech, and hath given the gift of speech also, cannot he give utterance? God can take away those gifts and restore them again. Do not provoke him: he who created the *eye*, the *ear*, and the *mouth*, hath also made the *blind*, the *deaf*, and the *dumb*.

Verse 12. I will be with thy mouth] The Chaldee translates, *My WORD, meimeri, shall be with thy mouth.* And Jonathan ben Uzziel paraphrases, *I and my WORD will be with the speech of thy mouth.* See Clarke on “^{<0150>}Genesis 15:1”, and “^{<0250>}Leviticus 25:10”.

Verse 13. Send-by the hand of him whom thou wilt send.] Many commentators, both ancient and modern, have thought that Moses prays here for the *immediate* mission of the *Messiah*; as if he had said: “Lord, thou hast purposed to send this glorious person at some time or other, I beseech thee send him *now*, for who can be sufficient to deliver and rule this people but himself alone?” The Hebrew **j l vt dyb an j l v shelach na beyad tishlach** literally translated is, *Send now (or, I beseech thee) by the hand thou wilt send; which seems to intimate, Send a person more fit for the work than I am.* So the Septuagint: **προχειρισαι δυναμενον αλλον, ον αποστειλεις** *Elect another powerful person, whom thou wilt send.* It is right to find out the *Messiah* wherever he is mentioned in the Old Testament; but to press scriptures into this service which have not an obvious tendency that way, is both improper and dangerous. I am firmly of opinion that Moses had no reference to the *Messiah* when he spoke these words.

Verse 14. And the anger of the Lord was kindled against Moses] Surely this would not have been the case had he only in *modesty*, and from a deep sense of his own unfitness, desired that the *Messiah* should be preferred before him. But the whole connection shows that this interpretation is unfounded.

Is not Aaron the Levite thy brother?] Houbigant endeavours to prove from this that Moses, in ^{<0043>}Exodus 4:13, did pray for the immediate mission of the *Messiah*, and that God gives him here a reason why this could not be, because the *Levitical* priesthood was to precede the priesthood of our Lord. *Is not Aaron the Levite, &c.* Must not the ministry of Aaron be first established, before the other can take place? Why then ask for that which is contrary to the Divine counsel? From the opinion of so great a critic as Houbigant no man would wish to dissent, except through necessity: however, I must say that it does appear to me that his view of these verses is fanciful, and the arguments by which he supports it are insufficient to establish his point.

I know that he can speak well.] *awh rbdy rbd yk yt [dy yadati ki dabber yedabber hu, I know that in speaking he will speak.* That is, he is apt to talk, and has a ready utterance.

He cometh forth to meet thee] He shall meet thee at my mount, (^{<1047>}**Exodus 4:27,**) shall rejoice in thy mission, and most heartily co-operate with thee in all things. A necessary assurance, to prevent Moses from suspecting that Aaron, who was his elder brother, would *envy* his superior call and office.

Verse 15. I will be with thy mouth, and with his mouth] Ye shall be both, in all things which I appoint you to do in this business, under the continual *inspiration* of the Most High.

Verse 16. He shall be thy spokesman] Literally, *He shall speak for thee* (or in thy stead) *to the people.*

He shall be to thee instead of a mouth] He shall convey every message to the people; *and thou shalt be to him instead of God*-thou shalt deliver to him what I communicate to thee.

Verse 17. Thou shalt take this rod] From the story of Moses's rod the heathens have invented the fables of the *thyrsus* of Bacchus, and the *caduceus* of Mercury. Cicero reckons five *Bacchuses*, one of which, according to Orpheus, was born of the river *Nile*; but, according to the common opinion, he was born on the banks of that river. Bacchus is expressly said to have been *exposed on the river Nile*, hence he is called Nilus, both by *Diodorus* and *Macrobius*; and in the hymns of Orpheus he is named *Myses*, because he was *drawn out of the water*. He is represented by the poets as being *very beautiful*, and an *illustrious warrior*; they report him to have overrun all *Arabia* with a *numerous army both of men and women*. He is said also to have been an eminent *law-giver*, and to have written his laws on *two tables*. He always carried in his hand the *thyrsus*, a *rod* wreathed with *serpents*, and by which he is reported to have wrought *many miracles*. Any person acquainted with the birth and exploits of the poetic Bacchus will at once perceive them to be all borrowed from the life and acts of Moses, as recorded in the Pentateuch; and it would be losing time to show the parallel, by quoting passages from the book of Exodus.

The *caduceus* or *rod* of Mercury is well known in poetic fables. It is another copy Of the rod of Moses. *He* also is reported to have wrought a

multitude of *miracles by this rod*; and particularly he is said to *kill* and *make alive*, to send souls to the invisible world and bring them back from thence. *Homer* represents *Mercury* taking his rod to work miracles precisely in the same way as *God* commands *Moses* to take his.

Ἑρμῆς δὲ ψυχὰς κυλλήνιος ἐξεκαλεῖτο
 Ἀνδρῶν μνηστῆρων ἔχε δὲ Πάβλον μετὰ χερσίν
 Καλὴν, χρυσεῖην, τῇ τ' ἀνδρῶν ὀμματα θελεῖ,
 ὧν ἐθελεῖ, τοὺς δ' αὐτὲ καὶ ὑπνωὼντας ἐγείρει.
 Odyss., lib. xxiv., ver. 1.

*Cyllenian Hermes now call'd forth the souls
 Of all the suitors; with his golden WAND
 Of power, to seal in balmy sleep whose eyes
 Soe'er he will, and open them again.
 COWPER.*

Virgil copies *Homer*, but carries the parallel farther, tradition having probably furnished him with more particulars; but in both we may see a disguised copy of the sacred history, from which indeed the Greek and Roman poets borrowed most of their beauties.

*Tum VIRGAM CAPIT: hac animas ille evocat Orco
 Pallentes, alias sub tristia Tartara mittit;
 Dat somnos, adimitque, et lumina morte resignat
 ILLA fretus agit, ventos, et turbida tranat.
 Æneid, lib. iv., ver. 242.*

*But first he grasps within his awful hand
 The mark of sovereign power, the magic wand;
 With this he draws the ghosts from hollow graves,
 With this he drives them down the Stygian waves;
 With this he seals in sleep the wakeful sight,
 And eyes, though closed in death, restores to light.
 Thus arm'd, the god begins his airy race,
 And drives the racking clouds along the liquid space.
 DRYDEN.*

Many other resemblances between the *rod* of the *poets* and that of *Moses*, the learned reader will readily recollect. These specimens may be deemed sufficient.

Verse 18. Let me go, I pray thee, and return unto my brethren]
Moses, having received his commission from *God*, and directions how to

execute it, returned to his father-in-law, and asked permission to visit his family and brethren in Egypt, without giving him any intimation of the great errand on which he was going. His keeping this secret has been attributed to his *singular modesty*: but however true it might be that Moses was a truly humble and modest man, yet his *prudence* alone was sufficient to have induced him to observe silence on this subject; for, if once imparted to the family of his father-in-law, the news might have reached Egypt before he could get thither, and a general alarm among the Egyptians would in all probability have been the consequence; as *fame* would not fail to represent Moses as coming to stir up sedition and rebellion, and the whole nation would have been armed against them. It was therefore essentially necessary that the business should be kept secret.

In the Septuagint and Coptic the following addition is made to this verse: **Μετα δε τας ημερας τας πολλας εκινας ετελευτησεν ο βασιλευς αιγυπτου** `After these many days, the king of Egypt died. This was probably an ancient gloss or side note, which in process of time crept into the text, as it appeared to throw light on the following verse.

Verse 19. In Midian] This was a new revelation, and appears to have taken place *after* Moses returned to his father-in-law previous to his departure for Egypt.

Verse 20. His wife and his sons] Both Gershom and Eliezer, though the birth of the latter has not yet been mentioned in the Hebrew text. See Clarke's note on "**Exodus 2:22**".

Set them upon an ass] The Septuagint reads the word in the plural, **εκιτα υποζυγια**, *upon asses*, as it certainly required more than one to carry Zipporah, Gershom, and Eliezer.

The rod of God] The sign of sovereign power, by which he was to perform all his miracles; once the badge of his *shepherd's office*, and now that by which he is to *feed, rule, and protect his people Israel*.

Verse 21. But I will harden his heart] The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a *theological* point of view, all sober Christians will allow the truth of this proposition of St. Augustine, when

the subject in question is a person who has hardened his own heart by frequently resisting the grace and spirit of God: *Non obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam*; Epist. 194, ad Sixtum, “God does not harden men by infusing malice into them, but by not imparting mercy to them.” And this other will be as readily credited: *Non operatur Deus in homine ipsam durtitiam cordis; sed indurare eum dicitur quem mollire noluerit, sic etiam excaecare quem illuminare noluerit, et repellere eum quem noluerit vocare*. “God does not work this hardness of heart in man; but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call.” It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb **qzj** *chazak*, which we translate *harden*, literally signifies to *strengthen, confirm, make bold or courageous*; and is often used in the sacred writings to excite to *duty, perseverance, &c.*, and is placed by the Jews at the end of most books in the Bible as an exhortation to the reader to *take courage*, and *proceed* with his reading and with the *obedience* it requires. It constitutes an essential part of the exhortation of God to Joshua, ^{<06107>}**Joshua 1:7**: *Only be thou STRONG, qzj qr rak chazak*. And of Joshua’s dying exhortation to the people, ^{<06216>}**Joshua 23:6**: *Be ye therefore VERY COURAGEOUS, utqzj w vachazaktem, to keep and to do all that is written in the book of the law*. Now it would be very strange in these places to translate the word *harden*: *Only be thou hard, Be ye therefore very hard*; and yet if we use the word *hardy*, it would suit the sense and context perfectly well: *Only be thou HARDY; Be ye therefore very HARDY*. Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart hardy, bold, daring, presumptuous; for the same principle acting *against* God’s order is *presumption*, which when acting *according* to it is *undaunted courage*. It is true that the verb **hvfq** *kashah* is used, ^{<06078>}**Exodus 7:3**, which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the Scriptures with care and attention, know well that God is frequently represented in them as *doing* what he only *permits* to be done. So because a man has grieved his Spirit and resisted his grace he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God,

Exodus 9:34; and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn that he was *bold, haughty, and cruel*; and God chose to *permit* these dispositions to have their full sway in his heart without check or restraint from Divine influence: the consequence was what God intended, he did not *immediately* comply with the requisition to let the people go; and this was done that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The *Israelites* must be satisfied that they had the true God for their protector; and thus their *faith* was strengthened. The *Egyptians* must see that *their* gods could do nothing against the God of *Israel*; and thus their dependence on *them* was necessarily shaken. These great ends could not have been answered had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains everything. Let it be observed that there is nothing spoken here of the *eternal state* of the Egyptian king; nor does anything in the whole of the subsequent account authorize us to believe that God *hardened his heart against the influences of his own grace*, that he might occasion him so to sin that his justice might consign him to hell. This would be such an act of flagrant injustice as we could scarcely attribute to the worst of men. He who leads another into an offence that he may have a fairer pretence to punish him for it, or brings him into such circumstances that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of *justice*, consign them to endless perdition? Whatever may be pretended in behalf of such *unqualified* opinions, it must be evident to all who are not deeply prejudiced, that neither the *justice* nor the *sovereignty* of God can be magnified by them. See Clarke farther on "~~Exodus~~ Exodus 9:16".

Verse 22. Israel is my son, even my firstborn] That is, The Hebrew people are unutterably dear to me.

Verse 23. Let my son go, that he may serve me] Which they could not do in Goshen, consistently with the policy and religious worship of the Egyptians; because the most essential part of an Israelite's worship consisted in sacrifice, and the animals which they offered to God were sacred among the Egyptians. Moses gives Pharaoh this reason ^{<01035>}**Exodus 8:26.**

I will slay thy son, even thy first-born.] Which, on Pharaoh's utter refusal to let the people go, was accordingly done; see ^{<01229>}**Exodus 12:29.**

Verse 24. By the way in the inn] See Clarke's note on "^{<01427>}**Genesis 42:27**". The account in this and the following verse is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may be thus paraphrased: "*And I have said unto thee, (Moses,) Send forth j | v shallach, my son, (Gershom, by circumcising him,) that he may serve me, (which he cannot do till entered into the covenant by circumcision,) but thou hast refused to send him forth; behold, (therefore,) I will slay thy son, thy first-born. And it came to pass by the way in the inn, (when he was on his journey to Egypt,) that Jehovah met him, and sought (threatened) to kill him (Gershom.) Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet, (Jehovah's, who probably appeared in a bodily shape; the Septuagint call him the Angel of the Lord,) and said unto him, A spouse by blood art thou unto me. Then he (Jehovah) ceased from him (Gershom.) Then she said, A spouse by blood art thou unto me, because of this circumcision.*" That is, I who am an alien have entered as fully into covenant with thee by *doing this act*, as my son has *on whom* this act has been performed.

The meaning of the whole passage seems to be this:-The son of Moses, *Gershom* or *Eliezer*, (for it does not appear which,) had not been circumcised, though it would seem that God had ordered the father to do it; but as he had neglected this, therefore Jehovah was about to have slain the child, because not in covenant with him by circumcision, and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case and the danger to which her first-born was exposed, took a sharp stone and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. According to the law, (^{<01174>}**Genesis 17:14,**) *the*

uncircumcised child was to be cut off from his people, so that there should be no inheritance for that branch of the family in Israel. Moses therefore, for neglecting to circumcise the child, exposed him to this *cutting off*, and it was but barely prevented by the prompt obedience of Zipporah. As *circumcision* was the *seal* of that justification by faith which comes through Christ, Moses by neglecting it gave a very bad example, and God was about to proceed against him with that severity which the law required.

The sharp stone mentioned ^{<10025>}**Exodus 4:25** was probably a knife made of *flint*, for such were anciently used, even where knives of metal might be had, for every kind of operation about the human body, such as embowelling for the purpose of embalming, circumcision, &c. Ancient authors are full of proofs of these facts. See Clarke's note on ^{<10150>}**Genesis 50:2**".

It is probable that Zipporah, being alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons. See ^{<10180>}**Exodus 18:1**, &c.

Verse 27. The Lord said to Aaron] See ^{<10014>}**Exodus 4:14**. By some secret but powerful movement on Aaron's mind, or by some voice or angelic ministry, he was now directed to go and meet his brother Moses; and so correctly was the information given to both, that they arrived at the *same time* on the sacred mountain.

Verse 30. Aaron spake all the words] It is likely that Aaron was better acquainted with the Hebrew tongue than his brother, and on this account he became the spokesman. See Clarke on ^{<10014>}**Exodus 4:14**".

Did the signs] Turned the *rod into a serpent*, made the *hand leprous*, and *changed the water into blood*. See Clarke on ^{<10006>}**Exodus 4:6**"; and ^{<10008>}**Exodus 4:8**".

Verse 31. The people believed] They credited the account given of the Divine appointment of Moses and Aaron to be their deliverers out of their bondage, the miracles wrought on the occasion confirming the testimony delivered by Aaron.

They bowed their heads and worshipped.] See a similar act mentioned, and in the same words, ^{<10246>}**Genesis 24:26**. The bowing the head, &c., here, may probably refer to the eastern custom of bowing the head down to

the knees, then kneeling down and touching the earth with the forehead. This was a very painful posture and the most humble in which the body could possibly be placed. Those who pretend to worship God, either by prayer or thanksgiving, and keep themselves during the performance of those solemn acts in a state of perfect ease, either *carelessly standing* or *stupidly sitting*, surely cannot have a due sense of the majesty of God, and their own sinfulness and unworthiness. Let the *feelings* of the body put the soul in remembrance of its sin against God. Let a man put himself in such a position (*kneeling* for instance) as it is generally acknowledged a criminal should assume, when coming to his sovereign and judge to bewail his sins, and solicit forgiveness.

The Jewish custom, as we learn from Rabbi Maymon, was to bend the body so that every joint of the backbone became incurvated, and the head was bent towards the knees, so that the body resembled a *bow*; and *prostration* implied laying the body flat upon the earth, the arms and legs extended to the uttermost, the mouth and forehead touching the ground. In ^{<0182>}**Matthew 8:2** the leper is said to *worship* our Lord, **προσεκυνει αυτω** but in ^{<0182>}**Luke 5:12** he is said to have fallen on his face, **πεσων επι προσωπον**. These two accounts show that he first kneeled down, probably putting his face down to his knees, and touching the earth with his forehead; and then prostrated himself, his legs and arms being both extended. See Clarke on ^{<0173>}**Genesis 17:3**".

THE *backwardness* of Moses to receive and execute the commission to deliver the children of Israel, has something very instructive in it. He felt the importance of the charge, his own insufficiency, and the awful responsibility under which he should be laid if he received it. Who then can blame him for *hesitating*? If he miscarried (and how difficult in such a case not to miscarry!) he must account to a jealous God, whose justice required him to punish every delinquency. What should ministers of the Gospel feel on such subjects? Is not their charge more important and more awful than that of Moses? How few consider this! It is *respectable*, it is *honourable*, to be in the Gospel ministry, but who is sufficient to *guide* and *feed* the flock of God? If through the pastor's *unfitness* or *neglect* any soul should go *astray*, or perish through want of proper spiritual nourishment, or through not getting his portion in *due season*, in what a dreadful state is the pastor! That soul, says God, shall die in his iniquities, but his blood will I require at the watchman's hands! Were these things only considered by those who are candidates for the Gospel ministry, who could be found to

undertake it? We should then indeed have the utmost occasion to *pray the Lord of the harvest*, *εκβαλλειν*, to THRUST OUT *labourers into the harvest*, as no one, duly considering those things would *go*, unless *thrust out* by God himself. O ye ministers of the sanctuary! tremble for your own souls, and the souls of those committed to your care, and go not into this work unless God go with you. Without his presence, unction, and approbation, ye can do nothing.

EXODUS

CHAPTER 5


Moses and Aaron open their commission to Pharaoh, 1. He insultingly asks who Jehovah is, in whose name they require him to dismiss the people, 2. They explain, 3. He charges them with making the people disaffected, 4, 5; and commands the task-masters to increase their work, and lessen their means of performing it, 6-9. The task-masters do as commanded, and refuse to give the people straw to assist them in making brick, and yet require the fulfilment of their daily tasks as formerly, when furnished with all the necessary means, 10-13. The Israelites failing to produce the ordinary quantity of brick, their own officers, set over them by the task-masters, are cruelly insulted and beaten, 14. The officers complain to Pharaoh, 15, 16; but find no redress, 17, 18. The officers, finding their case desperate, bitterly reproach Moses and Aaron for bringing them into their present circumstances, 19-21. Moses retires, and lays the matter before the Lord, and pleads with him, 22, 23.

NOTES ON CHAP. 5

Verse 1. And afterward Moses and Aaron went] This chapter is properly a continuation of the preceding, as the succeeding is a continuation of this; and to preserve the connection of the facts they should be read together.

How *simply*, and yet with what *authority*, does Moses deliver his message to the Egyptian king! *Thus saith JEHOVAH, GOD of ISRAEL, Let my people go.* It is well in this, as in almost every other case where **hwhy** *Jehovah* occurs, to preserve the original word: our using the word LORD is not sufficiently expressive, and often leaves the sense indistinct.

Verse 2. Who is the Lord] Who is *Jehovah*, that I should obey his voice? What claims has *he* on *me*? I am under no obligation to *him*. Pharaoh spoke here under the common persuasion that every *place* and *people* had a tutelary deity, and he supposed that this *Jehovah* might be the tutelary deity of the Israelites, to whom he, as an Egyptian, could be under no kind of obligation. It is not judicious to bring this question as a proof that Pharaoh was an *atheist*: of this the text affords no evidence.

Verse 3. Three days' journey] The distance from Goshen to Sinai; see  **Exodus 3:18.**

And sacrifice unto the Lord] Great stress is laid on this circumstance. God required *sacrifice*; no religious acts which they performed could be acceptable to him without this. He had now showed them that it was their indispensable duty thus to worship him, and that if they did not they might expect him to send the *pestilence*-some plague or death proceeding immediately from himself, or the *sword*-extermination by the hands of an enemy. The original word **rbd** *deber*, from **rd** *dabar*, to *drive off, draw under, &c.*, which we translate *pestilence* from the Latin *pestis, the plague*, signifies any kind of disease by which an extraordinary mortality is occasioned, and which appears from the circumstances of the case to come immediately from God. The Israelites could not sacrifice in the land of Egypt, because the animals they were to offer to God were held sacred by the Egyptians; and they could not omit this duty, because it was essential to religion even before the giving of the law. Thus we find that Divine justice required the life of the animal for the life of the transgressor, and the people were conscious, if this were not done, that God would consume them with the pestilence or the sword. From the foundation of the world the true religion required *sacrifice*. *Before, under, and after* the law, this was deemed essential to salvation. Under the Christian dispensation Jesus is the lamb of God that taketh away the sin of the world; and being still the Lamb newly slain before the throne, no man cometh unto the Father but by him.

“In this first application to Pharaoh, we observe,” says Dr. Dodd, “that proper respectful submission which is due from subjects to their sovereign. They represent to him the danger they should be in by disobeying their God, but do not so much as hint at any punishment that would follow to Pharaoh.”

Verse 4. Wherefore do ye, Moses and Aaron] He hints that the Hebrews are in a state of revolt, and charges Moses and Aaron as being ringleaders of the sedition. This unprincipled charge has been, in nearly similar circumstances, often repeated since. Men who have laboured to bring the mass of the common people from ignorance, irreligion, and general profligacy of manners, to an acquaintance with themselves and God, and to a proper knowledge of their duty to him and to each other, have been often branded as being disaffected to the state, and as movers of sedition among the people! See Clarke on “¹⁰⁵⁷Exodus 5:17”.

Let the people] w[yrpt *taphriu*, from [rp *para*, to *loose* or *disengage*, which we translate to *let*, from the Anglo-Saxon [Anglo-Saxon] *lettan*, to *hinder*. Ye hinder the people from working. *Get ye to your burdens*. “Let religion alone, and mind your work.” The language not only of tyranny, but of the basest irreligion also.

Verse 5. The people of the land now are many] The sanguinary edict had no doubt been long before repealed, or they could not have multiplied so greatly.

Verse 6. The task-masters of the people and their officers] The task-masters were Egyptians, (see Clarke on “^{<0011>}Exodus 1:11”,) the officers were Hebrews; see Clarke below “^{<0014>}Exodus 5:14”. But it is probable that the task-masters ^{<0011>}Exodus 1:11, who are called *mysm yrc sarey missim*, *princes of the burdens* or *taxes*, were different from those termed *taskmasters* here, as the words are different; *mycgn nogesim* signifies *extractors* or *oppressors*-persons who exacted from them an unreasonable proportion either of labour or money.

Officers.-*myrcv shoterim*; those seem to have been an inferior sort of officers, who attended on superior officers or magistrates to execute their orders. They are supposed to have been something like our *sheriffs*.

Verse 7. Straw to make brick] There have been many conjectures concerning the use of straw in making bricks. Some suppose it was used merely for burning them, but this is unfounded. The eastern bricks are often made of *clay* and *straw* kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo in his life of Moses, who says, describing the oppression of the Israelites in Egypt, that some were obliged to work in clay for the formation of bricks, and others to gather straw for the same purpose, *because straw is the bond by which the brick is held together*, *πλινθου γαρ αχορα δεσμος*.-PHIL. *Oper., edit. MANG.*, vol. ii., p. 86. And Philo’s account is confirmed by the most intelligent travellers. Dr. Shaw says that the straw in the bricks still preserves its original colour, which is a proof that the bricks were never *burned*. Some of these are still to be seen in the cabinets of the curious; and there are several from ancient Babylon now before me, where the straw which was amalgamated with the clay is still perfectly visible. From this we may see the reason of the complaint made to Pharaoh, ^{<0016>}Exodus 5:16: the Egyptians refused to give the necessary portion of straw for

kneading the bricks, and yet they required that the full tale or number of bricks should be produced each day as they did when all the necessary materials were brought to hand; so the people were obliged to go over all the cornfields, and pluck up the stubble, which they were obliged to substitute for *straw*. See ^{<18512>}**Exodus 5:12**.

Verse 8. And the tale of the bricks] *Tale* signifies the *number*, from the Anglo-Saxon [Anglo-Saxon], to *number*, to count, &c.

For they be idle; therefore they cry-Let us go and sacrifice] Thus their desire to worship the true God in a proper manner was attributed to their unwillingness to work; a reflection which the Egyptians (in principle) of the present day cast on these who, while they are fervent in spirit serving the Lord, are not slothful in business. See Clarke below “^{<18517>}**Exodus 5:17**”.

Verse 14. And the officers-were beaten] Probably *bastinadoed*; for this is the common punishment in Egypt to the present day for minor offences. The manner of it is this: the culprit lies on his belly, his legs being turned up behind erect, and the executioner gives him so many blows on the soles of the feet with a stick. This is a very severe punishment, the sufferer not being able to walk for many weeks after, and some are lamed by it through the whole of their lives.

Verse 16. The fault is in thine own people.] *tacj chatath*, the SIN, is in thy own people. 1st. Because they require impossibilities; and 2dly, because they punish us for not doing what cannot be performed.

Verse 17. Ye are idle-therefore ye say, Let us go and do sacrifice] It is common for those who feel unconcerned about their own souls to attribute the religious earnestness of others, who feel the importance of eternal things, to idleness or a disregard of their secular concerns. Strange that they cannot see there is a medium! He who has commanded them to be *diligent in business*, has also commanded them to be *fervent in spirit, serving the Lord*. He whose diligence in business is not connected with a true religious fervour of spirit, is a lover of the world; and whatever *form* he may have he has not the *power* of godliness, and therefore is completely out of the road to salvation.

Verse 19. Did see that they were in evil case] They saw that they could neither expect justice nor mercy; that their deliverance was very doubtful, and their case almost hopeless.

Verse 21. The Lord look upon you, and judge] These were hasty and unkind expressions; but the afflicted must be allowed the privilege of complaining; it is all the solace that such sorrow can find; and if in such distress words are spoken which should not be justified, yet the considerate and benevolent will hear them with indulgence. God is merciful; and the stroke of this people was heavier even than their groaning.

Put a sword in their hand] Given them a pretence which they had not before, to oppress us even unto death.

Verse 22. And Moses returned unto the Lord] This may imply, either that there was a particular *place* into which Moses ordinarily went to commune with Jehovah; or it may mean that kind of turning of heart and affection to God, which every pious mind feels itself disposed to practise in any time or place. The old adage will apply here: “A praying *heart* never lacks a praying *place*.”

Lord, wherefore hast thou so evil entreated this people?] It is certain that in this address Moses uses *great plainness of speech*. Whether the offspring of a testy impatience and undue familiarity, or of strong faith which gave him more than ordinary access to the throne of his gracious Sovereign, it would be difficult to say. The latter appears to be the most probable, as we do not find, from the succeeding chapter, that God was displeased with his freedom; we may therefore suppose that it was kept within due bounds, and that the principles and motives were all pure and good. However, it should be noted, that such freedom of speech with the Most High should never be used but on very special occasions, and then only by his *extraordinary* messengers.

Verse 23. He hath done evil to this people] Their misery is increased instead of being diminished.

Neither hast thou delivered thy people at all.] The marginal reading is both literal and correct: *And delivering thou hast not delivered*. Thou hast *begun* the work by giving us counsels and a commission, but thou hast not brought the people from under their bondage. Thou hast signified thy pleasure relative to their deliverance, but thou hast not brought them out of the hands of their enemies.

1. IT is no certain proof of the displeasure of God that a whole people, or an individual, may be found in a state of great oppression and distress; nor

are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity. Luther once observed, that if secular prosperity were to be considered as a criterion of the Divine approbation, then the grand Turk must be the highest in the favour of God, as he was at that time the most prosperous sovereign on the earth. An observation of this kind, on a case so obvious, was really well calculated to repress hasty conclusions drawn from these external states, and to lay down a correct rule of judgment for all such occasions.

2. In all our addresses to God we should ever remember that we have *sinned* against him, and deserve nothing but punishment from his hand. We should therefore bow before him with the deepest humiliation of soul, and take that caution of the wise man, “Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few,” ~~2(16)~~ **Ecclesiastes 5:2.** There is the more need to attend to this caution, because many ignorant though well-meaning people use very improper, not to say indecent, freedoms in their addresses to the throne of grace. With such proceedings God cannot be well pleased; and he who has not a proper impression of the dignity and excellence of the Divine Nature, is not in such a disposition as it is essentially necessary to feel in order to receive help from God. He who knows he has sinned, and feels that he is less than the least of all God’s mercies, will pray with the deepest humility, and even rejoice before God with trembling. A *solemn* AWE of the Divine Majesty is not less requisite to successful praying, than *faith* in our Lord Jesus Christ. When *we* have such a commission as that of Moses, we may make use of his freedom of speech; but till then, the publican’s prayer will best suit the generality of those who are even dignified by the name of Christian-Lord, be *merciful* to ME, a SINNER!

EXODUS

CHAPTER 6

God encourages Moses, and promises to show wonders upon Pharaoh, and to bring out his people with a strong hand, 1. He confirms this promise by his essential name JEHOVAH, 2, 3; by the covenant he had made with their fathers, 4, 5. Sends Moses with a fresh message to the Hebrews, full of the most gracious promises, and confirms the whole by appealing to the name in which his unchangeable existence is implied, 6-8. Moses delivers the message to the Israelites, but through anguish of spirit they do not believe, 9. He receives a new commission to go to Pharaoh, 10, 11. He excuses himself on account of his unreadiness of speech, 12. The Lord gives him and Aaron a charge both to Pharaoh and to the children of Israel, 13. The genealogy of Reuben, 14; of Simeon, 15; of Levi, from whom descended Gershon, Kohath, and Merari, 16. The sons of Gershon, 17; of Kohath, 15; of Merari, 19. The marriage of Amram and Jochebed, 20. The sons of Izhar and Uzziel, the brothers of Amram, 21, 22. Marriage of Aaron and Elisheba, and the birth of their sons, Nadab, Abihu, Eleazar, and Ithamar, 23. The sons of Korah, the nephew of Aaron, 24. The marriage of Eleazar to one of the daughters of Putiel, and the birth of Phinehas, 25. These genealogical accounts introduced for the sake of showing the line of descent of Moses and Aaron, 26, 27. A recapitulation of the commission delivered to Moses and Aaron, 29, and a repetition of the excuse formerly made by Moses, 30.

NOTES ON CHAP. 6

Verse 1. With a strong hand] *hqzj dy yad chazakah*, the same verb which we translate to *harden*; see Clarke on “^{<1021>}Exodus 4:21”. The *strong hand* here means sovereign power, suddenly and forcibly applied. God purposed to manifest his sovereign power in the sight of Pharaoh and the Egyptians; in consequence of which Pharaoh would manifest his power and authority as sovereign of Egypt, in dismissing and *thrusting out* the people. See ^{<1023>}Exodus 12:31-33.

Verse 2. I am the Lord] It should be, *I am JEHOVAH*, and without this the reason of what is said in the 3d verse is not sufficiently obvious.

Verse 3. By the name of God Almighty] *ydv l a EL-SHADDAI*, God All-sufficient; God the dispenser or pourer-out of gifts. See Clarke on “^{<1070>}Genesis 17:1”.

But by my name JEHOVAH was I not known to them.] This passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see ^{<01024>}**Genesis 2:4**, where the words **hwby pyhl a Jehovah Elohim** occur, as they do frequently afterwards; and see ^{<01132>}**Genesis 15:2**, where Abraham expressly addresses him by the name *Adonai* JEHOVAH; and see ^{<01157>}**Genesis 15:7**, where God reveals himself to Abraham by this very name: *And he said unto him, I am JEHOVAH, that brought thee out of Ur of the Chaldees.* How then can it be said that by his name JEHOVAH *he was not known unto them?* Several answers have been given to this question; the following are the chief:-1. The words should be read *interrogatively*, for the negative particle **al lo, not**, has this power often in Hebrew. “I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name Jehovah was I not also made known unto them?” 2. The name JEHOVAH was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written *long after* the name had come into common use, as a principal characteristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears *previously* to this, it is by the figure called *prolepsis* or anticipation. 3. As the name **hwby** JEHOVAH signifies *existence*, it may be understood in the text in question thus: “I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God *All-sufficient*, i.e., having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their *posterity*, they could not be fulfilled to those fathers: but now, as JEHOVAH, I am about to give *existence* to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land.” 4. The words may be considered as used *comparatively*: though God did appear to those patriarchs as JEHOVAH, and they acknowledged him by this name, yet it was but *comparatively known* unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

I believe the simple meaning is this, that though from the beginning the name JEHOVAH was known as one of the names of the Supreme Being, yet what it really *implied* they did not know. **yl v l a El-Shaddai, God All-sufficient**, they knew well by the *continual provision* he made for them,

and the *constant protection* he afforded them: but the name **hwhy** JEHOVAH is particularly to be referred to the *accomplishment* of promises already made; to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the order of his providence sooner than here specified: this name therefore in its *power* and *significancy* was *not* known unto *them*; nor fully known unto their *descendants* till the *deliverance* from *Egypt* and the *settlement* in the *promised land*. It is surely possible for a man to bear the *name* of a certain *office* or *dignity* before he *fulfils* any of its functions. *King, mayor, alderman, magistrate, constable*, may be borne by the several persons to whom they legally belong, *before* any of the acts peculiar to those offices are performed. The KING, *acknowledged* as such on his coronation, is *known* to be such by his *legislative acts*; the *civil magistrate*, by his distribution of justice, and issuing warrants for the apprehending of culprits; and the *constable*, by *executing* those warrants. All these were *known* to have their respective *names*, but the *exercise of their powers* alone shows what is implied in being *king, magistrate, and constable*. The following is a case in point, which fell within my own knowledge.

A case of dispute between certain litigious neighbours being heard in court before a weekly sitting of the magistrates, a woman who came as an *evidence* in behalf of her *bad neighbour*, finding the magistrates inclining to give judgment against her mischievous companion, took her by the arm and said, "Come away! I told you you would get neither law nor justice in this place." A magistrate, who was as much an honour to his function as he was to human nature, immediately said, "Here, constable! take that woman and lodge her in Bridewell, that she may know there is some law and justice in this place."

Thus the worthy magistrate *proved* he had the *power* implied in the *name* by *executing* the duties of his office. And God who was *known* as JEHOVAH, the being who *makes* and *gives effect* to *promises*, was known to the descendants of the twelve tribes to be THAT JEHOVAH, by giving *effect* and *being* to the *promises* which he *had made* to their *fathers*.

Verse 4. I have also established my covenant] I have now fully purposed to give present effect to all my engagements with your fathers, in behalf of their posterity.

Verse 6. Say unto the children of Israel, I am the LORD, and I will bring you out, &c.] This confirms the explanation given of ^{<000B>}Exodus 6:3, which see **Clarke note on “^{<000B>}Exodus 6:3”**.

Verse 7. I will take you to me for a people, &c.] This was precisely the covenant that he had made with Abraham. See ^{<0170>}Genesis 17:7, and See **Clarke note on “^{<0170>}Genesis 17:7”**.

And ye shall know that I am the LORD your God] By thus fulfilling my promises ye shall know what is implied in my name. See **Clarke note on “^{<000B>}Exodus 6:3”**.

But why should God take such a most stupid, refractory, and totally worthless people for his people? 1. Because he had promised to do so to their noble ancestors Abraham, Isaac, Jacob, Joseph, Judah, &c., men worthy of all praise, because in general friends of God, devoted to his will and to the good of mankind.

2. “That (as Bishop Warburton properly observes) the extraordinary providence by which they were protected, might become the more visible and illustrious; for had they been endowed with the shining qualities of the more polished nations, the effects of that providence might have been ascribed to their own wisdom.”

3. That God might show to all succeeding generations that he delights to instruct the ignorant, help the weak, and save the lost; for if he bore long with Israel, showed them especial mercy, and graciously received them whenever they implored his protection, none need despair. God seems to have chosen the worst people in the universe, to give by them unto mankind the highest and most expressive proofs, that he wills not the death of a sinner, but rather that he may turn from his iniquity and live.

Verse 8. Which I did swear] *ydy ta ytacn nasathi eth yadi, I have lifted up my hand.* The usual mode of making an appeal to God, and hence considered to be a *form of swearing*. It is thus that ^{<261B>}Isaiah 62:8 is to be understood: *The Lord hath sworn by his right hand, and by the arm of his strength.*

Verse 9. But they hearkened not] Their bondage was become so extremely oppressive that they had lost all hope of ever being redeemed from it. After this verse the Samaritan adds, *Let us alone, that we may serve the Egyptians: for it is better for us to serve the Egyptians than that*

we should die in the wilderness. This appears to be borrowed from ^{<02412>}**Exodus 14:12**.

Anguish of spirit] j wr rxq *kotzer ruach, shortness of spirit or breath.* The words signify that their labour was so continual, and their bondage so cruel and oppressive, that they had scarcely time to breathe.

Verse 12. Uncircumcised lips?] The word l r [*aral*, which we translate *uncircumcised*, seems to signify any thing exuberant or superfluous. Had not Moses been remarkable for his excellent beauty, I should have thought the passage might be rendered *protuberant lips*; but as this sense cannot be admitted for the above reason, the word must refer to some natural impediment in his speech; and probably means a want of distinct and ready utterance, either occasioned by some defect in the organs of speech, or impaired knowledge of the Egyptian language after an absence of *forty* years. See Clarke note on ^{<01040>}**Exodus 4:10**".

Verse 14. These be the heads] ycar *rashey*, the *chiefs* or *captains*. The following genealogy was simply intended to show that Moses and Aaron came in a direct line from Abraham, and to ascertain the time of Israel's deliverance. The whole account from ^{<03614>}**Exodus 6:14-26** inclusive, is a sort of parenthesis, and does not belong to the narration; and what follows from ^{<01028>}**Exodus 6:28** is a recapitulation of what was spoken in the preceding chapters.

Verse 16. The years of the life of Levi] "Bishop Patrick observes that Levi is thought to have lived the longest of all Jacob's sons, none of whose ages are recorded in Scripture but his and Joseph's, whom Levi survived *twenty-seven* years, though he was much the elder brother. By the common computation this would be twenty-three years: by Kennicott's computation at the end of Gen. xxxi., (See Clarke note at ^{<01315>}**Genesis 31:55**") Levi's birth is placed twenty-four years before that of Joseph; his death, therefore, would be only three years later. But this is not the only difficulty in ancient chronologies. Kohath, the second son of Levi, according to Archbishop Usher was *thirty* years old when Jacob came into Egypt, and lived there *one hundred and three* years. He attained to nearly the same age with Levi, to *one hundred and thirty-three* years; and his son Amram, the father of Moses, lived to the same age with Levi. We may observe here how the Divine promise, ^{<01516>}**Genesis 15:16**, of delivering the Israelites out of

Egypt in the *fourth* generation was verified; for Moses was the son of *Amram*, the son of *Kohath*, the son of *Levi*, the son of *Jacob*.”-DODD.

Verse 20. His father’s sister] **wtd** *dodatho*. The true meaning of this word is uncertain. Parkhurst observes that **dwd** *dod* signifies an *uncle* in ^{<09104>}**1 Samuel 10:14**; ^{<01004>}**Leviticus 10:4**, and frequently elsewhere. It signifies also an *uncle’s son*, a *cousin-german*: compare ^{<24308>}**Jeremiah 32:8** with ^{<01612>}**Exodus 6:12**, where the Vulgate renders **ydd** *dodi* by *patruelis mei*, *my paternal cousin*; and in ^{<30510>}**Amos 6:10**, for **wdwd** *dodo*, the Targum has **hybyr q** *karibiah*, *his near relation*. So the Vulgate, *propinquus ejus*, *his relative*, and the Septuagint, **οι οικειοι αυτων**, *those of their household*. The best critics suppose that Jochebed was the *cousin-german* of Amram, and not his *aunt*. See **Clarke note on “<01612>Exodus 2:1”**.

Bare him Aaron and Moses] The Samaritan, Septuagint, Syriac, and one Hebrew MS. add, *And Miriam their sister*. Some of the best critics suppose these words to have been originally in the Hebrew text.

Verse 21. Korah] Though he became a rebel against God and Moses, (see ^{<04601>}**Numbers 16:1**, &c.,) yet Moses, in his great impartiality, inserts his name among those of his other progenitors.

Verse 22. Uzziel] He is called Aaron’s *uncle*, ^{<01004>}**Leviticus 10:4**.

Verse 23. Elisheba] The oath of the Lord. It is the same name as *Elizabeth*, so very common among Christians. She was of the royal tribe of Judah, and was sister to Nahshon, one of the princes; see ^{<04603>}**Numbers 2:3**.

Eleazar] He succeeded to the high priesthood on the death of his father Aaron, ^{<04625>}**Numbers 20:25**, &c.

Verse 25. Phinehas] Of the celebrated act of this person, and the most honourable grant made to him and his posterity, see ^{<04207>}**Numbers 25:7-13**.

Verse 26. According to their armies.] **μtabx** *tsibotham*, *their battalions-regularly*

arranged troops. As God had these particularly under his care and direction, he had the name of **twabx hwhy** *Yehovah tsebaoth, Lord of hosts or armies.*

“The plain and disinterested manner,” says Dr. Dodd, “in which Moses speaks here of his relations, and the impartiality wherewith he inserts in the list of them such as were afterwards severely punished by the Lord, are striking proofs of his modesty and sincerity. He inserts the genealogy of Reuben and Simeon, because they were of the same mother with Levi; and though he says nothing of himself, yet he relates particularly what concerns Aaron, ^{<0023>}**Exodus 6:23**, who married into an honourable family, the sister of a prince of the tribe of Judah.”

Verse 28. And it came to pass] Here the *seventh* chapter should commence, as there is a complete ending of the *sixth* with ^{<0027>}**Exodus 6:27**, and the 30th verse of this chapter is intimately connected with the 1st verse of the succeeding.

THE principal subjects in this chapter have been so amply considered in the notes, that little of importance remains to be done. On the nature of a covenant (See Clarke note on “^{<0004>}**Exodus 6:4**”.) ample information may be obtained by referring to ^{<0018>}**Genesis 6:18**, and ^{<0019>}**Genesis 15:9-18**, which places the reader will do well to consult.

Supposing Moses to have really laboured under some defect in speech, we may consider it as wisely designed to be a sort of counterbalance to his other excellences: at least this is an ordinary procedure of Divine Providence; personal accomplishments are counterbalanced by mental defects, and mental imperfections often by personal accomplishments. Thus the head cannot say to the foot, I have no need of thee. And God does all this in great wisdom, to hide pride from man, and that no flesh may glory in his presence. To be contented with our formation, endowments, and external circumstances, requires not only much submission to the providence of God, but also much of the mind of Christ. On the other hand, should we feel vanity because of some personal or mental accomplishment, we have only to take a view of *our whole* to find sufficient cause of humiliation; and after all, the meek and gentle spirit only is, in the sight of God, of great price.

EXODUS

CHAPTER 7

The dignified mission of Moses and Aaron to Pharaoh—the one to be as God, the other as a prophet of the Most High, 1, 2. The prediction that Pharaoh’s heart should be hardened, that God might multiply his signs and wonders in Egypt, that the inhabitants might know he alone was the true God, 3-4. The age of Moses and Aaron, 7. God gives them directions how they should act before Pharaoh, 5, 9. Moses turns his rod into a serpent, 10. The magicians imitate this miracle, and Pharaoh’s heart is hardened, 11-13. Moses is commanded to wait upon Pharaoh next morning when he should come to the river, and threaten to turn the waters into blood if he did not let the people go, 14-18. The waters in all the land of Egypt are turned into blood, 19, 20. The fish die, 21. The magicians imitate this, and Pharaoh’s heart is again hardened, 22, 23. The Egyptians sorely distressed because of the bloody waters, 24. This plague endures seven days, 25.

NOTES ON CHAP. 7

Verse 1. I have made thee a god] At thy word every plague shall come, and at thy command each shall be removed. Thus Moses must have appeared as a god to Pharaoh.

Shall be thy prophet.] Shall receive the word from thy mouth, and communicate it to the Egyptian king, ^{<007D>}**Exodus 7:2.**

Verse 3. I will harden Pharaoh’s heart] I will permit his stubbornness and obstinacy still to remain, that I may have the greater opportunity to multiply my wonders in the land, that the Egyptians may know that I only am Jehovah, the self-existent God. **See Clarke note on “^{<0021>}Exodus 4:21”.**

Verse 5. And bring out the children of Israel] Pharaoh’s obstinacy was either caused or permitted in mercy to the Egyptians, that he and his magicians being suffered to oppose Moses and Aaron to the uttermost of their power, the Israelites might be brought out of Egypt in so signal a manner, in spite of all the opposition of the Egyptians, their king, and their gods, that Jehovah might appear to be *All-mighty* and *All-sufficient*.

Verse 7. Moses was fourscore years old] He was *forty* years old when he went to Midian, and he had tarried *forty* years in Midian; (see ^{<0021>}**Exodus**

2:11, and ^{<4073>}Acts 7:30;) and from this verse it appears that Aaron was three years older than Moses. We have already seen that Miriam their sister was older than either, ^{<1004>}Exodus 2:4.

Verse 9. Show a miracle for you] A miracle, *t pwm mopheth*, signifies an effect produced in nature which is opposed to its laws, or such as its powers are inadequate to produce. As Moses and Aaron professed to have a Divine mission, and to come to Pharaoh on the most extraordinary occasion, making a most singular and unprecedented demand, it was natural to suppose, if Pharaoh should even give them an audience, that he would require them to give him some proof by an extraordinary sign that their pretensions to such a Divine mission were well founded and incontestable. For it appears to have ever been the sense of mankind, that he who has a Divine mission to effect some extraordinary purpose can give a supernatural proof that he has got this extraordinary commission.

Take thy rod] This rod, whether a common staff, an ensign of office, or a shepherd's crook, was now consecrated for the purpose of working miracles; and is indifferently called the rod of God, the rod of Moses, and the rod of Aaron. God gave it the miraculous power, and Moses and Aaron used it indifferently.

Verse 10. It became a serpent.] *^ynt tannin*. What kind of a serpent is here intended, learned men are not agreed. From the manner in which the original word is used in ^{<197413>}Psalms 74:13; ^{<23701>}Isaiah 27:1; 51:9; ^{<18712>}Job 7:12; some very large creature, either aquatic or amphibious, is probably meant; some have thought that the *crocodile*, a well-known Egyptian animal, is here intended. In ^{<10043>}Exodus 4:3 it is said that this rod was changed into a *serpent*, but the original word there is *vj n nachash*, and here *^ynt tannin*, the same word which we translate *whale*, ^{<101021>}Genesis 1:21.

As *vj n nachash* seems to be a term restricted to no one particular meaning, as has already been shown on Gen. iii.; See Clarke note on ^{<101001>}Genesis 3:1". So the words *^ynt tannin*, *μyntynt tanninim*, *μynt tannim*, and *twnt tannoth*, are used to signify different kinds of animals in the Scriptures. The word is supposed to signify the *jackal* in ^{<18309>}Job 30:29; ^{<194419>}Psalms 44:19; ^{<23132>}Isaiah 13:22; ^{<23413>}Isaiah 34:13; 35:7; ^{<24331>}Isaiah 43:20; ^{<240911>}Jeremiah 9:11, &c., &c.; and also a *dragon*,

serpent, or *whale*, ^{<18072>}Job 7:12; ^{<09113>}Psalms 91:13; ^{<22701>}Isaiah 27:1; 51:9; ^{<25134>}Jeremiah 51:34; ^{<26208>}Ezekiel 29:3; 32:2; and is termed, in our translation, a *sea-monster*, ^{<28048>}Lamentations 4:3. As it was a *rod* or *staff* that was changed into the *tannim* in the cases mentioned here, it has been supposed that an ordinary *serpent* is what is intended by the word, because the size of both might be then pretty nearly equal: but as a miracle was wrought on the occasion, this circumstance is of no weight; it was as easy for God to change the rod into a crocodile, or any other creature, as to change it into an adder or common snake.

Verse 11. Pharaoh-called the wise men] **μymkj** *chacamim*, the men of learning. *Sorcerers*, **μypvk** *cashshephim*, those who *reveal* hidden things; probably from the Arabic root [Arabic] *kashafa*, to *reveal*, *uncover*, &c., signifying *diviners*, or those who pretended to *reveal* what was in futurity, to *discover* things lost, to *find* hidden treasures, &c. *Magicians*, **ymcrj** *chartummei*, *decyphers* of abstruse writings. **See Clarke note on** ^{<04408>}**Genesis 41:8**".

They also did in like manner with their enchantments.] The word **μythl** *lahatim*, comes from **chl** *lahat*, to *burn*, to *set on fire*; and probably signifies such incantations as required *lustral fires*, *sacrifices*, *fumigations*, *burning of incense*, *aromatic* and *odoriferous drugs*, &c., as the means of evoking departed spirits or assistant demons, by whose ministry, it is probable, the magicians in question wrought some of their deceptive miracles: for as the term *miracle* signifies properly something which exceeds the powers of nature or art to produce, (see ^{<01070>}**Exodus 7:9**.) hence there could be no miracle in this case but those wrought, through the power of God, by the ministry of Moses and Aaron. There can be no doubt that real serpents were produced by the magicians. On this subject there are two opinions: 1st, That the serpents were such as they, either by juggling or sleight of hand, had brought to the place, and had secreted till the time of exhibition, as our common conjurers do in the public fairs, &c. 2dly, That the serpents were brought by the ministry of a familiar spirit, which, by the magic flames already referred to, they had evoked for the purpose. Both these opinions admit the serpents to be *real*, and no illusion of the sight, as some have supposed. The first opinion appears to me insufficient to account for the phenomena of the case referred to. If the magicians *threw down their rods*, *and they became serpents* after they were thrown down, as the text expressly says,

^{<10712>}**Exodus 7:12**, *juggling* or *sleight of hand* had nothing farther to do in the business, as the rods were then *out* of their hands. If Aaron's rod *swallowed up their rods*, their sleight of hand was no longer concerned. A man, by dexterity of hand, may so far impose on his spectators as to *appear* to eat a rod; but for rods lying on the ground to become serpents, and one of these to devour all the rest so that it alone remained, required something more than *juggling*. How much more rational at once to allow that these magicians had familiar spirits who could assume all shapes, change the appearances of the subjects on which they operated, or suddenly convey one thing away and substitute another in its place! Nature has no such power, and art no such influence as to produce the effects attributed here and in the succeeding chapters to the Egyptian magicians.

Verse 12. Aaron's rod swallowed up their rods.] As Egypt was remarkably addicted to magic, sorcery, &c., it was necessary that God should permit Pharaoh's wise men to act to the utmost of their skill in order to imitate the work of God, that his superiority might be clearly seen, and his powerful working incontestably ascertained; and this was fully done when *Aaron's rod swallowed up their rods*. We have already seen that the names of two of the chief of these magicians were *Jannes* and *Jambres*; see **Clarke on** "^{<10210>}**Exodus 2:10**", and "^{<5108>}**2 Timothy 3:8**". Many traditions and fables concerning these may be seen in the eastern writers.

Verse 13. And he hardened Pharaoh's heart] *h[rp bl qzj yw vaiyechezah leb Paroh*, "And the heart of Pharaoh was hardened," the identical words which in ^{<10722>}**Exodus 7:22** are thus translated, and which should have been rendered in the same way here, lest the *hardening*, which was evidently the effect of his own obstinate shutting of his eyes against the truth, should be attributed to God. See **Clarke note on** "^{<10021>}**Exodus 4:21**".

Verse 14. Pharaoh's heart is hardened] *dbk cabed*, is become *heavy* or *stupid*; he receives no conviction, notwithstanding the clearness of the light which shines upon him. We well know the power of *prejudice*: where persons are determined to think and act after a predetermined plan, arguments, demonstrations, and even miracles themselves, are lost on them, as in the case of Pharaoh here, and that of the obstinate Jews in the days of our Lord and his apostles.

Verse 15. Lo, he goeth out unto the water] Probably for the purpose of bathing, or of performing some religious ablution. Some suppose he went out to pay adoration to the river Nile, which was an object of religious worship among the ancient Egyptians. “For,” says Plutarch, Deuteronomy Iside., *ουδεν ουτω τιμη αιγυπτιοις ως ο νειλος* “nothing is in greater honour among the Egyptians than the river Nile.” Some of the ancient Jews supposed that Pharaoh himself was a magician, and that he walked by the river early each morning for the purpose of preparing magical rites, &c.

Verse 17. Behold, I will smite] Here commences the account of the *TEN plagues* which were inflicted on the Egyptians by Moses and Aaron, by the command and through the power of God. According to Archbishop Usher these ten plagues took place in the course of one month, and in the following order:—

The *first*, the *WATERS turned into BLOOD*, took place, he supposes, the 18th day of the sixth month; ^{<B721>}**Exodus 7:20.**

The *second*, the plague of *FROGS*, on the 25th day of the sixth month; ^{<B82>}**Exodus 8:2.**

The *third*, the plague of *LICE*, on the 27th day of the sixth month; ^{<B816>}**Exodus 8:16.**

The *fourth*, grievous *SWARMS of FLIES*, on the 29th day of the sixth month; ^{<B824>}**Exodus 8:24.**

The *fifth*, the grievous *MURRAIN*, on the 2d day of the seventh month; ^{<B918>}**Exodus 9:3.**

The *sixth*, the plague of *BOILS and BLAINS*, on the 3d day of the seventh month; ^{<B910>}**Exodus 9:10.**

The *seventh*, the grievous *HAIL*, on the 5th day of the seventh month; ^{<B918>}**Exodus 9:18.**

The *eighth*, the plague of *LOCUSTS*, on the 8th day of the seventh month; ^{<B1012>}**Exodus 10:12.**

The *ninth*, the *THICK DARKNESS*, on the 10th day of Abib, (April 30,) now become the first month of the Jewish year; ^{<B1022>}**Exodus 10:22.** See **Clarke note on “^{<B1212>}Exodus 12:2”**.

The *tenth*, the SLAYING the FIRST-BORN, on the 15th of Abib; ~~(12:29)~~ **Exodus 12:29**. But most of these dates are destitute of proof.

Verse 18. The Egyptians shall loathe to drink of the water] The force of this expression cannot be well felt without taking into consideration the peculiar pleasantness and great salubrity of the waters of the Nile. “The water of Egypt,” says the Abbe Mascrier, “is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite that they excite themselves to drink of it by eating *salt*. It is a common saying among them, that if Mohammed had drank of it he would have besought God that he might never die, in order to have had this continual gratification. When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall have at their return in drinking of the waters of the Nile. There is no gratification to be compared to this; it surpasses, in their esteem, that of seeing their relations and families. All those who have tasted of this water allow that they never met with the like in any other place. When a person drinks of it for the first time he can scarcely be persuaded that it is not a water prepared by art; for it has something in it inexpressibly agreeable and pleasing to the taste; and it should have the same rank among *waters* that *champaign* has among *wines*. But its most valuable quality is, that it is exceedingly salutary. It never incommodes, let it be drank in what quantity it may: this is so true that it is no uncommon thing to see some persons drink three buckets of it in a day without the least inconvenience! When I pass such encomiums on the water of Egypt it is right to observe that I speak only of that of the *Nile*, which indeed is the only water drinkable, for their *well water* is detestable and unwholesome. *Fountains* are so rare that they are a kind of prodigy in that country; and as to *rain water*, that is out of the question, as scarcely any falls in Egypt.”

“A person,” says Mr. Harmer, “who never before heard of the deliciousness of the Nile water, and of the large quantities which on that account are drank of it, will, I am sure, find an energy in those words of Moses to Pharaoh, *The Egyptians shall loathe to drink of the water of the river*, which he never observed before. They will loathe to drink of that water which they used to prefer to all the waters of the universe; loathe to drink of that for which they had been accustomed to long, and will rather choose to drink of well

water, which in their country is detestable!" -*Observations*, vol. iii., p. 564.

Verse 19. That there may be blood-both in vessels of wood, and in vessels of stone.] Not only the Nile itself was to be thus changed into blood in all its branches, and the canals issuing from it, but all the water of *lakes, ponds, and reservoirs*, was to undergo a similar change. And this was to extend even to *the water already brought into their houses for culinary and other domestic purposes*. As the water of the Nile is known to be very thick and muddy, and the Egyptians are obliged to filter it through pots of a kind of white earth, and sometimes through a paste made of almonds, Mr. Harmer supposes that the *vessels of wood and stone* mentioned above may refer to the process of filtration, which no doubt has been practised among them from the remotest period. The meaning given above I think to be more natural.

The FIRST plague. The WATERS turned into BLOOD

Verse 20. All the waters-were turned to blood.] Not merely in appearance, but in reality; for these changed waters became corrupt and insalubrious, so that even the fish that were in the river died; and the smell became highly offensive, so that the waters could not be drank; ^{<1072>}**Exodus 7:21.**

Verse 22. And the magicians-did so] But if all the water in Egypt was turned into blood by Moses, where did the magicians get the water which *they* changed into blood? This question is answered in ^{<1072>}**Exodus 7:24**. The Egyptians digged round about the river for water to drink, and it seems that the water obtained by this means was not bloody like that in the river: on *this* water therefore the magicians might operate. Again, though a general commission was given to Moses, not only to turn the waters of the river (Nile) into blood, but also those of their streams, rivers, ponds, and pools; yet it seems pretty clear from ^{<1072>}**Exodus 7:20** that he did not proceed thus far, at least in the first instance; for it is there stated that only the waters of the river were turned into blood. Afterwards the plague doubtless became general. At the commencement therefore of this plague, the magicians might obtain other water to imitate the miracle; and it would not be difficult for them, by *juggling tricks* or the *assistance of a familiar spirit*, (for we must not abandon the possibility of this use,) to give it a bloody appearance, a fetid smell, and a bad taste. On either of these

grounds there is no contradiction in the Mosaic account, though some have been very studious to find one.

The plague of the bloody waters may be considered as a display of retributive justice against the Egyptians, for the murderous decree which enacted that all the male children of the Israelites should be drowned in *that* river, the waters of which, so necessary to their support and life, were now rendered not only insalubrious but *deadly*, by being turned into blood. As it is well known that the Nile was a chief object of Egyptian idolatry, (See Clarke note on “^{Exodus 7:15}Exodus 7:15”,) and that annually they sacrificed a *girl*, or as others say, both a *boy* and a *girl*, to this river, in gratitude for the benefits received from it, (*Universal Hist.*, vol. i., p. 178, fol. edit.,) God might have designed this plague as a punishment for such cruelty: and the contempt poured upon this object of their adoration, by turning its waters into blood, and rendering them fetid and corrupt, must have had a direct tendency to correct their idolatrous notions, and lead them to acknowledge the power and authority of the true God.

Verse 25. And seven days were fulfilled] So we learn that this plague continued at least a whole week.

THE contention between Moses and Aaron and the magicians of Egypt has become famous throughout the world. Tradition in various countries has preserved not only the account, but also the names of the chief persons concerned in the opposition made by the Egyptians to these messengers of God. Though their names are not mentioned in the sacred text, yet tradition had preserved them in the *Jewish records*, from which St. Paul undoubtedly quotes **2Ti 3:8**, where, speaking of the enemies of the Gospel, he compares them to *Jannes and Jambres, who withstood Moses*. That these names existed in the ancient Jewish records, their own writings show. In the *Targum* of Jonathan ben Uzziel on this place they are called **syrbmyw syny** *Janis* and *Jambris*; and in the Babylonian *Talmud* they are named *Joanne* and *Mambre*, and are represented as chiefs of the sorcerers of Egypt, and as having ridiculed Moses and Aaron for pretending to equal them in magical arts. And Rab. *Tanchum*, in his Commentary, names them *Jonos* and *Jombrus*. If we allow the readings of the ancient editions of Pliny to be correct, he refers, in *Hist. Nat.*, l. xxx., c. 2, to the same persons, the names being a little changed: *Est et alia magices factio, a Mose et Jamne et Jotape Judæis pendens, sed multis millibus annorum post Zoroastrem*; “There is also another faction of magicians which took its

origin from the Jews, Moses, Jamnes, and Jotapes, many thousands of years after Zoroaster;" where he confounds Moses with the Egyptian magicians; for the heathens, having no just notion of the power of God, attributed all miracles to the influence of *magic*. *Pliny* also calls the Egyptian magicians *Jews*; but this is not the only mistake in his history; and as he adds, *sed multis millibus annorum post Zoroastrem*, he is supposed by some to refer to the *Christians*, and particularly the *apostles*, who wrought many miracles, and whom he considers to be a magical sect derived from Moses and the Jews, because they were Jews by nation, and quoted Moses and the prophets in proof of the truth of the doctrines of Christianity, and of the Divine mission of Christ.

Numenius, a Pythagorean philosopher, mentioned by *Eusebius*, names these magicians, *Jannes* and *Jambres*, and mentions their opposition to Moses; and we have already seen that there was a tradition among the Asiatics that Pharaoh's daughter had Moses instructed by the wise men *Jannes* and *Jambres*; see *Abul Faraje*, edit. *Pococ.*, p. 26. Here then is a very remarkable fact, the principal circumstances of which, and the chief actors in them, have been preserved by a sort of universal tradition. See *Ainsworth*.

When all the circumstances of the preceding case are considered, it seems strange that God should enter into any contest with such persons as the Egyptian magicians; but a little reflection will show the absolute necessity of this. *Mr. Psalmanazar*, who wrote the *Account of the Jews* in the first volume of the *Universal History*, gives the following judicious reasons for this: "If it be asked," says he, "why God did suffer the Egyptian magicians to borrow power from the devil to invalidate, if possible, those miracles which his servant wrought by his Divine power, the following reasons may be given for it: 1. It was necessary that these magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of *magic* or *sorcery*; for as the notion of such an extraordinary art was very rife, not only among the Egyptians, but all other nations, if they had not entered into this strenuous competition with him, and been at length overcome by him, both the Hebrews and the Egyptians would have been apter to have attributed all his miracles to his skill in magic, than to the Divine power.

“2. It was necessary, in order to confirm the faith of the wavering and desponding Israelites, by making them see the difference between Moses acting by the power of God, and the sorcerers by that of Satan.

“3. It was necessary, in order to preserve them afterwards from being seduced by any false miracles from the true worship of God.”

To these a *fourth* reason may be added: God permitted this in mercy to the Egyptians, that they might see that the gods in whom they trusted were utterly incapable of saving them; that they could not *undo* or *counteract* one of the plagues sent on them by the power of Jehovah; the whole of their influence extending only to some superficial imitations of the genuine miracles wrought by Moses in the name of the true God. By these means it is natural to conclude that many of the Egyptians, and perhaps several of the servants of Pharaoh, were cured of their idolatry; though the king himself hardened his heart against the evidences which God brought before his eyes. Thus God is *known* by his judgments: for in every operation of his hand his design is to enlighten the minds of men, to bring them from false dependences to trust in himself alone; that, being saved from error and sin, they may become wise, holy, and happy. When his judgments are abroad in the earth, the inhabitants learn righteousness. (See Clarke note on ~~“Exodus 4:21”~~ **Exodus 4:21**)

EXODUS

CHAPTER 8

The plague of frogs threatened, 1, 2. The extent of this plague, 3, 4. Aaron commanded to stretch out his hand, with the rod, over the river and waters of Egypt, in consequence of which the frogs came, 5, 6. The magicians imitate this miracle, 7. Pharaoh entreats Moses to remove the frogs, and promises to let the people go, 8. Moses promises that they shall be removed from every part of Egypt, the river excepted, 9-11. Moses prays to God, and the frogs die throughout the land of Egypt, 12-14. Pharaoh, finding himself respited, hardens his heart, 15. The plague of lice on man and beast, 16, 17. The magicians attempt to imitate this miracle, but in vain, 18. They confess it to be the finger of God, and yet Pharaoh continues obstinate, 19. Moses is sent again to him to command him to let the people go, and in case of disobedience he is threatened with swarms of flies, 20, 21. A promise made that the land of Goshen, where the Israelites dwelt, should be exempted from this plague, 22, 23. The flies are sent, 24. Pharaoh sends for Moses and Aaron, and offers to permit them to sacrifice in the land, 25. They refuse, and desire to go three days' journey into the wilderness, 26, 27. Pharaoh consents to let them go a little way, provided they would entreat the Lord to remove the flies, 28. Moses consents, prays to God, and the flies are removed, 29-31. After which Pharaoh yet hardened his heart, and refused to let the people go, 32.

NOTES ON CHAP. 8

The SECOND plague-FROGS

Verse 1. Let my people go] God, in great mercy to Pharaoh and the Egyptians, gives them notice of the evils he intended to bring upon them if they continued in their obstinacy. Having had therefore such warning, the evil might have been prevented by a timely humiliation and return to God.

Verse 2. If thou refuse] Nothing can be plainer than that Pharaoh had it still in his power to have dismissed the people, and that his refusal was the mere effect of his own wilful obstinacy.

With frogs] μϣ[drpx *tsepardeim*. This word is of doubtful etymology: almost all interpreters, both ancient and modern, agree to render it as we do, though some mentioned by Aben Ezra think the *crocodile* is meant; but these can never weigh against the conjoint testimony of the ancient versions. Parkhurst derives the word from rpx *tsaphar*, denoting the *brisk*

*action, or motion of the light, and [dy] yada, to feel, as they seem to feel or rejoice in the light, croaking all the summer months, yet hiding themselves in the winter. The Arabic name for this animal is very nearly the same with the Hebrew [Arabic] zafda, where the letters are the same, the r resch being omitted. It is used as a quadriliteral root in the Arabic language, to signify froggy, or containing frogs: see Golius. But the true etymology seems to be given by Bochart, who says the word is compounded of [Arabic] zifa, a bank, and [Arabic] rada, mud, because the frog delights in muddy or marshy places; and that from these two words the noun [Arabic] zafda is formed, the [Arabic] re being dropped. In the *Batrocho myomachia* of Homer, the frog has many of its epithets from this very circumstance. Hence λιμνοχαρις, delighting in the lake; βορβοροκοιτης, lying or engendering in the mud; πηλευς, and πηλαβατης, belonging to the mud, walking in the mud, &c., &c.*

A frog is in itself a very harmless animal; but to most people who use it not as an article of food, exceedingly loathsome. God, with equal ease, could have brought crocodiles, bears, lions, or tigers to have punished these people and their impious king, instead of frogs, lice, flies, &c. But had he used any of those formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment; and the people would have been exasperated without being humbled. In the present instance he shows the greatness of his power by making an animal, devoid of every evil quality, the means of a terrible affliction to his enemies. How easy is it, both to the justice and mercy of God, to destroy or save by means of the most despicable and insignificant of instruments! Though he is the Lord of hosts he has no need of powerful armies, the ministry of angels, or the thunderbolts of justice, to punish a sinner or a sinful nation; the frog or the fly in his hands is a sufficient instrument of vengeance.

Verse 3. The river shall bring forth frogs abundantly] The river Nile, which was an object of their adoration, was here one of the instruments of their punishment. The expression, *bring forth abundantly*, not only shows the vast numbers of those animals, which should now infest the land, but it seems also to imply that all the spawn or ova of those animals which were already in the river and marshes, should be brought miraculously to a state of perfection. We may suppose that the animals were already in an embryo existence, but multitudes of them would not have come to a state of

perfection had it not been for this miraculous interference. This supposition will appear the more natural when it is considered that the Nile was remarkable for breeding frogs, and such other animals as are principally engendered in such marshy places as must be left in the vicinity of the Nile after its annual inundations.

Into thine ovens] In various parts of the east, instead of what we call *ovens* they dig a hole in the ground, in which they insert a kind of earthen pot, which having sufficiently heated, they stick their cakes to the inside, and when baked remove them and supply their places with others, and so on. To find such places *full of frogs* when they came to heat them, in order to make their bread, must be both disgusting and distressing in the extreme.

Verse 5. Stretch forth thine hand-over the streams, over the rivers]

The streams and rivers here may refer to the grand *divisions* of the Nile in the Lower Egypt, which were at least *seven*, and to the *canals* by which these were connected; as there were no other streams, &c., but what proceeded from this great river.

Verse 6. The frogs came up, and covered the land of Egypt.] In some ancient writers we have examples of a similar plague. The Abderites, according to *Orosius*, and the inhabitants of Pæonia and Dardania, according to *Athenæus*, were obliged to abandon their country on account of the great numbers of frogs by which their land was infested.

Verse 7. The magicians did so] A little juggling or dexterity of hand might have been quite sufficient for the imitation of this miracle, because frogs in abundance had already been produced; and some of these kept in readiness might have been brought forward by the magicians, as proofs of their pretended power and equality in influence to Moses and Aaron.

Verse 9. Glory over me] *yl [raph hithpaer alai*. These words have greatly puzzled commentators in general; and it is not easy to assign their true meaning. The *Septuagint* render the words thus: *ταξαί προς με ποτε*, &c., *Appoint unto me when I shall pray*, &c. The *constitue mihi quando* of the *Vulgate* is exactly the same; and in this sense almost all the *versions* understood this place. This countenances the conjectural emendation of *Leviticus Clerc*, who, by the change of a single letter, reading *rabth hithbaer* for *raph hithpaer*, gives the same sense as that in the ancient versions. *Houbigant*, supposing a corruption in the original, amends the reading thus:

yl [rab hta attah baar alai-Dic mihi quo tempore, &c., “Tell me when thou wishest me to pray for thee,” &c., which amounts to the same in sense with that proposed by *Leviticus Clerc*. Several of our English versions preserve the same meaning; so in the Saxon Heptateuch, [Anglo-Saxon]; so in Becke’s Bible, 1549, “*And Moses sayed unto Pharaoh, Appoint thou the time unto me.*” This appears to be the genuine import of the words, and the sense taken in this way is strong and good. We may conceive Moses addressing Pharaoh in this way: “That thou mayest be persuaded that Jehovah alone is the inflicter of these plagues, appoint the time when thou wouldst have the present calamity removed, and I will pray unto God, and thou shalt plainly see from his answer that this is no *casual* affliction, and that in continuing to harden thy heart and resist thou art sinning against God.” Nothing could be a fuller proof that this plague was supernatural than the circumstance of Pharaoh’s being permitted to assign *himself* the time of its being removed, and its removal at the intercession of Moses according to that appointment. And this is the very use made of it by Moses himself, ^{<0810>}**Exodus 8:10**, when he says, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God; and that, consequently, he might no longer trust in his magicians, or in his false gods.

Verse 14. They gathered them together upon heaps] The killing of the frogs was a mitigation of the punishment; but the leaving them to rot in the land was a continual proof that such a plague *had* taken place, and that the displeasure of the Lord still continued.

The conjecture of *Calmet* is at least rational: he supposes that the plague of *flies* originated from the plague of *frogs*; that the former deposited their *ova* in the putrid masses, and that from these the innumerable swarms afterwards mentioned were hatched. In vindication of this supposition it may be observed, that God never works a miracle when the end can be accomplished by merely natural means; and in the operations of Divine providence we always find that the *greatest number of effects* possible are accomplished by the *fewest causes*. As therefore the natural means for this fourth *plague* had been miraculously provided by the second, the Divine Being had a right to use the instruments which he had already prepared.

The THIRD plague-LICE

Verse 16. Smite the dust of the land, that it may become lice] If the vermin commonly designated by this name be intended, it must have been a very dreadful and afflicting plague to the Egyptians, and especially to their priests, who were obliged to shave the hair off every part of their bodies, and to wear a single tunic, that no vermin of this kind might be permitted to harbour about them. See *Herod. in Euterp.*, c. xxxvii., p. 104, edit. *Gale*. Of the nature of these insects it is not necessary to say much. The common louse is very prolific. In the space of twelve days a full-grown female lays one hundred eggs, from which, in the space of six days, about fifty males and as many females are produced. In eighteen days these young females are at their full growth, each of which may lay one hundred eggs, which will be all hatched in six days more. Thus, in the course of six weeks, the parent female may see 5,000 of its own descendants! So mightily does this scourge of *indolence* and *filthiness* increase!

But learned men are not agreed on the signification of the original word μνκ *kinnim*, which different copies of the Septuagint render σκνιφες, σκνιπες, and σκνηπες, *gnats*; and the Vulgate renders *sciniphes*, which signifies the same.

Mr. Harmer supposes he has found out the true meaning in the word *tarrentes*, mentioned by *Vinisauf*, one of our ancient English writers; who, speaking of the expedition of King Richard I. to the Holy Land, says, that “while the army were marching from Cayphas to Cæsarea, they were greatly distressed every night by certain worms called *tarrentes*, which crept on the ground, and occasioned a very burning heat by most painful punctures; for, being armed with stings, they conveyed a poison which quickly occasioned those who were wounded by them to swell, and was attended with the most acute pain.” All this is far fetched. Bochart has endeavoured to prove that the μνκ *kinnim* of the text may mean *lice* in the common acceptation of the term, and not *gnats*. 1. Because those in question sprang from the *dust* of the earth, and not from the *waters*. 2. Because they were both on men and cattle, which cannot be spoken of *gnats*. 3. Because their name comes from the radix ^wk *kun*, which signifies to make *firm*, *fix*, *establish*, which can never agree to *gnats*, *flies*, &c., which are ever *changing their place*, and are almost constantly *on the wing*. 4. Because hnk *kinnah* is the term by which the Talmudists express

the louse, &c. See his *Hierozoicon*, vol. ii., c. xviii., col. 571. The circumstance of their being *in* man and *in* beast agrees so well with the nature of the *acarus sanguisugus*, commonly called the *tick*, belonging to the seventh order of insects called APTERA, that I am ready to conclude this is the insect meant. This animal buries both its sucker and head equally in man or beast; and can with very great difficulty be extracted before it is grown to its proper size, and filled with the blood and juices of the animal on which it preys. When fully grown, it has a glossy black oval body: not only horses, cows, and sheep are infested with it in certain countries, but even the *common people*, especially those who labour in the field, in woods, &c. I know no insect to which the Hebrew term so properly applies. This is the *fixed, established* insect, which will permit itself to be pulled in pieces rather than let go its hold; and this is literally **hmhbbw** **udab** *baadam ubabbehmah*, IN man and IN beast, burying its trunk and head in the flesh of both. In woodland countries I have seen many *persons* as well as *cattle* grievously infested with these insects.

Verse 18. The magicians did so] That is, They tried the utmost of their skill, either to *produce* these insects or to *remove* this plague; *but they could not*, no *juggling* could avail here, because insects must be produced which would *stick to* and *infix* themselves in man and beast, which no kind of *trick* could possibly imitate; and to *remove* them, as some would translate the passage, was to their power equally impossible. If the magicians even acted by spiritual agents, we find from this case that these agents had assigned limits, beyond which they could not go; for every agent in the universe is acting under the *direction* or *control* of the Almighty.

Verse 19. This is the finger of God] That is, The power and skill of God are here evident. Probably before this the magicians supposed Moses and Aaron to be *conjurers*, like themselves; but now they are convinced that no man could do these miracles which these holy men did, unless God were with him. God permits evil spirits to manifest themselves in a certain way, that men may see that there is a spiritual world, and be on their guard against seduction. He at the same time shows that all these agents are under his control, that men may have confidence in his goodness and power.

The FOURTH plague-FLIES

Verse 21. Swarms of flies upon thee] It is not easy to ascertain the precise meaning of the original word **br** [**h** *hearob*]; as the word comes from **br** [*arab*, he mingled, it may be supposed to express a multitude of various sorts of insects. And if the conjecture be admitted that the putrid frogs became the occasion of this plague, (*different insects* laying their eggs in the bodies of those dead animals, which would soon be hatched, see on ^{<11814>}**Exodus 8:14**,) then the supposition that a multitude of *different kinds of insects* is meant, will seem the more probable. Though the plague of the locusts was miraculous, yet God both brought it and removed it by natural means; see ^{<121013>}**Exodus 10:13-19**.

Bochart, who has treated this subject with his usual learning and ability, follows the Septuagint, explaining the original by **κυννομυια**, the *dog-fly*; which must be particularly hateful to the Egyptians, because they held *dogs* in the highest veneration, and worshipped *Anubis* under the form of a dog. In a case of this kind the authority of the Septuagint is very high, as they translated the Pentateuch in the very place where these plagues happened. But as the Egyptians are well known to have paid religious veneration to all kinds of animals and monsters, whence the poet:—

Omnigenumque deum monstra, et latrator Anubis,

I am inclined to favour the literal construction of the word: for as **br** [*ereb*, ^{<121238>}**Exodus 12:38**, expresses that *mixed multitude* of different kinds of people who accompanied the Israelites in their departure from Egypt; so here the same term being used, it may have been designed to express a *multitude of different kinds of insects*, such as *flies, wasps, hornets, &c.*, &c. The ancient Jewish interpreters suppose that all kinds of *beasts* and *reptiles* are intended, such as *wolves, lions, bears, serpents, &c.* Mr. Bate thinks the *raven* is meant, because the original is so understood in other places; and thus he translates it in his literal version of the Pentateuch: but the meaning already given is the most likely. As to the objection against this opinion drawn from ^{<111831>}**Exodus 8:31**, *there remained not one*, it can have very little weight, when it is considered that this may as well be spoken of *one* of any of the *different* kinds, as of an *individual* of *one species*.

Verse 22. I will sever in that day] *ytyl ph hiphleythi*, has been translated by some good critics, *I will miraculously separate*; so the Vulgate: *Faciam mirabilem*, “I will do a marvellous thing.” And the Septuagint, *παραδοξασω*, *I will render illustrious* the land of Goshen in that day; and this he did, by exempting that land, and its inhabitants the Israelites, from the plagues by which he afflicted the land of Egypt.

Verse 23. And I will put a division] *tdp peduth*, a redemption, between my people and thy people; God hereby showing that he had redeemed them from those plagues to which he had abandoned the others.

Verse 24. The land was corrupted] Every thing was spoiled, and many of the inhabitants destroyed, being probably stung to death by these venomous insects. This seems to be intimated by the psalmist, “He sent divers sorts of flies among them, which DEVoured them,” ^{<19785>} **Psalm 78:45.**

In ancient times, when political, domestic, and personal cleanliness was but little attended to, and offal of different kinds permitted to corrupt in the streets and breed vermin, flies multiplied exceedingly, so that we read in ancient authors of whole districts being laid waste by them; hence different people had deities, whose office it was to defend them against flies. Among these we may reckon *Baalzebub*, the *fly-god* of Ekron; *Hercules muscarum abactor*, Hercules, the expeller of flies, of the Romans; the *Muagrus* of the *Eleans*, whom they invoked against pestilential swarms of flies; and hence *Jupiter*, the supreme god of the heathens, had the epithets of *απομυιος* and *μωδης*, because he was supposed to *expel flies*, and *defend* his worshippers against them. See *Dodd*.

Verse 25. Sacrifice to your God in the land.] That is, Ye shall not leave Egypt, but I shall cause your worship to be tolerated here.

Verse 26. We shall sacrifice the abomination of the Egyptians] That is, The animals which they hold sacred, and will not permit to be slain, are those which our customs require us to sacrifice to our God; and should we do this in Egypt the people would rise in a mass, and stone us to death. Perhaps few people were more superstitious than the Egyptians. Almost every production of nature was an object of their religious worship: the sun, moon, planets, stars, the river Nile, animals of all sorts, from the human being to the monkey, dog, cat, and ibis, and even the onions and leeks which grew in their gardens. Jupiter was adored by them under the

form of a *ram*, Apollo under the form of a *crow*, Bacchus under that of a *goat*, and Juno under that of a *heifer*. The reason why the Egyptians worshipped those animals is given by Eusebius, viz., that when the giants made war on the gods, they were obliged to take refuge in Egypt, and assume the shapes or disguise themselves under different kinds of animals in order to escape. Jupiter hid himself in the body of a ram, Apollo in that of a crow, Bacchus in a goat, Diana in a cat, Juno in a white heifer, Venus in a fish, and Mercury in the bird ibis; all which are summoned up by Ovid in the following lines:—

**Duxque gregis fit Jupiter———
Delius in corvo, proles Semeleia capro,
Fele soror Phœbi, nivea Saturnia vacca,
Pisce Venus latuit, Cyllenius ibidis alis.
METAM., l. v., fab. v., l. 326.**

*How the gods fled to Egypt's slimy soil,
And hid their heads beneath the banks of Nile;
How Typhon from the conquer'd skies pursued
Their routed godheads to the seven-mouth'd flood;
Forced every god, his fury to escape,
Some beastly form to take, or earthly shape.
Jove, so she sung, was changed into a ram,
From whence the horns of Libyan Ammon came;
Bacchus a goat, Apollo was a crow,
Phœbe a cat, the wife of Jove a cow,
Whose hue was whiter than the falling snow;
Mercury, to a nasty ibis turn'd,
The change obscene, afraid of Typhon mourn'd,
While Venus from a fish protection craves,
And once more plunges in her native waves.
MAYNWARING.*

These animals therefore became sacred to them on account of the deities, who, as the fable reports, had taken refuge in them. Others suppose that the reason why the Egyptians would not sacrifice or kill those creatures was their belief in the doctrine of the metempsychosis, or transmigration of souls; for they feared lest in killing an animal they should kill a relative or a friend. This doctrine is still held by the Hindoos.

Verse 27. And sacrifice to the Lord-as he shall command us.] It is very likely that neither Moses nor Aaron knew as yet in what manner God

would be worshipped; and they expected to receive a direct revelation from him relative to this subject, when they should come into the wilderness.

Verse 28. I will let you go only ye shall not go very far away] Pharaoh relented because the hand of God was heavy upon him; but he was not willing to give up his *gain*. The Israelites were very *profitable* to him; they were *slaves* of the state, and their hard labour was very productive: hence he professed a willingness, first to *tolerate* their religion in the land, (~~1085~~ **Exodus 8:25**;) or to permit them to go into the wilderness, so that they went not far away, and would soon return. How ready is foolish man, when the hand of God presses him sore, to compound with his Maker! He will consent to give up some sins, provided God will permit him to keep others.

Entreat for me.] Exactly similar to the case of Simon Magus, who, like Pharaoh, fearing the Divine judgments, begged an interest in the prayers of Peter, ~~4033~~ **Acts 8:24**.

Verse 31. The Lord did according to the word of Moses] How powerful is prayer! God permits his servant to prescribe even the manner and time in which he shall work.

He removed the swarms] Probably by means of a strong wind, which swept them into the sea.

Verse 32. Pharaoh hardened his heart at this time also] See ~~10815~~ **Exodus 8:15**. This hardening was the mere effect of his self-determining obstinacy. He preferred his *gain* to the will and command of Jehovah, and God made his obstinacy the means of showing forth his own power and providence in a supereminent degree.

1. As every false religion proves there is a true one, as a *copy*, however marred or imperfect, shows there was an *original* from which it was taken, so false miracles prove that there were genuine miracles, and that God chooses at particular times, for the most important purposes, to invert the established order of nature, and thus prove his omnipotence and universal agency. That the miracles wrought at this time were *real* we have the fullest proof. The waters, for instance, were not *turned into blood* in appearance merely, but were really thus changed. Hence the people could not drink of them; and as blood in a very short time, when exposed to the

air, becomes putrid, so did the bloody waters; therefore all the fish that were in the river died.

2. No human power or ingenuity could produce such *frogs* as annoyed the land of Egypt. This also was a real, not an imaginary, plague. Innumerable multitudes of these animals were produced for the purpose; and the heaps of their dead carcasses, which putrefied and infected the land, at once demonstrated the reality of the miracle.

3. The *lice* both on man and beast through the whole land, and the innumerable *swarms of flies*, gave such proofs of their reality as to put the truth of these miracles out of question for ever. It was necessary that this point should be fully proved, that both the Egyptians and Israelites might see the finger of God in these awful works.

4. To superficial observers only do “Moses and the magicians appear to be nearly matched.” The power of God was shown in producing and removing the plagues. In certain cases the magicians imitated the production of a plague, but they had no power to remove any. They could not seem to *remove* the bloody colour, nor the putrescency from the waters through which the fish were destroyed, though they could imitate the colour itself; they could not *remove* the frogs, the lice, or swarms of flies, though they could imitate the former and latter; they could by dexterity of hand or diabolic influence produce serpents, but they could not bring one forward that could swallow up the rod of Aaron. In every respect they fall infinitely short of the power and wonderful energy evidenced in the miracles of Moses and Aaron. The opposition therefore of those men served only as a foil to set off the excellence of that power by which these messengers of God acted.

5. The courage, constancy, and faith of Moses are worthy of the most serious consideration. Had he not been fully satisfied of the truth and certainty of his Divine mission, he could not have encountered such a host of difficulties; had he not been certain of the issue, he could not have preserved amidst so many discouraging circumstances; and had he not had a deep acquaintance with God, his faith in every trial must have necessarily failed. So strong was this grace in him that he could even pledge his Maker to the performance of works concerning which he had not as yet consulted him! He therefore let Pharaoh fix the very time on which he would wish to have the plague removed; and when this was done, he went to God by faith

and prayer to obtain this new miracle; and God in the most exact and circumstantial manner fulfilled the word of his servant.

6. From all this let us learn that there is a God who worketh in the earth; that universal nature is under his control; that he can alter, suspend, counteract, or invert its general laws whensoever he pleases; and that he can save or destroy by the most feeble and most contemptible instruments. We should therefore deeply reverence his eternal power and Godhead, and look with respect on every creature he has made, as the meanest of them may in his hand, become the instrument of our salvation or our ruin.

7. Let us not imagine that God has so bound himself to work by general laws, that those destructions cannot take place which designate a particular providence. Pharaoh and the Egyptians are confounded, afflicted, routed, and ruined, while the land of Goshen and the Israelites are free from every plague! No blood appears in their streams; no frogs, lice, nor flies, in all their borders! They trusted in the true God, and could not be confounded. Reader, how secure mayest thou rest if thou hast this God for thy friend! He was the Protector and Friend of the Israelites through the blood of *that covenant* which is the very charter of *thy* salvation: trust in and pray to him as Moses did, and then Satan and his angels shall be bruised under thy feet, and thou shalt not only be preserved from every plague, but be crowned with his loving kindness and tender mercy. He is the same to-day that he was yesterday, and shall continue the same for ever. Hallelujah, the Lord God omnipotent reigneth!

EXODUS

CHAPTER 9

The Lord sends Moses to Pharaoh to inform him that, if he did not let the Israelites depart, a destructive pestilence should be sent among his cattle, 1-3; while the cattle of the Israelites should be preserved, 4. The next day this pestilence, which was the fifth plague, is sent, and all the cattle of the Egyptians die, 5, 6. Though Pharaoh finds that not one of the cattle of the Israelites had died, yet, through hardness of heart, he refuses to let the people go, 7. Moses and Aaron are commanded to sprinkle handfuls of ashes from the furnace, that the sixth plague, that of boils and blains, might come on man and beast, 5, 9; which having done, the plague takes place, 10. The magicians cannot stand before this plague, which they can neither imitate nor remove, 11. Pharaoh's heart is again hardened, 12. God's awful message to Pharaoh, with the threat of more severe plagues than before, 13-17. The seventh plague of rain, hail, and fire threatened, 18. The Egyptians commanded to house their cattle that they might not be destroyed, 19. These who feared the word of the Lord brought home their servants and cattle, and those who did not regard that word left their cattle and servants in the fields, 20. 21. The storm of hail, thunder, and lightning takes place, 22-24. It nearly desolates the whole land of Egypt, 25, while the land of Goshen escapes, 26. Pharaoh confesses his sin, and begs an interest in the prayers of Moses and Aaron, 27, 28. Moses promises to intercede for him, and while he promises that the storm shall cease, he foretells the continuing obstinacy of both himself and his servants, 29. 30. The flax and barley, being in a state of maturity, are destroyed by the tempest, 31; while the wheat and the rye, not being grown up, are preserved, 32. Moses obtains a cessation of the storm, 33. Pharaoh and his servants, seeing this, harden their hearts, and refuse to let the people go, 34, 35.

NOTES ON CHAP. 9

Verse 1. The LORD God of the Hebrews] It is very likely that the term Lord, **hywy** *Yehovah*, is used here to point out particularly his eternal power and Godhead; and that the term God, **yhl a Elohey**, is intended to be understood in the sense of Supporter, Defender, Protector, &c. Thus saith the self-existent, omnipotent, and eternal Being, the Supporter and Defender of the Hebrews, "Let my people go, that they may worship me."

The FIFTH plague-the MURRAIN

Verse 3. The hand of the Lord] The power of God manifested in judgment.

Upon the horses] **μῦσως** *susim*. This is the first place the *horse* is mentioned; a creature for which Egypt and Arabia were always famous. **SS** *sus* is supposed to have the same meaning with **CC** *sas*, which signifies to be *active, brisk, or lively*, all which are proper appellatives of the horse, especially in Arabia and Egypt. Because of their activity and swiftness they were sacrificed and dedicated to the sun, and perhaps it was principally on this account that God prohibited the use of them among the Israelites.

A very grievous murrain.] The murrain is a very contagious disease among cattle, the symptoms of which are a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath, and a shining tongue; which symptoms prove that a general inflammation has taken place. The original word **rbd** *deber* is variously translated. The *Septuagint* have **θανατος**, *death*; the *Vulgate* has *pestis, a plague or pestilence*; the old Saxon version, [Anglo-Saxon], from [Anglo-Saxon], to *die, any fatal disease*. Our English word *murrain* comes either from the French *mourir, to die*, or from the Greek **μαραίνω** *maraino, to grow lean, waste away*. The term *mortality* would be the nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

Verse 4. The Lord shall sever] See Clarke on “**Exodus 8:22**”.

Verse 5. To-morrow the Lord shall do this] By thus foretelling the evil, he showed his prescience and power; and from this both the Egyptians and Hebrews must see that the mortality that ensued was no casualty, but the effect of a predetermined purpose in the Divine justice.

Verse 6. All the cattle of Egypt died] That is, All the cattle that did die belonged to the Egyptians, but not one died that belonged to the Israelites, **Exodus 9:4, 6**. That the whole stock of cattle belonging to the Egyptians did not die we have the fullest proof, because there were cattle both to be killed and saved alive in the ensuing plague, **Exodus 9:19-25**. By this judgment the Egyptians must see the vanity of the whole of their national worship, when they found the animals which they not only held sacred but deified, slain without distinction among the common herd, by a pestilence sent from the hand of Jehovah. One might naturally suppose that after this the animal worship of the Egyptians could never more maintain its ground.

Verse 7. And Pharaoh sent, &c.] Finding so many of his own cattle and those of his subjects slain, he sent to see whether the mortality had reached to the cattle of the Israelites, that he might know whether this were a judgment inflicted by their God, and probably designing to replace the lost cattle of the Egyptians with those of the Israelites.

The SIXTH plague—the BOILS and BLAINS

Verse 8. Handfuls of ashes of the furnace] As one part of the oppression of the Israelites consisted in their labour in the brick-kilns, some have observed a congruity between the *crime* and the *punishment*. The *furnaces*, in the labour of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those *ashes*, formed by unjust and oppressive labour, seemed to be a boil or a blain on the tyrannic king and his cruel and hard-hearted people.

Verse 9. Shall be a boil] $\text{~y}j \vee$ *shechin*. This word is generally expounded, *an inflammatory swelling, a burning boil*; one of the most poignant afflictions, not immediately mortal, that can well affect the surface of the human body. If a single boil on any part of the body throws the whole system into a fever, what anguish must a multitude of them on the body at the same time occasion!

Breaking forth with blains] $t [b[ba$ *ababuoth*, supposed to come from $h[b$ *baah*, to *swell, bulge* out; any *inflammatory swelling, node, or pustule*, in any part of the body, but more especially in the more glandular parts, the neck, arm-pits, groin, &c. The Septuagint translate it thus: $\kappa\alpha\iota \epsilon\sigma\tau\alpha\iota \epsilon\lambda\kappa\eta \phi\lambda\upsilon\kappa\tau\iota\delta\epsilon\varsigma \alpha\nu\alpha\zeta\epsilon\upsilon\sigma\alpha\iota$ ` *And it shalt be an ulcer with burning pustules*. It seems to have been a disorder of an *uncommon* kind, and hence it is called by way of distinction, *the botch of Egypt*,

~~1527~~ **Deuteronomy 28:27**, perhaps never known before in that or any other country. *Orosius* says that in the sixth plague “all the people were blistered, that the blisters burst with tormenting pain, and that worms issued out of them.” [Anglo-Saxon]—*Alfred’s Oros.*, lib. i., c. vii.

Verse 11. The boil was upon the magicians] They could not produce a similar malady by throwing ashes in the air; and they could neither remove the plague from the people, nor from their own tormented flesh. Whether they perished in this plague we know not, but they are no more mentioned. If they were not destroyed by this awful judgment, they at least left the

field, and no longer contended with these messengers of God. The triumph of God's power was now complete, and both the Hebrews and the Egyptians must see that there was neither might, nor wisdom, nor counsel against the Lord; and that, as universal nature acknowledged his power, devils and men must fail before him.

Verse 15. For now I will stretch out my hand] In the Hebrew the verbs are in the *past* tense, and not in the *future*, as our translation improperly expresses them, by which means a contradiction appears in the text: for neither Pharaoh nor his people *were smitten by a pestilence*, nor was he by any kind of mortality *cut off from the earth*. It is true the *first-born* were slain by a destroying angel, and Pharaoh himself was drowned in the Red Sea; but these judgments do not appear to be referred to in *this* place. If the words be translated, as they ought, in the subjunctive mood, or in the *past* instead of the *future*, this seeming contradiction to facts, as well as all ambiguity, will be avoided: *For if now I HAD STRETCHED OUT (ytj I v shalacti, had set forth) my hand, and had smitten thee (Ëtwa Ëaw vaach otheca) and thy people with the pestilence, thou SHOULDST HAVE BEEN cut off (dj kt ticcached) from the earth.*

Verse 16. *But truly, on this very account, have I caused thee to SUBSIST, (Ëyj dm[h heemadticha,) that I MIGHT cause thee to see my power, (yj k ta Ëtarh harotheca eth cochi,) and that my name MIGHT be declared throughout all the earth, (or, xrah I kb becol haarets, in all THIS LAND.) See Ainsworth and Houbigant.*

Thus God gave this impious king to know that it was in consequence of his especial providence that both he and his people had not been already destroyed by means of the *past* plagues; but God had preserved him for this very purpose, that he might have a farther opportunity of manifesting that he, Jehovah, was the only true God for the full conviction both of the Hebrews and Egyptians, that the former might follow and the latter fear before him. Judicious critics of almost all creeds have agreed to translate the original as above, a translation which it not only can bear but requires, and which is in strict conformity to both the Septuagint and Targum.

Neither the Hebrew Ëyj dm[h heemadticha, *I have caused thee to stand*; nor the apostle's translation of it, ^{<ROM7>} **Romans 9:17**, ἐξηγειρα σε, *I have raised thee*; nor that of the Septuagint, ἐνεκεν τουτου διετηρηθης, *on this account art thou preserved*, viz., in the past plagues; can countenance

that most exceptionable meaning put on the words by certain commentators, viz., “That God ordained or appointed Pharaoh *from all eternity*, by certain means, to *this end*; that he made him to exist in time; that he raised him to the throne; promoted him to that high honour and dignity; that he preserved him, and did not cut him off *as yet*; that he *strengthened* and *hardened* his heart; *irritated*, *provoked*, and *stirred him up against his people* Israel, and suffered him to go all the lengths he did go in his obstinacy and rebellion; all which was done *to show in him his power* in destroying him in the Red Sea. The sum of which is, that this man was raised up by God *in every sense* for God to show his power in his destruction.” So *man* speaks; thus GOD hath not spoken. See *Henry* on the place.

Verse 17. As yet exaltest thou thyself against my people] So it appears that at this time he might have submitted, and thus prevented his own destruction.

The SEVENTH plague-the HAIL.

Verse 18. To-morrow about this time] The time of this plague is marked thus circumstantially to show Pharaoh that Jehovah was Lord of heaven and earth, and that the *water*, the *fire*, the *earth*, and the *air*, which were all objects of Egyptian idolatry, were the creatures of his power; and subservient to his will; and that, far from being able to help them, they were now, in the hands of God, instruments of their destruction.

To rain a very grievous hail] *To rain hail* may appear to some superficial observers as an unphilosophical mode of expression, but nothing can be more correct. “Drops of rain falling through a cold region of the atmosphere are frozen and converted into hail;” and thus the *hail* is produced by *rain*. When it begins to fall it is *rain*; when it is falling it is converted into *hail*; thus it is literally true that *it rains hail*. The farther a hail-stone falls the larger it generally is, because in its descent it meets with innumerable particles of water, which, becoming attached to it, are also frozen, and thus its bulk is continually increasing till it reaches the earth. In the case in question, if natural means were at all used, we may suppose a highly electrified state of an atmosphere loaded with vapours, which, becoming condensed and frozen, and having a considerable space to fall through, were of an unusually large size. Though this was a supernatural storm, there have been many of a natural kind, that have been exceedingly dreadful. A storm of hail fell near Liverpool, in Lancashire, in the year

1795, which greatly damaged the vegetation, broke windows, &c., &c. Many of the stones measured five inches in circumference. Dr. Halley mentions a similar storm of hail in Lancashire, Cheshire, &c., in 1697, April 29, that for *sixty* miles in length and *two* miles in breadth did immense damage, by splitting trees, killing fowls and all small animals, knocking down men and horses, &c., &c. Mezeray, in his History of France, says “that in Italy, in 1510, there was for some time a horrible darkness, thicker than that of night, after which the clouds broke into thunder and lightning, and there fell a shower of hail-stones which destroyed all the beasts, birds, and even fish of the country. It was attended with a strong smell of sulphur, and the stones were of a bluish colour, some of them weighing one hundred pounds’ weight.” The Almighty says to Job: “Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?” ^{<1882>}**Job 38:22, 23**. While God has such artillery at his command, how soon may he desolate a country or a world! See the account of a remarkable hail-storm in ^{<1611>}**Joshua 10:11**.

Verse 19. Send-now, and gather thy cattle] So in the midst of judgment, God remembered mercy. The miracle should be wrought that they might know he was the Lord; but all the lives both of men and beasts might have been saved, had Pharaoh and his servants taken the warning so mercifully given them. While some regarded not the word of the Lord, others feared it, and their cattle and their servants were saved, See ^{<1322>}**Exodus 9:20, 21**.

Verse 23. The Lord sent thunder] *tl q koloth, voices*; but loud, repeated peals of thunder are meant.

And the fire ran along upon the ground] *hxra va Èl htw vattihalac esh aretsah, and the fire walked upon the earth*. It was not a sudden flash of lightning, but a devouring fire, *walking* through every part, destroying both animals and vegetables; and its progress was irresistible.

Verse 24. Hail, and fire mingled with the hail] It is generally allowed that the electric fluid is essential to the formation of hail. On this occasion it was supplied in a supernatural abundance; for streams of fire seem to have accompanied the descending hail, so that herbs and trees, beasts and men, were all destroyed by them.

Verse 26. Only in the land of Goshen-was there no hail.] What a signal proof of a most particular providence! Surely both the Hebrews and Egyptians profited by this display of the *goodness* and *severity* of God.

Verse 27. The Lord is righteous, and I and my people are wicked.] The original is very emphatic: *The Lord is* THE RIGHTEOUS ONE, (*qydxh hatstaddik*;) and *I and my people are* THE SINNERS, (*μy[vrh hareshaim*;) i.e., He is *alone* righteous, and we *alone* are transgressors. Who could have imagined that after such an acknowledgment and confession, Pharaoh should have again hardened his heart?

Verse 28. It is enough] There is no need of any farther plague; I submit to the authority of Jehovah and will rebel no more.

Mighty thunderings] *μyhl a tl k koloth Elohim, voices of God*;—that is, superlatively loud thunder. *So mountains of God* (^{<19806>}**Psalm 36:6**) means exceeding high mountains. *So a prince of God* (^{<01206>}**Genesis 23:6**) means a mighty prince. See a description of *thunder*, ^{<192018>}**Psalm 29:3-8**: “The VOICE OF THE LORD is upon the waters: the God of glory *thundereth*; the Lord is upon many waters. The *voice of the Lord* is powerful; the *voice of the Lord* is full of majesty. The *voice of the Lord* breaketh the cedars. The *voice of the Lord* divideth the flames of fire. The *voice of the Lord* shaketh the wilderness,” &c. The production of rain by the electric spark is alluded to in a very beautiful manner, ^{<24013>}**Jeremiah 10:13**: *When he uttereth his voice, there is a multitude of waters in the heavens. See Clarke’s note on* ^{<01071>}**Genesis 7:11**”, and *See Clarke’s note on* ^{<01081>}**Genesis 8:1**”.

Verse 29. I will spread abroad my hands] That is, I will make *supplication* to God that he may remove this plague. This may not be an improper place to make some observations on the ancient manner of approaching the Divine Being in prayer. *Kneeling down, stretching out the hands, and lifting them up* to heaven, were in frequent use among the Hebrews in their religious worship. SOLOMON *kneeled down* on his knees, and *spread forth his hands to heaven*; ^{<140513>}**2 Chronicles 6:13**. So DAVID, ^{<09306>}**Psalm 143:6**: *I stretch forth my hands unto thee*. So EZRA: *I fell upon my knees, and spread out my hands unto the Lord my God*; ^{<15006>}**Ezra 9:5**. See also JOB ^{<181113>}**Job 11:13**: *If thou prepare thine heart, and stretch out thy hands towards him*. Most nations who pretended to any kind of worship made use of the same means in approaching the objects of their adoration, viz., *kneeling down and stretching out their hands*; which custom it is very likely they borrowed from the people of God. *Kneeling* was ever considered to be the proper posture of supplication, as it expresses *humility, contrition, and subjection*. If the person to whom the

supplication was addressed was within reach, the supplicant caught him by the knees; for as among the ancients the *forehead* was consecrated to genius, the *ear* to *memory*, and the *right hand* to *faith*, so the *knees* were consecrated to *mercy*. Hence those who entreated favour fell at and caught hold of the knees of the person whose kindness they supplicated. This mode of supplication is particularly referred to in the following passages in Homer:—

Τῶν νῦν μιν μνησσασα παρεζεο, και λαβε γουνων.

Iliad i., ver. 407.

*Now therefore, of these things reminding Jove,
Embrace his knees.
COWPER.*

To which the following answer is made:—

Και τότ' επειτα τοι ειμι διος ποτι χαλκοβατες δω,
Και μιν γουνασομαι, και μιν πεισεσθαι οιω.

Iliad i., ver. 426.

*Then will I to Jove's brazen-floor'd abode,
That I may clasp his knees; and much misdeem
Of my endeavour, or my prayer shall speed. Id.*

See the issue of thus addressing Jove, Ibid., ver. 500-502, and ver. 511, &c.

In the same manner we find our Lord accosted, ^{<0174>}**Matthew 17:14**: *There came to him a certain man, kneeling down to him γουνυπετων αυτον, falling down at his knees.*

As to the *lifting up* or *stretching out of the hands*, (often joined to kneeling,) of which we have seen already several instances, and of which we have a very remarkable one in this book, ^{<0171>}**Exodus 17:11**, where the *lifting up* or *stretching out* of the hands of Moses was the means of Israel's prevailing over Amalek; we find many examples of both in ancient authors. Thus HOMER:—

Εσθλον γαρ δυ χειρας ανασχεμεν, αι κ' ελεση.

Iliad xxiv., ver. 301.

*For right it is to spread abroad the hands
To Jove for mercy.*

Also VIRGIL:—

**Corripio e stratis corpus, TENDOQUE SUPINAS
AD CÆLUM cum voce MANUS, et munera libo
Æneid iii., ver. 176.**

*I started from my bed, and raised on high
My hands and voice in rapture to the sky;
And pour libations.
PITT.*

**Dixerat: et GENUA AMPLEXUS, genibusque volutans
Hærebat.
Ibid., ver. 607.**

*Then kneel'd the wretch, and suppliant clung around
My knees with tears, and grovell'd on the ground.
Id.*

—————**media inter numina divum
Multa Jovem MANIBUS SUPPLEX orasse SUPINIS.
Ibid. iv., ver. 204.**

*Amidst the statues of the gods he stands,
And spreading forth to Jove his lifted hands.
Id.*

**Et DUPLICES cum voce MANUS ad sidera TENDIT.
Ibid. x., ver. 667.**

And lifted both his hands and voice to heaven.

In some cases the person petitioning came forward, and either sat in the dust or kneeled on the ground, placing his *left hand on the knee* of him from whom he expected the favour, while he *touched the person's chin* with his *right*. We have an instance of this also in HOMER:—

**Και ρα παροιθ αυτοιο καθεζετο, και λαβε γουνων
Σκατη` δεξιτερη δ αρ υπ ανθερεωνος ελουσα.
Iliad i., ver. 500.**

*Suppliant the goddess stood: one hand she placed
Beneath his chin, and one his knee embraced.
POPE.*

When the supplicant could not approach the person to whom he prayed, as where a *deity* was the object of the prayer, he washed his hands, made an offering, and kneeling down, either *stretched out both his hands to heaven*, or *laid them upon the offering or sacrifice*, or *upon the altar*. Thus Homer represents the priest of Apollo praying:—

Χερνιψαντο δ̄ επ̄ιτα, και ουλοχυτας ανελοντο,
Τοισιν δε χρυσης μεγαλ̄ ευχετο, χειρας ανασχων.

Iliad i., ver. 449.

*With water purify their hands, and take
The sacred offering of the salted cake,
While thus, with arms devoutly raised in air,
And solemn voice, the priest directs his prayer.*
POPE.

How necessary ablutions of the whole body, and of the hands particularly, accompanied with offerings and sacrifices were, under the law, every reader of the Bible knows: see especially ^{<12301>}**Exodus 29:1-4**, where Aaron and his sons were commanded to be washed, previously to their performing the priest's office; and ^{<12309>}**Exodus 30:19-21**, where it is said: "Aaron and his sons shall *wash their hands*-that they die not." See also ^{<181715>}**Leviticus 17:15**. When the high priest among the Jews blessed the people, *he lifted up his hands*, ^{<18192>}**Leviticus 9:22**. And the Israelites, when they presented a sacrifice to God, *lifted up their hands and placed them on the head of the victim*: "If any man of you bring an offering unto the Lord-of the cattle of the herd, and of the flock- he shall *put his hand upon the head of the burnt-offering*, and it shall be accepted for him, to make atonement for him;" ^{<18102>}**Leviticus 1:2-4**. To these circumstances the apostle alludes, ^{<5108>}**1 Timothy 2:8**: "I will therefore that men pray everywhere, *lifting up holy hands*, without wrath and doubting." In the apostle's word **επαίροντας**, *lifting up*, there is a manifest reference to *stretching out the hands to place them either on the altar or on the head of the victim*. Four things were signified by this lifting up of the hands. 1. It was the posture of supplication, and expressed a strong invitation-*Come to my help*; 2. It expressed the earnest desire of the person to lay hold on the help he required, by bringing him who was the object of his prayer to his assistance; 3. It showed the ardour of the person to receive the blessings he expected; and 4. By this act he *designated and consecrated* his offering or sacrifice to his God.

From a great number of evidences and coincidences it is not unreasonable to conclude that the heathens borrowed all that was pure and rational, even in their *mode of worship*, from the ancient people of God; and that the preceding quotations are proofs of this.

Verse 31. The flax and the barley was smitten] The word **htvp** *pishtah*, *flax*, Mr. Parkhurst thinks, is derived from the root **cvp** *pashat*, *to strip*, because the substance which we term *flax* is properly the *bark* or *rind* of the vegetable, pilled or stripped off the stalks. From time immemorial Egypt was celebrated for the production and manufacture of flax: hence the linen and fine linen of Egypt, so often spoken of in ancient authors.

Barley] **hr**[**c** *seorah*, from **r**[**c** *saar*, *to stand on end, to be rough, bristly, &c.*; hence **r**[**c** *sear*, *the hair of the head*, and **ry**[**c** *sair*, *a he-goat*, because of its *shaggy hair*; and hence also *barley*, because of the *rough* and *prickly beard* with which the ears are covered and defended.

Dr. Pocock has observed that there is a double seed-time and harvest in Egypt: *Rice*, *India wheat*, and a grain called the *corn of Damascus*, and in Italian *surgo rosso*, are sown and reaped at a very different time from *wheat*, *barley* and *flax*. The first are sown in *March*, before the overflowing of the Nile, and reaped about *October*; whereas the *wheat* and *barley* are sown in *November* and *December*, as soon as the Nile is gone off, and are reaped before *May*.

Pliny observes, *Hist. Nat.*, lib. xviii., cap. 10, that in Egypt the barley is ready for reaping in *six* months after it is sown, and *wheat* in *seven*. In *Ægypto* HORDEUM *sexto a satu mense*, FEUMENTA *septimo metuntur*.

The flax was bolted.] Meaning, I suppose, was grown up into a stalk: the original is **l** [**bg** *gibol*, *podded* or was *in the pod*.

The word well expresses that globous pod on the top of the stalk of flax which succeeds the flower and contains the seed, very properly expressed by the Septuagint, **το δε λινον σπερματιζον**, *but the flax was in seed* or *was seeding*.

Verse 32. But the wheat and the rye were not smitten] *Wheat*, **hcj** *chittah*, which Mr. Parkhurst thinks should be derived from the Chaldee and Samaritan **ycj** *chati*, which signifies *tender, delicious, delicate*,

because of the superiority of its *flavour*, &c., to every other kind of grain. But this term in Scripture appears to mean any kind of *bread-corn*. Rye, **tmsk** *cussemeth*, from **msk** *casam*, to have long hair; and hence, though the particular species is not known, the word must mean some *bearded* grain. The Septuagint call it **ολυρα**, the Vulgate *for*, and Aquila **ζεα**, which signify the grain called *spelt*; and some suppose that *rice* is meant.

Mr. Harmer, referring to the double harvest in Egypt mentioned by Dr. Pocock, says that the circumstance of the wheat and the rye being **tl ypa** *aphiloth*, dark or hidden, as the margin renders it, (i.e., they were sown, but not grown up,) shows that it was the *Indian wheat* or *surgo rosso* mentioned ~~(1031)~~ **Exodus 9:31**, which, with the *rye*, escaped, while the *barley* and *flax* were smitten because they were at or nearly at a state of maturity. See Harmer's Obs., vol. iv., p. 11, edit 1808. But what is intended by the words in the Hebrew text we cannot positively say, as there is a great variety of opinions on this subject, both among the *versions* and the commentators. The *Anglo-Saxon* translator, probably from not knowing the meaning of the words, omits the whole verse.

Verse 33. Spread abroad his hands] Probably with the rod of God in them. See what has been said on the *spreading out of the hands* in prayer, ~~(1029)~~ **Exodus 9:29**. See Clarke on "~~(1029)~~ **Exodus 9:29**".

Verse 34. He sinned yet more, and hardened his heart] These were merely acts of his own; "for who can deny," says Mr. Psalmanazar, "that what God did on Pharaoh was much more proper to *soften* than to *harden* his heart; especially when it is observable that it was not till after seeing each miracle, and after the ceasing of each plague, that his heart is said to have been hardened? The verbs here used are in the conjugations *pihel* and *hiphil*, and often signify a bare *permission*, from which it is plain that the words should have been read, *God suffered the heart of Pharaoh to be hardened.*"-Universal Hist., vol. i., p. 494. Note D.

Verse 35. And the heart of Pharaoh was hardened] In consequence of his *sinning yet more, and hardening his own heart* against both the judgments and mercies of God, we need not be surprised that, after God had given him the means of softening and repentance, and he had in every instance resisted and abused them, he should at last have been left to the hardness and darkness of his own obstinate heart, so as to fill up the measure of his iniquity, and rush headlong to his own destruction.

IN the *fifth*, *sixth*, and *seventh* plagues described in this chapter, we have additional proofs of the *justice* and *mercy* of God, as well as of the *stupidity*, *rebellion*, and *wickedness* of Pharaoh and his courtiers. As these continued to contradict and resist, it was just that God should continue to inflict those punishments which their iniquities deserved. Yet in the midst of judgment he remembers mercy; and therefore Moses and Aaron are sent to inform the Egyptians that such plagues would come if they continued obstinate. Here is mercy; the cattle only are destroyed, and the people saved! Is it not evident from all these messages, and the repeated expostulations of Moses and Aaron in the name and on the authority of God, that Pharaoh was bound by no fatal necessity to continue his obstinacy; that he might have humbled himself before God, and thus prevented the disasters that fell on the land, and saved himself and his people from destruction? But he *would* sin, and therefore he must be punished.

In the *sixth* plague Pharaoh had advantages which he had not before. The magicians, by their successful imitations of the miracles wrought by Moses, made it doubtful to the Egyptians whether Moses himself was not a *magician* acting without any Divine authority; but the plague of the boils, which they could not imitate, by which they were themselves afflicted, and which they confessed to be the *finger of God*, decided the business. Pharaoh had no longer any excuse, and must know that he had now to contend, not with Moses and Aaron, mortals like himself, but with the living God. How strange, then, that he should continue to resist! Many affect to be astonished at this, and think it must be attributed only to a sovereign controlling influence of God, which rendered it impossible for him to repent or take warning. But the whole conduct of God shows the improbability of this opinion: and is not the conduct of Pharaoh and his courtiers copied and reacted by thousands who are never suspected to be under any such necessitating decree? Every sinner under heaven, who has the Bible in his hand, is acting the same part. God says to the swearer and the profane, *Thou shalt not take the name of the Lord thy God in vain*; and yet common swearing and profaneness are most scandalously common among multitudes who bear the *Christian* name, and who presume on the mercy of God to get at last to the kingdom of heaven! He says also, *Remember the Sabbath day to keep it holy; thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet*; and sanctions all these commandments with

the most awful penalties: and yet, with all these things before them, and the professed belief that they came from God, Sabbath-breakers, men-slayers, adulterers, fornicators, thieves, dishonest men, false witnesses, liars, slanderers, backbiters, covetous men, lovers of the world more than lovers of God, are found by hundreds and thousands! What were the crimes of the poor half-blind Egyptian king when compared with these! He sinned against a comparatively *unknown* God; these sin against the God of their fathers-against the God and Father of Him whom they call their Lord and Saviour, Jesus Christ! They sin with the Bible in their hand, and a conviction of its Divine authority in their hearts. They sin against light and knowledge; against the checks of their consciences, the reproofs of their friends, the admonitions of the messengers of God; against Moses and Aaron in the law; against the testimony of all the prophets; against the evangelists, the apostles, the Maker of heaven and earth, the Judge of all men, and the Saviour of the world! What were Pharaoh's crimes to the crimes of these? On comparison, his atom of moral turpitude is lost in their world of iniquity. And yet who supposes these to be under any *necessitating* decree to sin on, and go to perdition? Nor are they; nor was Pharaoh. In all things God has proved both his justice and mercy to be clear in this point. Pharaoh, through a principle of *covetousness*, refused to dismiss the Israelites, whose services he found profitable to the state: *these* are absorbed in the love of the world, the love of pleasure, and the love of gain; nor will they let one lust go, even in the presence of the thunders of Sinai, or in sight of the agony, bloody sweat, crucifixion, and death of Jesus Christ! Alas! how many are in the habit of considering Pharaoh the worst of human beings, inevitably cut off from the possibility of being saved because of his iniquities, who outdo him so far in the viciousness of their lives, that Pharaoh, hardening his heart against ten plagues, appears a saint when compared with those who are hardening their hearts against ten millions of mercies. Reader, art *thou* of this number? Proceed no farther! God's judgments linger not. Desperate as thy state is, thou mayest return; and thou, even *thou*, find mercy through the blood of the Lamb.

See the observations at the conclusion of the next chapter. See Clarke at "~~Exodus~~ **Exodus 10:29**".

EXODUS

CHAPTER 10

Moses is again sent to Pharaoh, and expostulates with him on his refusal to let the Hebrews go, 1-3. The eighth plague, viz., of locusts, is threatened, 4. The extent and oppressive nature of this plague, 5, 6. Pharaoh's servants counsel him to dismiss the Hebrews, 7. He calls for Moses and Aaron, and inquires who they are of the Hebrews who wish to go, 8. Moses having answered that the whole people, with their flocks and herds must go and hold a feast to the Lord, 9, Pharaoh is enraged, and having granted permission only to the men, drives Moses and Aaron from his presence, 10, 11. Moses is commanded to stretch out his hand and bring the locusts, 12. He does so, and an east wind is sent, which, blowing all that day and night, brings the locusts the next morning, 13. The devastation occasioned by these insects, 14, 15. Pharaoh is humbled, acknowledges his sin, and begs Moses to intercede with Jehovah for him, 16, 17. Moses does so, and at his request a strong west wind is sent, which carries all the locusts to the Red Sea, 18, 19. Pharaoh's heart is again hardened, 20. Moses is commanded to bring the ninth plague of extraordinary darkness over all the land of Egypt, 21. The nature, duration, and effects of this, 22, 23. Pharaoh, again humbled, consents to let the people go, provided they leave their cattle behind, 24. Moses insists on having all their cattle, because of the sacrifices which they must make to the Lord, 25, 26. Pharaoh, again hardened, refuses, 27. Orders Moses from his presence, and threatens him with death should he ever return, 28. Moses departs with the promise of returning no more, 29.

NOTES ON CHAP. 10

Verse 1. Hardened his heart] God suffered his natural obstinacy to prevail, that he might have farther opportunities of showing forth his eternal power and Godhead.

Verse 2. That thou mayest tell in the ears of thy son] That the miracles wrought at this time might be a record for the instruction of the latest posterity, that Jehovah alone, the God of the Hebrews, was the sole Maker, Governor, and Supporter of the heavens and the earth. Thus we find God *so did his marvellous works, that they might be had in everlasting remembrance.* It was not to crush the poor worm, Pharaoh, that he wrought such mighty wonders, but to convince his enemies, to the end of the world, that no cunning or power can prevail against him; and to

show his followers that whosoever trusted in him should never be confounded.

Verse 3. How long wilt thou refuse to humble thyself] Had it been *impossible* for Pharaoh, in all the preceding plagues, to have humbled himself and repented can we suppose that God could have addressed him in such language as the preceding? We may rest assured that there was always a time in which he might have relented, and that it was because he hardened his heart at such times that God is said to harden him, i.e., to give him up to his own stubborn and obstinate heart; in consequence of which he refused to let the people go, so that God had a fresh opportunity to work another miracle, for the very gracious purposes mentioned in ^{<2100>}**Exodus 10:2**. Had Pharaoh relented *before*, the same gracious ends would have been accomplished by other means.

The EIGHTH plague-the LOCUSTS

Verse 4. To-morrow will I bring the locusts] The word *hbra arbeh*, a locust, is probably from the root *hbr rabah*, he multiplied, became great, mighty, &c.; because of the immense swarms of these animals by which different countries, especially the east, are infested. The locust, in *entomology*, belongs to a genus of insects known among naturalists by the term GRYLLI; and includes three species, crickets, grasshoppers, and those commonly called locusts; and as they multiply faster than any other animal in creation, they are properly entitled to the name *hbra arbeh*, which might be translated the *numerous* or *multiplied insect*. See this circumstance referred to, ^{<07015>}**Judges 6:5; 7:12;** ^{<19A53>}**Psalm 105:34;** ^{<2462>}**Jeremiah 46:23; 51:14;** ^{<2010>}**Joel 1:6;** ^{<3415>}**Nahum 3:15;** Judith 2:19, 20; where the most numerous armies are compared to the *arbeh* or *locust*. The locust has a large open mouth; and in its two jaws it has four incisive teeth, which traverse each other like scissors, being calculated, from their mechanism, to grip or cut. Mr. Volney, in his Travels in Syria, gives a striking account of this most awful *scourge* of God:—

“Syria partakes together with Egypt and Persia, and almost all the whole middle part of Asia, in the *terrible scourge*, I mean those clouds of locusts of which travellers have spoken; the quantity of which is incredible to any person who has not himself seen them, the earth being covered by them for several leagues round. The noise they make in browsing the plants and trees may be heard at a

distance, like an army plundering in secret. Fire seems to follow their tracks. Wherever their legions march the verdure disappears from the country, like a curtain drawn aside; the trees and plants, despoiled of their leaves, make the hideous appearance of winter instantly succeed to the bright scenes of spring. When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say that *the sun is darkened by them.*”

Baron de Tott gives a similar account:

“Clouds of locusts frequently alight on the plains of the Noguais, (the Tartars,) and giving preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is their multitude, *it hides the light of the sun.* They alight on the fields, and there form a bed of *six or seven inches thick.* To the noise of their flight succeeds that of their devouring actively, which resembles the *rattling of hail-stones*; but its consequences are infinitely more destructive. Fire itself eats not so fast; nor is there any appearance of vegetation to be found when they again take their flight, and go elsewhere to produce new disasters.”

Dr. Shaw, who witnessed most formidable swarms of these in Barbary in the years 1724 and 1725, gives the following account of them: “They were much larger than our grasshoppers, and had brown-spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March. In the middle of April their numerous swarms, like a succession of clouds, *darkened the sun.* In the month of May they retired to the adjacent plains to deposit their eggs: these were no sooner hatched in June than the young brood first produced, while in their caterpillar or worm-like state, formed themselves into a compact body of more than a furlong square, and, marching directly forward, climbed over trees, walls, and houses, devouring every plant in their way. Within a day or two another brood was hatched, and advancing in the same manner, gnawed off the young branches and bark of the trees left by the former, making a complete desolation. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else heaped up therein heath, stubble, &c., which they set on fire; but to no purpose: for the trenches were quickly filled up and the fires

extinguished, by infinite swarms succeeding one another; while the front seemed regardless of danger, and the rear pressed on so close that retreat was altogether impossible. In a month's time they threw off their worm-like state; and in a new form, with wings and legs, and additional powers, returned to their former voracity."-*Shaw's Travels*, 187. 188, 4to edition.

The descriptions given by these travellers show that *God's army*, described by the Prophet Joel, ^{<2001>}**Joel 2:1-11**, was innumerable swarms of locusts, to which the accounts given by Dr. Shaw and others exactly agree.

Verse 5. They shall cover the face of the earth] They sometimes cover the whole ground to the depth of *six or eight inches*. See the preceding accounts.

Verse 6. They shall fill thy houses] Dr. Shaw mentions this circumstance; "they entered," says he, "Into our very houses and bed-chambers, like so many thieves."-*Ibid.* p. 187.

Verse 7. How long shall this man be a snare unto us?] As there is no noun in the text, the pronoun **hz zeh** may either refer to the Israelites, to the plague by which they were then afflicted, or to Moses and Aaron, the instruments used by the Most High in their chastisement. The Vulgate translates, *Usquequo patiemur hoc scandalum?* "How long shall we suffer this scandal or reproach?"

Let the men go, that they may serve the Lord their God] Much of the energy of several passages is lost in translating **hwby Yehovah** by the term *Lord*. The Egyptians had their gods, and they supposed that the Hebrews had *a god* like unto their own; that this Jehovah required their services, and would continue to afflict Egypt till his people were permitted to worship him in his own way.

Egypt is destroyed?] This last plague had nearly ruined the whole land.

Verse 8. Who are they that shall go?] Though the Egyptians, about fourscore years before, wished to destroy the Hebrews, yet they found them now so profitable to the *state* that they were unwilling to part with them.

Verse 9. We will go with our young and with our old, &c.] As a feast was to be celebrated to the honour of Jehovah, all who were partakers of

his bounty and providential kindness must go and perform their part in the solemnity. The *men* and the *women* must make the feast, the *children* must witness it, and the *cattle* must be taken along with them to furnish the sacrifices necessary on this occasion. This must have appeared reasonable to the Egyptians, because it was their *own custom* in their religious assemblies. Men, women, and children attended them, often to the amount of several hundred thousand. *Herodotus* informs us, in speaking of the six annual feasts celebrated by the Egyptians in honour of their deities, that they hold their chief one at the city of *Bubastis* in honour of *Neith* or *Diana*; that they go thither by water in boats-men, women, and children; that during their voyage some of the women play on castanets, and some of the men upon flutes, while the rest are employed in singing and clapping their hands; and that, when they arrive at *Bubastis*, they sacrifice a vast number of victims, and drink much wine; and that at one such festival, the inhabitants assured him, that there were not assembled fewer than 700,000 men and women, without reckoning the children.-*Euterpe*, chap. lix., lx. I find that the ancient Egyptians called *Diana Neith*; this comes as near as possible to the *Gaile* of the Isle of Man. The moon is called *yn neith* or *neath*; and also *ke-sollus*, from *ke*, *smooth* or *even*, and *sollus*, *light*, the SMOOTH LIGHT; perhaps to distinguish her from the sun, *grian*, from *gri-tien* or *cri-tien*, i.e., TREMBLING FIRE; *yn neith-easya*, as *Macpherson* has it, signifies *wan complexion*. I should rather incline to think it may come from *aise*. The Celtic nations thought that the heavenly luminaries were the residences of spirits which they distinguished by the name of *aise*, thus *grian-ais* signifies the spirit of the sun.

Moses and Aaron, requesting liberty for the Hebrews to go three days' journey into the wilderness, and with them all their wives, little ones, and cattle, in order to hold a feast unto Jehovah their God, must have at least appeared as reasonable to the Egyptians as their going to the city of *Bubastis* with their wives, little ones, and cattle, to hold a feast to *Neith* or *Diana*, who was there worshipped. The *parallel* in these two cases is too striking to pass unnoticed.

Verse 10. Let the Lord be so with you] This is an obscure sentence. Some suppose that Pharaoh meant it as a curse, as if he had said, "May your God be as surely with you, as I shall let you go!" For as he purposed not to permit them to go, so he wished them as much of the Divine help as they should have of his permission.

Look-for evil is before you.] $\mu\text{kynp dgn h[r yk war}$ *reu ki raah neged peneychem*, See ye that evil is before your faces-if you attempt to go, ye shall meet with the punishment ye deserve. Probably Pharaoh intended to insinuate that they had some sinister designs, and that they wished to go in a body that they might the better accomplish their purpose; but if they had no such designs they would be contented for the males to go, and leave their wives and children behind: for he well knew if the *men* went and left their *families* they would infallibly return, but that if he permitted them to take their families with them, they would undoubtedly make their escape; therefore he says, ^{<2101>}**Exodus 10:11**, *Go now ye that are men, and serve the Lord.*

Verse 13. The Lord brought an east wind] As locusts abounded in those countries, and particularly in Æthiopia, and more especially at this time of the year, God had no need to create new swarms for this purpose; all that was requisite was to cause such a wind to blow as would bring those which already existed over the land of Egypt. The miracle in this business was the bringing the locusts at the appointed time, and causing the proper wind to blow for that purpose; and then taking them away after a similar manner.

Verse 14. Before them there were no such locusts, &c.] They exceeded all that went before, or were since, in *number*, and in the *devastations* they produced. Probably both these things are intended in the passage. See ^{<2105>}**Exodus 10:15**.

Verse 15. There remained not any green thing] See Clarke's note on ^{<2104>}**Exodus 10:4**".

Verse 17. Forgive, I pray thee, my sin only this once] What a strange case! And what a series of softening and hardening, of sinning and repenting! Had he not now another opportunity of returning to God? But the love of gain, and the gratification of his own self-will and obstinacy, finally prevailed.

Verse 19. A mighty strong west wind] $\mu\text{y j wr}$ *ruach yam*, literally the *wind of the sea*; the wind that blew from the Mediterranean Sea, which lay north-west of Egypt, which had the Red Sea on the east. Here again God works by natural means; he brought the locusts by the east wind, and took them away by the west or *north-west* wind, which carried them to the Red Sea where they were drowned.

The Red Sea] *ἄως μύ yam suph*, the *weedy sea*; so called, as some suppose, from the great quantity of *alga* or sea-weed which grows in it and about its shores. But Mr. Bruce, who has sailed the whole extent of it, declares that he never saw in it a weed of any kind; and supposes it has its name *suph* from the vast quantity of coral which grows in it, as trees and plants do on land. “One of these,” he observes, “from a root nearly central, threw out ramifications in a nearly circular form measuring *twenty-six* feet diameter every way.”-Travels, vol. ii., p. 138. In the Septuagint it is called *θαλασσα ερυθρα*, the *Red Sea*, from which version we have borrowed the name; and Mr. Bruce supposes that it had this name from *Edom* or *Esau*, whose territories extended to its coasts; for it is well known that the word *μδα* *Edom* in Hebrew signifies *red* or *ruddy*. The *Red Sea*, called also the *Arabic Gulf*, separates Arabia from Upper *Æthiopia* and part of *Egypt*. It is computed to be *three hundred and fifty* leagues in length from *Suez* to the Straits of *Babelmandel*, and is about *forty* leagues in breadth. It is not very tempestuous, and the winds usually blow from *north to south*, and from *south to north*, six months in the year; and, like the monsoons of *India*, invariably determine the seasons of sailing into or out of this sea. It is divided into two gulfs: that to the east called the *Elanitic Gulf*, from the city of *Elana* to the north end of it; and that to the west called the *Heroopolitan Gulf*, from the city of *Heroopolis*; the former of which belongs to Arabia, the latter to *Egypt*. The Heroopolitan Gulf is called by the Arabians *Bahr el Kolzum*, the *sea of destruction*, or of *Clysmæ*, an ancient town in that quarter; and the Elanitic Gulf *Bahr el Akaba*, the *sea of Akaba*, a town situated on its most inland point.

The NINTH plague-THICK DARKNESS

Verse 21. Darkness which may be felt.] Probably this was occasioned by a superabundance of aqueous vapours floating in the atmosphere, which were so thick as to prevent the rays of the sun from penetrating through them; an extraordinarily thick mist supernaturally, i.e., miraculously, brought on. An awful emblem of the darkened state of the Egyptians and their king.

Verse 23. They saw not one another] So deep was the obscurity, and probably such was its nature, that no artificial light could be procured; as the thick clammy vapours would prevent lamps, &c., from burning, or if they even could be ignited, the light through the palpable obscurity, could diffuse itself to no distance from the burning body. The author of the book

of Wisdom, chap. xvii. 2-19, gives a fearful description of this plague. He says, "The Egyptians were shut up in their houses, the prisoners of darkness: and *were* fettered with the bonds of a long night. They were scattered under a dark veil of forgetfulness, being horribly astonished and troubled with *strange* apparitions; for neither might the corner that held them keep them from fear; but noises as *of waters* falling down sounded about them; and sad visions appeared unto them with heavy countenances. No power of the fire could give them light-only there appeared unto them a fire kindled of itself very dreadful; for being much terrified, they thought the things which they saw to be worse than the sight they saw not. For though no terrible thing did scare them, yet being scared with beasts that passed by, and hissing of serpents, they died for fear: for whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken; for they were all bound with one chain of darkness. Whether it were a whistling wind, or a terrible sound of stones cast down, or a running that could not be seen of tripping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains, these things made them to swoon for fear." See ^{<1978d>} **Psalm 78:49**.

To this description nothing need be added except this circumstance, that the darkness, with its attendant horrors, lasted for *three days*.

All the children of Israel had light] By thus distinguishing the Israelites, God showed the Egyptians that the darkness was produced by his power; that he sent it in judgment against them for their cruelty to his people; that because they trusted in him they were exempted from these plagues; that in the displeasure of such a Being his enemies had every thing to fear, and in his approbation his followers had every thing to hope.

Verse 24. Only let your flocks and your herds be stayed] Pharaoh cannot get all he wishes; and as he sees it impossible to contend with Jehovah, he now consents to give up the Israelites, their wives and their children, provided he may keep their *flocks* and their *herds*. The *cruelty* of this demand is not more evident than its *avarice*. Had *six hundred thousand* men, besides women and children, gone three days' journey into the *wilderness* without their cattle, they must have inevitably perished, being without milk for their little ones, and animal food for their own sustenance, in a place where little as a substitute could possibly be found. It is evident from this that Pharaoh intended the total destruction of the whole Israelitish host.

Verse 26. We know not with what we must serve the Lord, &c.] The law was not yet given; the ordinances concerning the different kinds of sacrifices and offerings not known. What *kind* and what *number* of animals God should require to be sacrificed, even Moses himself could not as yet tell. He therefore very properly insists on taking the whole of their herds with them, and not leaving even *one hoof behind*.

Verse 27. The Lord hardened Pharaoh's heart] He had yet another miracle to work for the complete conviction of the Egyptians and triumph of his people; and till that was wrought he permitted the natural obstinacy of Pharaoh's haughty heart to have its full sway, after each resistance of the gracious influence which was intended to soften and bring him to repentance.

Verse 28. See my face no more] Hitherto Pharaoh had left the way open for negotiation; but now, in wrath against Jehovah, he dismisses his ambassador, and threatens him with death if he should attempt any more to come into his presence.

Verse 29. I will see thy face again no more.] It is very likely that this was the last interview that Moses had with Pharaoh, for what is related, ^{<02104>}**Exodus 11:4-8**, might have been spoken on this very occasion, as it is very possible that God gave Moses to understand his purpose to slay the first-born, while before Pharaoh at this time; so, in all probability, the interview mentioned here was the last which Moses had with the Egyptian king. It is true that in ^{<02123>}**Exodus 12:31** it is stated that Pharaoh *called for Moses and Aaron by night*, and ordered them to leave Egypt, and to take all their substance with them, which seems to imply that there was another interview, but the words may imply no more than that Moses and Aaron *received such a message* from Pharaoh. If, however, this mode of interpreting these passages should not seem satisfactory to any, he may understand the words of Moses thus: *I will see thy face*-seek thy favour, *no more* in behalf of my people, which was literally true; for if Moses did appear any more before Pharaoh, it was not as a *suppliant*, but merely as the ambassador of God, to denounce his judgments by giving him the final determination of Jehovah relative to the destruction of the first-born.

1. To the observations at the conclusion of the preceding chapter, we may add that at first view it seems exceedingly strange that, after all the proofs Pharaoh had of the power of God, he should have acted in the manner related in this and the preceding chapters, alternately sinning and repenting;

but it is really a common case, and multitudes who condemn the conduct of this miserable Egyptian king, act in a similar manner. They relent when smarting under God's judgments, but harden their hearts when these judgments are removed. Of this kind I have witnessed numerous cases. To such God says by his prophet, *Why should ye be stricken any more? ye will revolt more and more.* Reader, are not the vows of God upon thee? Often when afflicted in thyself or family hast thou not said like Pharaoh, (^{<121017>}**Exodus 10:17**;) *Now therefore forgive, I pray thee, my sin only THIS ONCE, and take away from me this death ONLY?* And yet when thou hadst respite, didst thou not harden thy heart, and with returning health and strength didst thou not return unto iniquity? And art thou not still in the broad road of transgression? Be not deceived; God is not mocked; he warns thee, but he will not be mocked by thee. *What thou sowest, that thou must reap.* Think then what a most dreadful harvest thou mayest expect from the seeds of vice which thou hast already sown!

2. Even in the face of God's judgments the spirit of avarice will make its requisitions. *Only let your flocks and your herds be stayed,* says Pharaoh. The *love of gain* was the ruling principle of this man's soul, and he chooses desperately to contend with the justice of his Maker, rather than give up his bosom sin! Reader, is this not thy own case? And art thou not ready, with *Pharaoh*, to say to the messenger of God, who rebukes thee for thy worldly mindedness, &c., *Get thee gone from me. Take heed to thyself, and see my face no more.* Esau and Pharaoh have both got a very bad name, and many persons who are repeating their crimes are the foremost to cover them with obloquy! When shall we learn to look *at home?* to take warning by the miscarriages of others, and thus shun the pit into which we have seen so many fall? If God were to give the history of every man who hardens himself from his fear, how many Pharaoh-like cases should we have on record! But a day is coming in which the secrets of every heart shall be revealed, and the history of every man's life laid open to an assembled world.

EXODUS

CHAPTER 11

God purposes to bring another plague upon Pharaoh, after which he should let the Israelites go, 1. They are commanded to ask gold and silver from the Egyptians, 2. The estimation in which Moses was held among the Egyptians, 3. Moses predicts the destruction of the first-born of the Egyptians, 4-6, and Israel's protection, 7. On seeing which, Pharaoh and his servants should entreat the Hebrews to depart, 8. The prediction of his previous obstinacy, 9, 10.

NOTES ON CHAP. 11

Verse 1. The Lord said unto Moses] Calmet contends that this should be read in the *preterpluperfect* tense, *for the Lord HAD said to Moses*, as the fourth, fifth, sixth, seventh, and eighth verses appear to have been spoken when Moses had the interview with Pharaoh mentioned in the preceding chapter; see **Clarke's note on “^{<11:29>}Exodus 10:29**”. If therefore this chapter be connected with the preceding, as it should be, and the first three verses not only read in the *past* tense but also in a parenthesis, the sense will be much more distinct and clear than it now appears.

Verse 2. Let every man borrow] For a proper correction of the strange mistranslation of the word *l av shaal* in this verse, see **Clarke's note on “^{<11:22>}Exodus 3:22**”.

Verse 3. The man Moses was very great] The miracles which Pharaoh and his servants had already seen him work had doubtless impressed them with a high opinion of his wisdom and power. Had he not appeared in their sight as a very extraordinary person, whom it would have been very dangerous to molest, we may naturally conclude that some violence would long ere this have been offered to his person.

Verse 4. About midnight will I go out] Whether God did this by the ministry of a *good* or of an *evil* angel is a matter of little importance, though some commentators have greatly magnified it. Both kinds of angels are under his power and jurisdiction, and he may employ them as he pleases. Such a work of destruction as the slaying of the first-born is supposed to be more proper for a bad than for a good angel. But the works

of God's justice are not less holy and pure than the works of his mercy; and the highest archangel may, with the utmost propriety, be employed in either.

Verse 5. The first-born of Pharaoh, &c.] From the heir to the Egyptian throne to the son of the most abject slave, or the principal person in each family. See Clarke's note on "^{<127>}Exodus 12:29".

The maid-servant that is behind the mill] The meanest slaves were employed in this work. In many parts of the east they still grind all their corn with a kind of portable mill-stones, the upper one of which is turned round by a sort of *lever* fixed in the rim. A drawing of one of these machines as used in China is now before me, and the person who grinds is represented as pushing the *lever before* him, and thus running round with the stone. Perhaps something like this is intended by the expression *BEHIND the mill* in the text. On this passage Dr. Shaw has the following observation:—"Most families grind their wheat and barley at home, having *two portable mill-stones* for that purpose, the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition required, a second person is called in to assist; and as it is usual for *women* alone to be concerned in this employment, who seat themselves over against each other with the mill-stone between them, we may see, not only the propriety of the expression (^{<110>}Exodus 11:5) of *sitting behind the mill*, but the force of another, (^{<141>}Matthew 24:41,) that *two women shall be grinding at the mill; the one shall be taken, and the other left.*"-Travels, p. 231, 4to edit. These portable mills, under the name of *querns*, were used among our ancestors in this and the sister kingdoms, and some of them are in use to the present day. Both the instrument and its name our forefathers seem to have borrowed from the continent. They have long existed among the inhabitants of Shetland, Iceland, Norway, Denmark, &c.

Verse 6. There shall be a great cry] Of the dying and for the dead. See more on this subject, ^{<123>}Exodus 12:30.

Verse 7. Not a dog move his tongue] This passage has been generally understood as a *proverbial expression*, intimating that the Israelites should not only be free from this death, but that they should depart without any kind of molestation. For though there must be much bustle and comparative confusion in the sudden removal of *six hundred thousand* persons with their wives, children, goods, cattle, &c., yet this should

produce so little alarm that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.

After giving this general explanation from others, I may be permitted to hazard a conjecture of my own. And, 1. Is it not probable that the allusion is here made to a well-known custom of dogs howling when any mortality is in a village, street, or even house, where such animals are? There are innumerable instances of the faithful house-dog howling when a death happens in a family, as if distressed on the account, feeling for the loss of his benefactor; but their apparent *presaging* such an event by their cries, as some will have it, may be attributed, not to any prescience, but to the exquisite keenness of their scent. If the words may be understood in this way, then the *great cry* through the whole land of Egypt may refer to this very circumstance: as dogs were sacred among them, and consequently religiously preserved, they must have existed in great multitudes. 2. We know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog's head, was called *Anubis latrator*, the *barking Anubis*. May he not be represented as deploring a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at naught? Hence while there was a great cry, **hl dg hq[x tseakah gedolah**, throughout all the land of Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to howl for their calamity; nor could the object of the Egyptians' worship inflict any similar punishment on the worshippers of Jehovah.

In honour of this dog-god there was a city called Anubis in Egypt, by the Greeks called *Cynopolis*, the city of the dog, the same that is now called *Menich*; in this he had a temple, and dogs, which were sacred to him, were here fed with consecrated victuals.

Thus, as in the first plagues their *magicians* were confounded, so in this last their *gods* were put to flight. And may not this be referred to in ^{<02121>}**Exodus 12:12**, when Jehovah says: *Against all the gods of Egypt I will execute judgment?* Should it be objected, that to consider the passage in this light would be to acknowledge the *being* and *deity* of the fictitious Anubis, it may be answered, that in the sacred writings it is not an uncommon thing to see the idol acknowledged in order to show its nullity, and the more forcibly to express contempt for it, for its worshippers, and

for its worship. Thus Isaiah represents the Babylonish idols as being endowed with sense, bowing down under the judgments of God, utterly unable to help themselves or their worshippers, and being a burden to the beasts that carried them: *BEL boweth down, NEBO stoopeth; their idols were upon the beasts and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast. THEY stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity;* ^{<2340>} **Isaiah 46:1, 2.** The case of Elijah and the prophets of Baal should not be forgotten here; this prophet, by seeming to acknowledge the reality of *Baal's* being, though by a strong *irony*, poured the most sovereign contempt upon him, his worshippers, and his worship: *And Elijah mocked them, and said, Cry aloud; FOR HE IS A GOD: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked;* ^{<11827>} **1 Kings 18:27.** See the observations at the end of chap. xii. See Clarke note at “^{<12125>} **Exodus 12:51**”.

The Lord doth put a difference] See on ^{<1182>} **Exodus 8:22.** See Clarke note at “^{<1182>} **Exodus 8:22**”. And for the variations between the Hebrew and Samaritan Pentateuch in this place, see at the end of the chapter. See Clarke note at “^{<12110>} **Exodus 11:9**”.

Verse 8. And all these thy servants shall come] A prediction of what actually took place. See ^{<12123>} **Exodus 12:31-33.**

Verse 9. Pharaoh shall not hearken unto you] Though *shall* and *will* are both reputed signs of the future tense, and by many indiscriminately used, yet they make a most essential difference in composition in a variety of cases. For instance, if we translate [mvy al lo yishma, Pharaoh SHALL not hearken, as in our text, the word *shall* strongly intimates that it was impossible for Pharaoh to hearken, and that God had placed him under that impossibility: but if we translate as we should do, Pharaoh WILL not hearken, it alters the case most essentially, and agrees with the many passages in the preceding chapters, where he is said to have hardened his own heart; as this proves that he, without any impulsive necessity, obstinately refused to attend to what Moses said or threatened; and that God took the advantage of this obstinacy to work another miracle, and thus multiply his wonders in the land.

Pharaoh WILL not hearken unto you; and because he would not God hardened his heart-left him to his own obstinacy.

To most critics it is well known that there are in several parts of the Pentateuch considerable differences between the Hebrew and Samaritan copies of this work. In this chapter the variations are of considerable importance, and competent critics have allowed that the Samaritan text, especially in this chapter, is fuller and better connected than that of the Hebrew. 1. It is evident that the eighth verse in the present Hebrew text has no natural connection with the seventh. For in the seventh verse Moses delivers to the Israelites what God had commanded him to say: and in the eighth he appears to *continue* a direct discourse unto Pharaoh, though it does not appear when this discourse was *begun*. This is quite contrary to the custom of Moses, Who always particularly notes the commencement of his discourses.

2. It is not likely that the Samaritans have *added* these portions, as they could have no private interest to serve by so doing; and therefore it is likely that these additions were originally parts of the sacred text, and might have been omitted, because an ancient copyist found the substance of them in other places. It must however be granted, that the principal additions in the Samaritan are repetitions of speeches which exist in the Hebrew text.

3. The principal part of these additions do not appear to have been borrowed from any other quarter. Interpolations in general are easily discerned from the confusion they introduce; but instead of deranging the sense, the additions *here* made it much more apparent; for should these not be admitted it is evident that something is wanting, without which the connection is incomplete.-See *Calmet*. But the reader is still requested to observe, that the supplementary matter in the Samaritan is collected from other parts of the Hebrew text; and that the principal merit of the Samaritan is, that it preserves the words in a better arrangement.

Dr. *Kennicott* has entered into this subject at large, and by printing the two texts in parallel columns, the supplementary matter in the Samaritan and the hiatus in the Hebrew text will be at once perceived. It is well known that he preferred the Samaritan to the Hebrew Pentateuch; and his reasons for that preference *in this case* I shall subjoin. As the work is extremely scarce from which I select them, one class of readers especially will be glad to meet with them in this place.

“Within these *five* chapters. vii., viii., ix., x., and xi., are *seven* very great differences between the *Hebrew* and *Samaritan* Pentateuchs, relating to the *speeches* which denounced *seven* out of the *ten* judgments upon the

Egyptians, viz., *waters into blood, frogs, flies, murrain, hail, locusts and destruction of the first-born*. The *Hebrew* text gives the speeches concerning these judgments *only once* at each; but the *Samaritan* gives each speech TWICE. In the *Hebrew* we have the speeches concerning the *five* first as in command from GOD to Moses, *without reading that Moses delivered them*; and concerning the two last, as delivered by Moses to Pharaoh, *without reading that GOD had commanded them*. Whereas in the *Samaritan* we find every speech TWICE: GOD *commands Moses to go and speak thus or thus before Pharaoh; Moses goes and denounces the judgment; Pharaoh disobeys, and the judgment takes place*. All this is perfectly regular, and exactly agreeable to the *double* speeches of *Homer* in very ancient times. I have not the least doubt that the *Hebrew* text now wants many words in each of the seven following places: chap. vii., between verses 18 and 19; {^{<00718>} **Exodus 7:18-19**} end of chap. vii.; {^{<00725>} **Exodus 7:25**} chap. viii., between 19 and 20; {^{<00819>} **Exodus 8:19-20**} chap. x., between 2 and 3; {^{<02012>} **Exodus 10:2-3**} chap. xi., at verses 3 and 4. {^{<02113>} **Exodus 11:3-4**} The reader will permit me to refer him (for all the words thus omitted) to *my own edition of the Hebrew Bible*, (Oxford 1780, 2 vols. fol.,) where the whole differences are most clearly described. As this is a matter of very extensive consequence, I cannot but observe here, that the present *Hebrew* text of Exod. xi. did formerly, and does still appear to me to furnish a *demonstration* against itself, in proof of the *double* speech being formerly recorded there, as it is now in the *Samaritan*. And some very learned men have confessed the impossibility of explaining this chapter without the assistance of the *Samaritan Pentateuch*. I shall now give this important chapter as I presume it stood originally, distinguishing by *italics* all such words as are added to or differ from our present translation. And before this chapter must be placed the two last verses of the chapter preceding, ^{<02028>} **Exodus 10:28-29**: *And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast well spoken, I will see thy face again no more.*

EXODUS 11

HEBREW TEXT AND
PRESENT VERSION

1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, afterwards he will let you go hence: 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 neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3. And the LORD GAVE the people favour in the sight of the Egyptians.

Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4. And Moses said, Thus saith the Lord, About midnight will I

SAMARITAN TEXT AND
NEW VERSION

1. Then Jehovah said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, and afterwards he will send you out hence: when he will send you away, he will surely drive you hence altogether.

2. Speak now in the ears of the people; and let every man ASK of his his neighbour, and every woman of her neighbour, vessels of silver, and vessels of gold and raiment.

3. And I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.

4. For about midnight I wilt go forth into the midst of the land of Egypt.

5. And every first-born in the land of Egypt shalt die, from the first-born of Pharaoh who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel shall not a dog move his tongue,

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.

6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel 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.

8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out and all the

against man or even against beast; that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.

8. And thou also shalt be greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

9. THEN Moses said unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born; and I said unto thee, Let my son go that he may serve me.

10. But thou hast refused to let him go; behold, Jehovah slayeth thy son, thy first-born.

11. And Moses said, Thus saith Jehovah, About midnight will I go forth into the midst of the land of Egypt.

12. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

13. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

14. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast: that

people that follow thee; and after that I will go out. And he went out from Pharaoh in great anger.

9. And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.

10. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

thou mayest know that the Lord doth put a difference between the Egyptians and Israel.

15. And all these thy servants shall come down to me, and bow down themselves to me, saying, Go forth, thou and all the people that follow thee; and then I will go forth.

16. Then went he forth from before Pharaoh in great indignation.

17. And Jehovah said unto Moses, Pharaoh doth not hearken unto you, that my wonders may be multiplied in the Egypt.

18. And Moses and Aaron performed all these wonders before Pharaoh: but Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

“The reader has now the whole of this chapter before him. When, therefore, he has first read the 28th and 29th verses of the preceding chapter, and has then observed with due surprise the confusion of the *Hebrew* text in chap. xi., he will be prepared to acknowledge with due gratitude the regularity and truth of the *Samaritan* text, through these many and very considerable differences.”-REMARKS *on select passages in the Old Testament*, 8vo., Oxford, 1787.

The reader will pass his own judgment on the weight of this reasoning, and the importance of the additions preserved in the Samaritan text; a conviction of their utility has induced me to insert them.

EXODUS

CHAPTER 12

The month Abib is to be considered as the commencement of the year, 1, 2. The PASSOVER instituted; the lamb or kid to be used on the occasion to be taken from the flock the tenth day of the month, and each family to provide one, 3, 4. The lamb or kid to be a male of the first year without blemish, 5. To be killed on the fourteenth day, 6, and the blood to be sprinkled on the side posts and lintels of the doors, 7. The flesh to be prepared by roasting, and not to be eaten either sodden or raw, 8, 9; and no part of it to be left till the morning, 10. The people to eat it with their loins girded, &c., as persons prepared for a journey, 11. Why called the PASSOVER, 12. The blood sprinkled on the door posts, &c., to be a token to them of preservation from the destroying angel, 13. The fourteenth day of the month Abib to be a feast for ever, 14. Unleavened bread to be eaten seven days, 15. This also to be observed in all their generations for ever, 17-20. Moses instructs the elders of Israel how they are to offer the lamb and sprinkle his blood, and for what purpose, 21-23. He binds them to instruct their children in the nature of this rite, 24-27. The children of Israel act as commanded, 28. All the first-born of Egypt slain, 29, 30. Pharaoh and the Egyptians urge Moses, Aaron, and the Israelites to depart, 31-33. They prepare for their departure, and get gold, silver, and raiment from the Egyptians, 34-36. They journey from Rameses to Succoth, in number six hundred thousand men, besides women and children, and a mixed multitude, 37, 38. They bake unleavened cakes of the dough they brought with them out of Egypt, 39. The time in which they sojourned in Egypt, 40-42. Different ordinances concerning the PASSOVER, 43-49; which are all punctually observed by the people, who are brought out of Egypt the same day, 50, 51.

NOTES ON CHAP. 12

Verse 2. **This month shall be unto you the beginning of months]** It is supposed that God now changed the commencement of the Jewish year. The month to which this verse refers, the month *Abib*, answers to a part of our *March* and *April*; whereas it is supposed that previously to this the year began with *Tisri*, which answers to a part of our *September*; for in this month the Jews suppose God created the world, when the earth appeared at once with all its fruits in perfection. From this circumstance the Jews have formed a twofold commencement of the year, which has given rise to a twofold denomination of the year itself, to which they afterwards attended in all their reckonings: that which began with *Tisri* or *September*

was called their *civil* year; that which began with *Abib* or *March* was called the *sacred* or *ecclesiastical* year.

As the *exodus of the Israelites* formed a particular *era*, which is referred to in Jewish reckonings down to the building of the temple, I have marked it as such in the chronology in the margin; and shall carry it down to the time in which it ceased to be acknowledged.

Some very eminently learned men dispute this; and especially Houbigant, who contends with great plausibility of argument that no new commencement of the year is noted in this place; for that the year had always begun in this month, and that the words *shall be*, which are inserted by different versions, have nothing answering to them in the Hebrew, which he renders literally thus. *Hic mensis vobis est caput mensium; hic vobis primus est anni mensis*. “This month is to you the head or chief of the months; it is to you the first month of the year.” And he observes farther that God only marks it thus, as is evident from the context, to show the people that this month, which was the beginning of their year, should be so designated as to point out to their posterity on *what* month and on what day of the month they were to celebrate the passover and the fast of unleavened bread. His words are these: “Ergo superest, et Hebr. ipso ex contextu efficitur, non hic novi ordinis annum constitui, sed eum anni mensem, qui esset primus, ideo commemorari, ut posteris constaret, quo mense, et quo die mensis paseha et azyma celebranda essent.”

Verse 3. In the tenth day of this month] In after times they began their preparation on the *thirteenth* day or day before the PASSOVER, which was not celebrated till the *fourteenth* day, see ^{<1216>}**Exodus 12:6**: but on the present occasion, as this was their first *passover*, they probably required more time to get ready in; as a state of very great confusion must have prevailed at this time. Mr. Ainsworth remarks that on this day the Israelites did afterwards go through Jordan into the land of Canaan; ^{<1049>}**Joshua 4:19**. And Christ, our Paschal Lamb, on this day entered Jerusalem, riding on an ass; the people bearing palm branches, and crying, Hosanna, ^{<3120>}**John 12:1, 12, 13, &c.**: and in him this type was truly fulfilled.

A lamb] The original word *hc seh* signifies the young of sheep and of goats, and may be indifferently translated either *lamb* or *kid*. See ^{<1216>}**Exodus 12:5**.

A lamb for a house] The whole *host* of Israel was divided into *twelve tribes*, these tribes into *families*, the families into *houses*, and the houses into *particular persons*; Num. i., ^{<03714>}**Joshua 7:14.** -Ainsworth.

Verse 4. If the household be too little] That is, if there be not persons enough in one family to eat a whole lamb, then two families must join together. The rabbins allow that there should be at least *ten* persons to one paschal lamb, and not more than *twenty*.

Take it, according to the number of the souls] The persons who were to eat of it were to be first ascertained, and then the lamb was to be slain and dressed for *that number*.

Verse 5. Without blemish] Having no natural imperfection, no disease, no *deficiency* or *redundancy* of parts. On this point the rabbins have trifled most egregiously, reckoning *fifty* blemishes that render a lamb or kid, or any animal, improper to be sacrificed: *five* in the *ear*, *three* in the *eyelid*, *eight* in the *eye*, *three* in the *nose*, *six* in the *mouth*, &c., &c.

A male of the first year] That is, any age in the *first year* between *eight days* and *twelve months*.

From the sheep, or from the goats] The *hc seh* means either; and either was equally proper if without blemish. The Hebrews however in general preferred the *lamb* to the *kid*.

Verse 6. Ye shall keep it up until the fourteenth day] The lamb or kid was to be taken from the flock on the *tenth* day, and kept up and fed by itself till the *fourteenth* day, when it was to be sacrificed. This was never commanded nor practised afterwards. The rabbins mark *four* things that were required in the first passover that were never required afterwards: 1. The eating of the lamb in their houses dispersed through Goshen. 2. The taking the lamb on the tenth day. 3. The striking of its blood on the door posts and lintels of their houses. And, 4. Their eating it in haste. These things were not required of the succeeding generations.

The whole assembly-shall kill it] Any person might kill it, the sacrificial act in this case not being confined to the *priests*.

In the evening] *uybr [h ^yb* *beyn haarbayim*, “between the two evenings.” The Jews divided the day into *morning* and *evening*: till the sun passed the *meridian* all was *morning* or *fore-noon*; after that, all was

afternoon or *evening*. 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.

“The day among the Jews had *twelve* hours, ^{<3110>}**John 11:9**. Their *first* hour was about six o'clock in the morning with us. Their *sixth* hour was our noon. Their *ninth* hour answered to our three o'clock in the afternoon. By this we may understand that the time in which Christ was crucified began at the *third* hour, that is, at nine o'clock in the morning, the ordinary time for the *daily morning sacrifice*, and ended at the *ninth hour*, that is, three o'clock in the afternoon, the time of the evening sacrifice, ^{<4152>}**Mark 15:25, 33, 34, 37**. Wherefore their *ninth* hour was their *hour of prayer*, when they used to go into the temple at the daily evening sacrifice, ^{<4401>}**Acts 3:1**; and this was the ordinary time for the passover. It is worthy of remark that God sets no particular *hour* for the killing of the passover: any time between the two evenings, i.e., between twelve o'clock in the day and the termination of twilight, was lawful. The daily sacrifice (see ^{<1238>}**Exodus 29:38, 39**) was killed at *half past the eighth hour*, that is, *half an hour* BEFORE *three* in the *afternoon*; and it was offered up at *half past the ninth hour*, that is, *half an hour* AFTER *three*. In the evening of the passover it was killed at *half past the seventh hour*, and offered at *half past the eighth*, that is, *half an hour* BEFORE *three*: and if the evening of the passover fell on the evening of the Sabbath, it was killed at *half past the SIXTH hour*, and offered at *half past the SEVENTH*, that is, *half an hour* BEFORE *two* in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the passover. Agreeably to this *Maimonides* says ‘the killing of the passover is after mid-day, and if they kill it before it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps they begin to kill the paschal lambs until the end of the day.’ By this time of the day God foreshowed the sufferings of Christ in the evening of times or in the last days, ^{<3012>}**Hebrews 1:2**; ^{<4019>}**1 Peter 1:19,20**: and about the same time of the day, when the paschal lamb

ordinarily died, HE died also, viz., at the *ninth* hour; ^{<1746>}Matthew 27:46-50.” See *Ainsworth*.

Verse 7. Take of the blood, and strike it on the two side posts] This was to be done by dipping a bunch of hyssop into the blood, and thus sprinkling it upon the posts, &c.; see ^{<1722>}Exodus 12:22. That this sprinkling of the blood of the paschal lamb was an emblem of the sacrifice and atonement made by the death of Jesus Christ, is most clearly intimated in the sacred writings, ^{<1710>}1 Peter 1:2; ^{<1713>}Hebrews 9:13, 14; 8:10. It is remarkable that no blood was to be sprinkled on the *threshold*, to teach, as Mr. Ainsworth properly observes, a reverent regard for the blood of Christ, that men should not *tread under foot the Son of GOD*, nor *count the blood of the covenant* wherewith they were sanctified *an unholy thing*; ^{<1719>}Hebrews 10:29.

Verse 8. They shall eat the flesh-roast with fire] As it was the ordinary custom of the Jews to *boil* their flesh, some think that the command given here was in opposition to the custom of the Egyptians, who ate *raw* flesh in honour of Osiris. The Æthiopians are to this day remarkable for eating *raw* flesh, as is the case with most savage nations.

Unleavened bread] ^{twxm} *matstsoth*, from ^{hxm} *matsah*, to *squeeze* or *compress*, because the bread prepared without *leaven* or *yeast* was generally compressed, *sad* or *heavy*, as we term it. The word here properly signifies unleavened *cakes*; the word for leaven in Hebrew is ^{xmj} *chamets*, which simply signifies to *ferment*. It is supposed that *leaven* was forbidden on this and other occasions, that the bread being less agreeable to the taste, it might be emblematical of their bondage and *bitter* servitude, as this seems to have been one design of the *bitter* herbs which were commanded to be used on this occasion; but this certainly was not the sole design of the prohibition: *leaven* itself is a species of *corruption*, being produced by *fermentation*, which in such cases tends to *putrefaction*. In this very light St. Paul considers the subject in this place; hence, alluding to the passover as a type of Christ, he says: *Purge out therefore the old leaven-for Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*; ^{<1716>}1 Corinthians 5:6-8.

Bitter herbs] What kind of herbs or salad is intended by the word ^{pyrrm} *merorim*, which literally signifies *bitters*, is not well known. The Jews think

chicory, wild lettuce, horehound, and the like are intended. Whatever may be implied under the term, whether *bitter herbs* or *bitter ingredients* in general, it was designed to put them in mind of their bitter and severe bondage in the land of Egypt, from which God was now about to deliver them.

Verse 9. With the purtenance thereof.] All the intestines, for these were abused by the heathens to purposes of divination; and when roasted in the manner here directed they could not be thus used. The command also implies that the lamb was to be roasted whole; neither the *head* or *legs* were to be separated, nor the intestines removed. I suppose that these last simply included the *heart, lungs, liver, kidneys, &c.*, and not the intestinal canal.

Verse 10. Ye shall let nothing of it remain until the morning] Merely to prevent *putrefaction*; for it was not meet that a thing offered to God should be subjected to corruption, which in such hot countries it must speedily undergo. Thus the body of our blessed Lord *saw no corruption*, <191610>**Psalm 16:10;** <41027>**Acts 2:27**, because, like the paschal lamb, it was a *sacrifice* offered to God.

It appears that from the Jewish passover the heathens borrowed their sacrifice termed PROPTER VIAM. It was their custom previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the *whole* if possible, but if any part was left they burned it with fire; and this was called *propter viam*, because it was made to procure a *prosperous journey*. It was in reference to this that Cato is said to have rallied a person called *Q. Albidius*, who, having eaten up all his goods, set fire to his house, his only remaining property. “He has offered his sacrifice *propter viam*,” says Cato, “because he has burned what he could not eat.” This account is given by *Macrobius*, Saturn., lib. ii., 2, edit. Bipont., vol. 1., p. 333; and is a remarkable instance how closely some of the religious observances of the people of God have been copied by the heathen nations.

Verse 11. And thus shall ye eat it; with your loins girded] As in the eastern countries they wear long loose garments, whenever they travel they tuck up the fore parts of their garments in the girdle which they wear round their loins.

Your shoes on your feet] This seems particularly mentioned because not customary. “The easterns throw off their shoes when they eat, because it

would be troublesome,” says Sir J. Chardin, “to keep their shoes upon their feet, they sitting cross-legged on the floor, and having no hinder quarters to their shoes, which are made like *slippers*; and as they do not use *tables* and *chairs* as we do in Europe, but have their floors covered with carpets, they throw off their shoes when they enter their apartments, lest they should soil those beautiful pieces of furniture.” On the contrary the Israelites were to have their *shoes on*, because now about to commence their journey. It was customary among the Romans to lay aside their shoes when they went to a banquet. The servants took them off them when they entered the house, and returned them when they departed to their own habitations.

Your staff in your hand] The same writer observes that the eastern people universally make use of a *staff* when they travel on foot.

Ye shall eat it in haste] Because they were suddenly to take their departure: the destroying angel was at hand, their enemies were coming against them, and they had not a moment to lose.

It is the Lord’s passover.] That is, Jehovah is now about to *pass over* the land, and the houses only where the blood is sprinkled shall be safe from the stroke of death. The Hebrew word **j sp** *pesach*, which we very properly translate PASSOVER, and which should always be pronounced as *two words*, has its name from the angel of God *passing by* or *over* the houses of the Israelites, on the posts and lintels of which the blood of the lamb was sprinkled, while he *stopped* at the houses of the Egyptians to slay their first-born.

Verse 12. Against all the gods of Egypt, &c.] As different animals were sacred among the Egyptians, the slaying of the *first-born* of all the beasts might be called executing judgment upon the *gods* of Egypt. As this however does not appear very clear and satisfactory, some have imagined that the word **yhl a** *elohey* should be translated *princes*, which is the rendering in our *margin*; for as these princes, who were rulers of the kingdom under Pharaoh, were equally hostile to the Hebrews with Pharaoh himself, therefore these judgments fell equally heavy on them also. But we may ask, Did not these judgments fall equally on all the families of Egypt, though multitudes of them had no particular part either in the evil counsel against the Israelites or in their oppression? Why then distinguish those in calamities in which all equally shared? None of these interpretations

therefore appear satisfactory. *Houbigant*, by a very simple and natural emendation, has, he thinks, restored the whole passage to sense and reason. He supposes that **yhl a elohey**, GODS, is a mistake for **yl ha ahley**, TENTS or *habitations*, the **h** *he* and the **l** *lamed* being merely *interchanged*. This certainly gives a very consistent sense, and points out the universality of the desolation to which the whole context continually refers. He therefore contends that the text should be read thus: *And on all the TENTS (or HABITATIONS) of Egypt I will execute judgment*; by which words the Lord signified that not *one dwelling* in the whole land of Egypt should be exempted from the judgment here threatened. It is but justice to say that however probable this criticism may appear, it is not supported by any of the ancient versions, nor by any of the MSS. collated by *Kennicott* and *Deuteronomy Rossi*. The parallel place also, ^{<04304>}**Numbers 33:4**, is rather against Houbigant's interpretation: *For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their gods also* [**phyhl abw ubeloheyhem**] *the Lord executed judgments*. But Houbigant amends the word in this place in the same way as he does that in *Exodus*. There appears also to be an allusion to this former judgment in ^{<23101>}**Isaiah 19:1**: *Behold, the Lord-shall come into Egypt, and the idols* [**yl yl a eliley**] *of Egypt shall be moved at his presence*. And in ^{<24413>}**Jeremiah 43:13**: *The houses of the gods* [**yhl a ytb bottey elohey**] *of the Egyptians shall he burn with fire*. The rabbins say that "when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces." When a nation was conquered, it was always supposed that their gods had either abandoned them or were overcome. Thus Egypt was ruined, and their gods confounded and destroyed by Jehovah. See **Clarke's note on** ^{<02107>}**Exodus 11:7**".

Verse 13. The blood shall be to you for a token] It shall be the *sign* to the destroying angel, that the house on which he sees this blood sprinkled is under the protection of God, and that no person in it is to be injured. See **Clarke on** ^{<02121>}**Exodus 12:11**".

Verse 14. A memorial] To keep up a remembrance of the severity and goodness, or justice and mercy, of God. *Ye shall keep it a feast*-it shall be annually observed, and shall be celebrated with solemn religious joy, *throughout your generations*- as long as ye continue to be a distinct

people; an *ordinance*-a Divine appointment, an institution of God himself, neither to be altered nor set aside by any human authority.

For ever] מל ול[תqj *chukkath olam*, an everlasting or endless statute, because representative of the Lamb of God who taketh away the sin of the world; whose mediation, in consequence of his sacrifice, shall endure while *time itself lasts*; and to whose merits and efficacy the salvation of the soul shall be ascribable throughout *eternity*. This, therefore, is a statute and ordinance that can have no end, either in this world or in the world to come. It is remarkable that though the Jews have ceased from the whole of their sacrificial system, so that sacrifices are no longer offered by them in any part of the world, yet they all, in all their generations and in all countries, keep up the remembrance of the passover, and observe the feast of unleavened bread. But no lamb is sacrificed. Their sacrifices have all totally ceased, ever since the destruction of Jerusalem by the Romans. Even the flesh that is used on this occasion is partly *roasted* and partly *boiled*, that it may not even resemble the primitive sacrifice; for they deem it *unlawful* to sacrifice out of Jerusalem. The truth is, the true Lamb of God that taketh away the sin of the world *has been* offered, and they have no power to restore the ancient type. **See Clarke on “~~4127~~Exodus 12:27”**.

Verse 15. Seven days shall ye eat unleavened bread] This has been considered as a distinct ordinance, and not essentially connected with the passover. The passover was to be observed on the fourteenth day of the first month; the feast of unleavened bread began on the *fifteenth* and lasted seven days, the first and last of which were holy convocations.

That soul shall be cut off] There are *thirty-six* places in which this *excision* or *cutting off* is threatened against the Jews for neglect of some particular duty; and what is implied in the thing itself is not well known. Some think it means a violent death, some a premature death, and some an eternal death. It is very likely that it means no more than a separation from the rights and privileges of an Israelite; so that after this excision the person was considered as a mere stranger, who had neither lot nor part in Israel, nor any right to the blessings of the covenant. This is probably what St. Paul means, ~~4003~~ **Romans 9:3**. But we naturally suppose this punishment was not inflicted but on those who had showed a *marked* and *obstinate* contempt for the Divine authority. This punishment appears to have been nearly the same with *excommunication* among the Christians;

and from this general notion of the *cutting off*, the Christian excommunication seems to have been borrowed.

Verse 16. In the first day and in the seventh day there shall be a holy convocation] This is the first place where we meet with the account of an *assembly* collected for the mere purpose of religious worship. Such assemblies are called *holy convocations*, which is a very appropriate appellation for a religious assembly; they were *called* together by the express command of God, and were to be employed in a work of *holiness*. **אָרָמִי** *mikra*, *convocation*, is a word of similar import with the Greek **ἐκκλησία**, which we commonly translate *Church*, and which properly signifies an assembly convened by public call.

Verse 17. Self-same day] **μῦξ** [**b** *beetsem*, in the body of this day, or in the strength of this day; probably they began their march about day-break, called here the *body* or *strength* of the day, and in ^{<B161>}**Deuteronomy 16:1**, *by night*-sometime before the sun rose.

Verse 19. No leaven found in your houses] To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. And so strict were they in the observance of the letter of this law, that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. We have already seen that *leaven* was an emblem of sin, because it proceeded from corruption; and the putting away of this implied the turning to God with simplicity and uprightness of heart. See on ^{<D127>}**Exodus 12:8**, and See Clarke's note on "^{<D127>}**Exodus 12:27**".

Verse 21. Kill the passover.] That is, the *lamb*, which was called the *paschal* or *passover* lamb. The *animal* that was to be sacrificed on this occasion got the name of the *institution* itself: thus the word *covenant* is often put for the sacrifice offered in making the covenant; so the *rock* was *Christ*, ^{<K104>}**1 Corinthians 10:4**; *bread* and *wine* the *body* and *blood* of *Christ*, ^{<H142>}**Mark 14:22, 24**. St. Paul copies the expression, ^{<K107>}**1 Corinthians 5:7**: *Christ our passover* (that is, our paschal lamb) *is sacrificed for us*.

Verse 22. A bunch of hyssop] The original word *bwza ezob* has been variously translated *musk, rosemary, polypody of the wall, mint, origanum, marjoram*, and *HYSSOP*: the latter seems to be the most proper. Parkhurst says it is named from its deterative and cleansing qualities, whence it was used in sprinkling the blood of the paschal lamb, in cleansing the leprosy, ^{<B1404>}**Leviticus 14:4, 6, 51, 52**; in composing the water of purification, ^{<04906>}**Numbers 19:6**, and sprinkling it, ^{<04918>}**Numbers 19:18**. It was a type of the *purifying* virtue of the bitter sufferings of Christ. And it is plain, from ^{<05107>}**Psalms 51:7**, that the psalmist understood its meaning. Among botanists hyssop is described as “a genus of the *gymnospermia* (naked-seeded) order, belonging to the *didynamia* class of plants. It has under-shrubby, low, bushy stalks, growing a foot and a half high, small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers of different colours, in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste. The leaves of this plant are particularly recommended in humoral asthmas, and other disorders of the breast and lungs, and greatly promote expectoration.” Its medicinal qualities were probably the reason why this plant was so particularly recommended in the Scriptures.

Verse 26. What mean ye by this service?] The establishment of this service annually was a very wise provision to keep up in remembrance this wonderful deliverance. From the remotest antiquity the institution of feasts, games, &c., has been used to keep up the memory of past grand events. Hence God instituted the *Sabbath*, to keep up the remembrance of the *creation*; and the *passover* to keep up the remembrance of the *deliverance from Egypt*. All the other feasts were instituted on similar reasons. The Jews never took their sons to the tabernacle or temple till they were *twelve years of age*, nor suffered them to eat of the flesh of any victim till they had themselves offered a sacrifice at the temple, which they were not permitted to do before the twelfth year of their age. It was at this age that Joseph and Mary took our blessed Lord to the temple, probably for the first time, to offer his sacrifice. See *Calmet*.

Verse 27. It is the sacrifice of the Lord's passover] We have already intimated that the paschal lamb was an illustrious type of Christ; and we shall find that every thing in this account is *typical* or representative. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of

sinfulness. Satan reigns over both body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. Reader, is this thy case? The mercy of God projects the redemption of man from this cruel bondage and oppression; and a *sacrifice* is appointed for the occasion by God himself, to be offered with particular and significant rites and ceremonies, all of which represent the *passion* and *death* of our blessed Lord, and the great *end* for which he became a *sacrifice*, viz., the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark, 1. That the *anniversary* or annual commemoration of the passover was strictly and religiously kept by the Jews on the *day*, and *hour* of the day, on which the original transaction took place, throughout all their succeeding generations. 2. That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3. That after the destruction of Jerusalem the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the passover, but *without any sacrifice*, notwithstanding their deep-rooted, inveterate antipathy against the author and grace of the Gospel. 4. That the *sacrament* of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day! 5. That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the passover, commanded his disciples, saying, Take, eat, THIS is my body, which is given for *you*; do this in *remembrance* of ME. In the communion service of the Church of England, the spirit and design both of the type and antitype are most expressly condensed into one point of view, in the address to the communicant: "Take and eat this in remembrance that Christ died for THEE; and FEED upon HIM, in thy *heart*, by FAITH with THANKSGIVING. Thus God continues the memorial of that grand transaction which he has said should be an ordinance *for ever*; evidently meaning thereby, that the *paschal lamb* should be the signicator *till* the passion and death of Christ; and that afterwards *bread* and *wine* taken sacramentally, in commemoration of his crucifixion, should be the *continual representatives* of that sacrifice till the end of the world. Thus the passover in *itself*, and in its *reference*, is an *ordinance for ever*; and

thus the words of the Lord are literally fulfilled. Reader, learn from this, 1. That if thou art not rescued from the thralldom of sin, thou must perish for ever. 2. That nothing less than the power and mercy of God can set thee free. 3. That God will save thee in no other way than by bringing thee out of thy sinful state, and from thy wicked practices and companions. 4. That in order to thy redemption it was absolutely necessary that the Son of God should take thy nature upon him, and *die in thy stead*. 5. That unless the blood of this sacrifice be sprinkled, in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away. 6. That as the blood of the paschal lamb must be sprinkled on *every house*, in order to the preservation of its inhabitants, so there must be a *personal* application of the blood of the cross to thy conscience, to take away thy sins. 7. As it was not enough that the passover was *instituted*, but the blood must be *sprinkled* on the lintels and door posts of every house to make the rite effectual to the salvation of each individual, so it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the opportunity of hearing the Gospel is saved by that death, who does not, by faith, get a personal application of it to his own heart. 8. That those who wish for an application of the atoning blood, must receive this spiritual passover with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God; it being impossible, not only to a *gross sinner*, continuing such, to be finally saved, (however he may presume upon the *mercy* of God,) but also to a *worldly-minded* man to get to the kingdom of God; for Christ died to save us *from the present evil world, according to the will of God*. 9. That in order to commemorate aright, in the sacrament of the Lord's Supper, the great atonement made for the sin of the world, *all leaven* of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning. See ^{<41807>}1 Corinthians 5:7, 8.

Verse 29. Smote all the first born] If we take the term *first-born* in its literal sense *only*, we shall be led to conclude that in a vast number of the houses of the Egyptians there could have been no death, as it is not at all likely that every first-born child of every Egyptian family was still alive, and that all the first-born of their cattle still remained. And yet it is said, ^{<12123>}Exodus 12:30, that there was *not a house where there was not one dead*. The word therefore must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures it is evident that it

means the *chief, most excellent, best beloved, most distinguished, &c.* In this sense our blessed Lord is called *the FIRST-BORN of every creature*, ^{<51015>}**Colossians 1:15**, and *the FIRST-BORN among many brethren*, ^{<51029>}**Romans 8:29**; that is, he is *more excellent* than all creatures, and *greater* than all the children of men. In the same sense we may understand ^{<61016>}**Revelation 1:5**, where CHRIST is called *the FIRST-BEGOTTEN from the dead*, i.e., the *chief* of all that have ever visited the empire of death, and on whom death has had any power; and the *only one* who by his own might quickened himself. In the same sense *wisdom* is represented as being *brought forth before all the creatures*, and being *possessed by the Lord in the beginning of his ways*, ^{<21022>}**Proverbs 8:22-30**; that is, the *wisdom* of God is *peculiarly conspicuous* in the production, arrangement, and government of every part of the creation. So *Ephraim* is called the Lord's FIRST-BORN, ^{<243109>}**Jeremiah 31:9**. And the people of Israel are often called by the same name, see ^{<10022>}**Exodus 4:22**: *Israel is my son, my FIRST-BORN*; that is, the people in whom I particularly delight, and whom I will especially support and defend. And because the *first-born* are in general peculiarly dear to their parents, and because among the Jews they had especial and peculiar privileges, whatever was most dear, most valuable, and most prized, was thus denominated. So ^{<31017>}**Micah 6:7**: *Shall I give my FIRST-BORN for my transgression, the fruit of my body for the sin of my soul? Shall I give up the most beloved child I have, he that is most dear and most necessary to me, in order to make an atonement for my sins!* In like manner the Prophet Zechariah, speaking of the conversion of the Jews to the Gospel of Christ, represents them as looking on him *whom they have pierced*, and being as one that is *in bitterness for his FIRST-BORN*; that is, they shall feel distress and anguish as those who had lost their *most beloved child*. So the Church triumphant in the kingdom of God are called, ^{<81223>}**Hebrews 12:23**, *the general assembly and Church of the FIRST-BORN*, i.e., the *most noble and excellent* of all human if not *created* beings. So Homer, Il. iv., ver. 102: *αρων πρωτογονων ρεξειν κλειτην εκατομβην* "A hecatomb of lambs all *firstlings* of the flock." That is, the *most excellent* of their kind.

In a *contrary* sense, when the word *first-born* is joined to another that signifies any kind of *misery* or *disgrace*, it then signifies the *depth* of misery, the *utmost* disgrace. So the FIRST-BORN of the poor, ^{<21441>}**Isaiah 14:30**, signifies the most abject, destitute, and impoverished. *The FIRST-BORN of death*, ^{<181813>}**Job 18:13**, means the *most horrible* kind of

death. So in the threatening against Pharaoh, ^{<21105>}**Exodus 11:5**, where he informs him that he will slay all the first-born, *from the first-born of Pharaoh that sitteth upon the throne; to the first born of the maid-servant that is behind the mill*, he takes in the very highest and lowest conditions of life. As there was no state in Egypt superior to the *throne*, so there was none inferior to that of the *female slave* that ground at the mill. The Prophet Habakkuk seems to fix this as the sense in which the word is used here; for speaking of the plagues of Egypt in general, and the salvation which God afforded his people, he says, ^{<3813>}**Habakkuk 3:13**: *Thou wentest forth for the salvation of thy people-thou woundedst the HEAD (var rosh, the chief, the most excellent) of the house of the wicked-of Pharaoh and the Egyptians. And the author of the book of Wisdom understood it in the same way: The master and the servant were punished after one manner; and like as the king, so suffered the common people-for in one moment the NOBLEST OFFSPRING of them was destroyed, Wisdom 18:11,12.* And in no other sense can we understand the word in ^{<19827>}**Psalm 89:27**, where, among the promises of God to David, we find the following: *Also I will make him my FIRST-BORN, higher than the kings of the earth; in which passage the latter clause explains the former; David, as king, should be the FIRST-BORN, of God, i.e., he should be higher than the kings of the earth-the MOST EMINENT potentate in the universe. In this sense, therefore, we should understand the passage in question; the most eminent person in every family in Egypt, as well as those who were literally the first-born, being slain in this plague. Calmet and some other critics particularly contend for this sense.*

Verse 30. There was a great cry] No people in the universe were more remarkable for their mournings than the Egyptians, especially in matters of religion; they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets, and howled in the most lamentable and frantic manner. See Diod. Sicul., lib. i., and Herod., lib. ii., c. 85, 86. And this latter author happening to be in Egypt on one of their solemnities, saw myriads of people whipping and beating themselves in this manner, lib. ii., c. 60; and see Mr. Bryant on the Plagues of Egypt, where many examples are given, p. 162, &c. How dreadful then must the scene of horror and distress appear when there was not one house or *family* in Egypt where there was not one dead; and according to their custom, all the family running out into the streets bewailing this calamity!

Verse 31. Called for Moses and Aaron] That is, he sent the message here mentioned to them; for it does not appear that he had any farther interview with Moses and Aaron, after what is mentioned ^{<12108>}**Exodus 10:28, 29**, and ^{<121108>}**Exodus 11:8**. See Clarke's notes on "^{<12108>}**Exodus 10:28**"; "^{<12109>}**Exodus 10:29**"; "^{<121108>}**Exodus 11:8**".

Verse 33. The Egyptians were urgent upon the people] They felt much, they feared more; and therefore wished to get immediately rid of a people on whose account they found they were smitten with so many and such dreadful plagues.

Verse 34. The people took their dough before it was leavened, &c.] There was no time now to make any regular preparation for their departure, such was the universal hurry and confusion. The Israelites could carry but little of their household utensils with them; but some, such as they kneaded their bread and kept their meal in, they were obliged to carry with them. The *kneading troughs* of the Arabs are comparatively small wooden bowls, which, after kneading their bread in, serve them as dishes out of which they eat their victuals. And as to these being bound up in their clothes, no more may be intended than their wrapping them up in their long, loose garments, or in what is still used among the Arabs, and called *hykes*, which is a long kind of blanket, something resembling a highland plaid, in which they often carry their provision, wrap themselves by day, and sleep at night. Dr. Shaw has been particular in his description of this almost entire wardrobe of an Arab. He says they are of different sizes and of different qualities, but generally about six yards in length, and five or six feet broad. He supposes that what we call Ruth's veil, ^{<10815>}**Ruth 3:15**, was a *hyke*, and that the same is to be understood of the clothes of the Israelites mentioned in this verse. See his *Travels*, p. 224, 4to edition.

Verse 35. They borrowed of the Egyptians] See Clarke's note on "^{<10822>}**Exodus 3:22**", where the very exceptionable term *borrow* is largely explained.

Verse 37. From Rameses to Succoth] Rameses appears to have been another name for *Goshen*, though it is probable that there might have been a chief city or village in that land, where the children of Israel rendezvoused previously to their departure, called Rameses. As the term Succoth signifies *booths* or *tents*, it is probable that this place was so named from its being the place of the first *encampment* of the Israelites.

Six hundred thousand] That is, There was this number of effective men, twenty years old and upwards, who were able to go out to war. But this was not the whole number, and therefore the sacred writer says they were *about* 600,000; for when the numbers were taken about thirteen months after this they were found to be *six hundred and three thousand five hundred and fifty*, without reckoning those under *twenty* years of age, or any of the tribe of Levi; see ^{<00145>}**Numbers 1:45, 46**. But besides those *on foot*, or footmen, there were no doubt many *old* and comparatively *infirm persons*, who rode on camels, horses, or asses, besides the immense number of women and children, which must have been at least three to one of the others; and the mixed multitude, ^{<01238>}**Exodus 12:38**, probably of refugees in Egypt, who came to sojourn there, because of the dearth which had obliged them to emigrate from their own countries; and who now, seeing that the hand of Jehovah was *against* the Egyptians and *with* the Israelites, availed themselves of the general consternation, and took their leave of Egypt, choosing Israel's God for their portion, and his people for their companions. Such a company moving at once, and emigrating from their own country, the world never before nor since witnessed; no doubt upwards of two millions of souls, besides their *flocks and herds*, even *very much cattle*; and what but the mere providence of God could support such a multitude, and in the wilderness, too, where to this day the necessaries of life are not to be found?

Suppose we take them at a rough calculation thus, two millions will be found too small a number.

Effective men, 20 years old and upward — 600,000

Two-thirds of whom we may suppose were married, in which case their wives would amount to — 400,000

These, on an average, might have 5 children under 20 years of age, an estimate which falls considerably short of the number of children each family must have averaged in order to produce from 75 persons, in A. M. 2298, upwards of 600,000 effective men in A. M. 2494, a period of only 196 years — 2,000,000

The Levites, who probably were not included among the effective men — 45,000

Their wives — 33,000

Their children — 165,000

The mixed multitude probably not less than — 20,000

_____ — Total 3,263,000

Besides a multitude of *old* and *infirm* persons who would be obliged to ride on camels and asses, &c., and who must, from the proportion that such bear to the young and healthy, amount to many thousands more! Exclude even the Levites and their families, and upwards of three millions will be left.

“In ~~400~~ **Numbers 3:39** the male Levites, aged one month and upwards, are reckoned 22,000, perhaps the females did not much exceed this number, say 23,000, and 500 children, under one month, will make 45,500.”-Anon.

Had not Moses the fullest proof of his Divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an ample demonstration of the Divine mission of Moses, and of the authenticity and Divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a Divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations whom they must expel before they could possess the country, would have implied such an extreme of madness and folly as has never been witnessed in an individual, and such a blind credulity in the multitude as is unparalleled in the annals of mankind! The succeeding stupendous events proved that Moses had the authority of God to do what he did; and the people had at least such a *general* conviction that he had this authority, that they implicitly followed his directions, and received their law from his mouth.

Verse 40. Now the sojourning of the children of Israel, &c.] The statement in this verse is allowed on all hands to be extremely difficult, and therefore the passage stands in especial need of illustration. “That the descendants of Israel did not dwell 430 years in *Egypt*,” says Dr. Kennicott, “may be easily proved, and has often been demonstrated. Some therefore imagine that by *Egypt* here both *it* and *Canaan* are to be

understood. But this greater latitude of place will not solve the difficulty, since the Israelites, including Israel their father, did not sojourn 430 years in both countries previous to their departure from Egypt. Others, sensible of the still remaining deficiency, would not only have Egypt in the text to signify *it* and *Canaan*, but by a figure more comprehensive would have the *children of Israel* to mean *Israel's children*, and *Israel* their father, and *Isaac* the father of Israel, and *part of the life of Abraham*, the father of Isaac.

“Thus indeed,” says Dr. Kennicott, “we arrive at the exact sum, and by this method of reckoning we might arrive at any thing but *truth*, which we may presume was never thus conveyed by an inspired writer.” But can the difficulty be removed without having recourse to such absurd shifts? Certainly it can. The *Samaritan Pentateuch*, in all its manuscripts and printed copies, reads the place thus:—

[Samaritan]

Umoshab beney Yishrael veabotham asher yashebu baarets Cenaan, ubaarets mitsraim sheloshim shanah vearba meoth shanah.

“Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years.” This same sum is given by St. Paul, ^{<01817>}**Galatians 3:17**, who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers*, and *in the land of Canaan*, which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic as well as most ancient copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves: for from Abraham’s entry into Canaan to the birth of Isaac was 25 years, ^{<01204>}**Genesis 12:4; 17:1-21**;

Isaac was 60 years old at the birth of Jacob, ^{<01253>}**Genesis 25:26**; and Jacob was 130 at his going down into Egypt, ^{<01470>}**Genesis 47:9**; which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed. See *Kennicott's Dissertation on the Hebrew Text*.

Verse 42. A night to be much observed] A night to be held in everlasting remembrance, because of the peculiar display of the power and goodness of God, the observance of which annually was to be considered a religious precept while the Jewish nation should continue.

Verse 43. This is the ordinance of the passover] From the last verse of this chapter it appears pretty evident that this, to the 50th verse inclusive, constituted a part of the directions given to Moses relative to the proper observance of the first passover, and should be read conjointly with the preceding account beginning at ^{<01221>}**Exodus 12:21**. It may be supposed that these latter parts contain such particular directions as God gave to Moses after he had given those general ones mentioned in the preceding verses, but they seem all to belong to this first passover.

There shall no stranger eat thereof] רכנ ׀ב *ben nechar*, the son of a stranger or foreigner, i.e., one who was not of the genuine Hebrew stock, or one who had not received circumcision; for any *circumcised* person might eat the passover, as the total exclusion extends only to the *uncircumcised*, see ^{<01248>}**Exodus 12:48**. As there are two sorts of *strangers* mentioned in the sacred writings; one who was admitted to all the Jewish ordinances, and another who, though he dwelt among the Jews, was not permitted to eat the passover or partake of any of their solemn feasts; it may be necessary to show what was the essential point of distinction through which the one was admitted and the other excluded.

In treatises on the religious customs of the Jews we frequently meet with the term *proselyte*, from the Greek προσηλυτος, a *stranger* or *foreigner*; one who *is come from his own people and country to sojourn with another*. All who were not descendants of some one of the twelve sons of Jacob, or of Ephraim and Manasseh, the two sons of Joseph, were reputed *strangers* or *proselytes* among the Jews. But of those strangers or proselytes there were two kinds, called among them *proselytes of the gate*, and *proselytes of injustice* or of *the covenant*. The *former* were such as wished to dwell among the Jews, but would not submit to be circumcised; they, however,

acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah, but were not obliged to observe any of the Mosaic institutions. The *latter* submitted to be circumcised, obliged themselves to observe all the rites and ceremonies of the law, and were in nothing different from the Jews but merely in their having once been *heathens*. The former, or *proselytes of the gate*, might not eat the passover or partake of any of the sacred festivals; but the latter, the *proselytes of the covenant*, had the same rights, spiritual and secular, as the Jews themselves. See ^{<12148>}**Exodus 12:48**.

Verse 45. A foreigner] **bvwt** *toshab*, from **bvy** *yashab*, to *sit down* or *dwell*; one who is a mere *sojourner*, for the purpose of traffic, merchandise, &c., but who is neither a proselyte of the *gate* nor of the *covenant*.

And a hired servant] Who, though he be bought with money, or has indented himself for a certain term to serve a Jew, yet has not become either a *proselyte of the gate* or of the *covenant*. None of these shall eat of it, because *not circumcised*- not brought under the *bond* of the covenant; and not being under obligation to observe the Mosaic law, had no right to its privileges and blessings. Even under the Gospel of our Lord Jesus Christ, he is the *author of eternal salvation* only to *them who OBEY him*, ^{<81810>}**Hebrews 5:9**; and those who become Christians are *chosen to salvation through SANCTIFICATION of the Spirit, and belief of the truth*, ^{<12113>}**2 Thessalonians 2:13**; *for the grace of God, that bringeth salvation to all men, hath appeared, teaching us that, DENYING UNGODLINESS and WORLDLY LUSTS we should live SOBERLY, RIGHTEOUSLY, and GODLY, in this present world*; ^{<12111>}**Titus 2:11, 12**. Such persons only walk worthy of the vocation wherewith they are called.

Verse 46. In one house shall it be eaten] In one family, if that be large enough; if not, a neighbouring family might be invited, ^{<12124>}**Exodus 12:4**.

Thou shalt not carry forth aught of the flesh] Every family must abide *within doors* because of the destroying angel, none being permitted to go out of his house till the next day, ^{<12122>}**Exodus 12:22**.

Neither shall ye break a bone thereof.] As it was to be *eaten in haste*, (^{<12111>}**Exodus 12:11**), there was no time either to separate the bones, or to break them in order to extract the marrow; and lest they should be tempted to consume time in this way, therefore this ordinance was given. It is very

likely that, when the whole lamb was brought to table, they cut off the flesh without even separating any of the large joints, leaving the skeleton, with whatever flesh they could not eat, to be *consumed with fire*, ^{<1210>}**Exodus 12:10**. This precept was also given to point out a most remarkable circumstance which 1500 years after was to take place in the crucifixion of the Saviour of mankind, who was the true Paschal Lamb, that Lamb of God that takes away the sin of the world; who, though he was crucified as a common malefactor, and it was a universal custom to break the legs of such on the cross, yet so did the providence of God order it that a bone of HIM was not broken. See the fulfilment of this wondrously expressive type, ^{<1213>}**John 19:33, 36**.

Verse 48. And when a stranger-will keep the passover, &c.] Let all who sojourn among you, and who desire to partake of this sacred ordinance, not only be circumcised themselves, but all the males of their families likewise, that they may all have an equal right to the blessings of the covenant.

Verse 49. One law shall be to him that is home-born, &c.] As this is the first place that the term **hrwt torah** or LAW occurs, a term of the greatest importance in Divine revelation, and on the proper understanding of which much depends, I judge it best to give its genuine explanation once for all.

The word **hrwt torah** comes from the root **hry yarah**, which signifies to *aim at, teach, point out, direct, lead, guide, make straight, or even*; and from these significations of the word (and in all these senses it is used in the Bible) we may see at once the nature, properties, and design of the law of God. It is a system of INSTRUCTION in *righteousness*; it *teaches* the difference between moral good and evil; ascertains what is *right* and *fit* to be *done*, and what should be left *undone*, because *improper* to be performed. It continually *aims* at the glory of God, and the happiness of his creatures; *teaches* the true knowledge of the true God, and the destructive nature of sin; *points* out the absolute necessity of an atonement as the only means by which God can be reconciled to transgressors; and in its very significant rites and ceremonies *points* out the Son of God, till he should come to put away iniquity by the sacrifice of himself. It is a revelation of God's wisdom and goodness, wonderfully well calculated to *direct* the hearts of men into the truth, to *guide* their feet into the path of life, and to *make straight, even, and plain* that way which leads to God, and in which the soul must walk in order to arrive at eternal life. It is the fountain

whence every correct notion relative to God-his perfections, providence, grace, justice, holiness, omniscience, and omnipotence, has been derived. And it has been the origin whence all the true principles of *law* and *justice* have been deduced. The pious study of it was the grand means of producing the greatest kings, the most enlightened statesmen, the most accomplished poets, and the most holy and useful men, that ever adorned the world. It is exceeded only by the Gospel of Jesus Christ, which is at once the accomplishment of its rites and predictions, and the fulfilment of its grand plan and outline. As a system of teaching or instruction, it is the most sovereign and most effectual; as by it is the knowledge of sin, and it alone is the schoolmaster, *παιδαγωγός*, that *leads* men to Christ, that they may be justified through faith. ~~ROM24~~ **Galatians 3:24.** Who can absolutely ascertain the exact quantum of *obliquity* in a *crooked line*, without the application of a *straight* one? And could *sin*, in all its twistings, windings, and varied involutions, have ever been truly ascertained, had not God given to man this *perfect rule* to judge by? The nations who acknowledge this revelation of God have, as far as they attained to its dictates, the wisest, purest, most equal, and most beneficial laws. The nations that do not receive it have laws at once extravagantly severe and extravagantly indulgent. The proper distinctions between moral good and evil, in such states, are not known: hence the penal sanctions are not founded on the principles of justice, weighing the exact proportion of moral turpitude; but on the most arbitrary caprices, which in many cases show the utmost indulgence to first-rate crimes, while they punish minor offences with rigour and cruelty. What is the consequence? Just what might be reasonably expected: the will and caprice of a man being put in the place of the wisdom of God, the government is oppressive, and the people, frequently goaded to distraction, rise up in a mass and overturn it; so that the monarch, however powerful for a time, seldom lives out half his days. This *was* the case in *Greece*, in *Rome*, in the major part of the *Asiatic governments*, and is the case in all nations of the world to the present day, where the governor is *despotic*, and the laws not formed according to the *revelation of God*.

The word *lex*, *law*, among the Romans, has been derived from *lego*, *I read*; because when a law or statute was made, it was hung up in the most public places, that it might be *seen*, *read*, and *known* by all men, that those who were to obey the laws might not break them through ignorance, and thus incur the penalty. This was called *promulgatio legis*, q. *provulgatio*, the

promulgation of the law, i.e., the laying it *before the common people*. Or from *ligo*, *I bind*, because the law *binds* men to the strict observance of its precepts. The Greeks call a law **νομος** *nomos*, from **νεμω**, to *divide*, *distribute*, *minister to*, or *serve*, because the law *divides* to all their just rights, *appoints* or *distributes* to each his proper duty, and thus *serves* or *ministers* to the welfare of the *individual* and the support of *society*. Hence where there are either no laws, or unequal and unjust ones, all is distraction, violence, rapine, oppression, anarchy, and ruin.

Verse 51. By their armies.] **μταbх** *tsibotham*, from **abx** *tsaba*, to *assemble*, *meet together*, in an *orderly* or *regulated* manner, and hence to *war*, to act together as troops in battle; whence **twabx** *tsebaoth*, *troops*, *armies*, *hosts*. It is from this that the Divine Being calls himself **twabx hwhy** *Yehovah tsebaoth*, the LORD of HOSTS or *armies*, because the Israelites were brought out of Egypt under his direction, marshalled and ordered by himself, guided by his wisdom, supported by his providence, and protected by his might. This is the true and simple reason why God is so frequently styled in Scripture the *Lord of hosts*; for the LORD *did bring the children of Israel out of the land of Egypt by their ARMIES*.

ON this chapter the notes have been so full and so explicit, that little can be added to set the subject before the reader in a clearer light. On the ordinance of the PASSOVER, the reader is requested to consult the notes on verses 7, 14, and 27. See Clarke's notes on "^{<Q1217>}Exodus 12:7"; "^{<Q1214>}Exodus 12:14"; "^{<Q1227>}Exodus 12:27". For the display of God's power and providence in *supporting* so great a multitude where, humanly speaking, there was no provision, and the *proof* that the exodus of the Israelites gives of the *truth* of the Mosaic history, he is referred to ^{<Q1237>}Exodus 12:37. And for the meaning of the term LAW, to ^{<Q1249>}Exodus 12:49.

On the ten plagues it may be but just necessary, after what has been said in the notes, to make a few general reflections. When the nature of the Egyptian idolatry is considered, and the plagues which were sent upon them, we may see at once the peculiarity of the judgment, and the great propriety of its being inflicted in the way related by Moses. The plagues were either inflicted on the *objects* of their idolatry, or by their *means*.

1. That the river *Nile* was an object of their worship and one of their greatest gods, we have already seen. As the *FIRST plague*, its *waters* were

therefore turned into *blood*; and the *fish*, many of which were objects also of their adoration, died. *Blood* was particularly offensive to them, and the touch of any dead animal rendered them unclean. When then their great god, the river, was turned into blood, and its waters became putrid, so that all the fish, minor objects of their devotion, died, we see a judgment at once calculated to punish, correct, and reform them. Could they ever more trust in gods who could neither save themselves nor their deluded worshippers?

2. Mr. Bryant has endeavoured to prove that *frogs*, the SECOND *plague*, were *sacred animals* in Egypt, and dedicated to Osiris: they certainly appear on many ancient Egyptian monuments, and in such *circumstances* and *connections* as to show that they were held in religious veneration. *These* therefore became an awful scourge; first, by their *numbers*, and their intrusion into every place; and, secondly, by their *death*, and the infection of the atmosphere which took place in consequence.

3. We have seen also that the Egyptians, especially the priests, affected great *cleanliness*, and would not wear woollen garments lest any kind of vermin should harbour about them. The THIRD *plague*, by means of *lice* or such like vermin, was wisely calculated both to humble and confound them. In this they immediately saw a power superior to any that could be exerted by their gods or their magicians; and the latter were obliged to confess, *This is the finger of God!*

4. That *flies* were held sacred among the Egyptians and among various other nations, admits of the strongest proof. It is very probable that *Baal-zebub* himself was worshipped under the form of a *fly* or great *cantharid*. These, therefore, or some kind of winged noxious insects, became the prime agents in the FOURTH *plague*; and if the *cynomyia* or *dog-fly* be intended, we have already seen in the notes with what propriety and effect this judgment was inflicted.

5. The *murrain* or mortality among the cattle was the FIFTH *plague*, and the most decisive mark of the power and indignation of Jehovah. That *dogs*, *cats*, *monkeys*, *rams*, *heifers*, and *bulls*, were all objects of their most religious veneration, all the world knows. *These* were smitten in a most singular manner by the hand of God; and the Egyptians saw themselves deprived at once of all their imaginary helpers. Even *Apis*, their ox-god, in whom they particularly trusted, now suffers, groans, and dies under the

hand of Jehovah. Thus does he execute judgment against all the gods of Egypt. See ^{<01212>}**Exodus 12:12.**

6. The SIXTH *plague*, viz., of *boils* and *blains*, was as appropriate as any of the preceding; and the *sprinkling of the ashes*, the means by which it was produced, peculiarly significant. Pharmacy, Mr. Bryant has observed, was in high repute among the Egyptians; and *Isis*, their most celebrated goddess, was considered as the preventer or healer of all diseases. “For this goddess,” says Diodorus, Hist., lib. i., “used to reveal herself to people in their sleep when they laboured under any disorder, and afford them relief. Many who placed their confidence in her influence, **παραδοξως υγιαινεσθαι**, were miraculously restored. Many likewise who had been despaired of and given over by the physicians on account of the obstinacy of the distemper, were saved by this goddess. Numbers who had been deprived of their eyes, and of other parts of their bodies, were all restored on their application to Isis.” By this disorder, therefore, which no application to their gods could cure, and which was upon the *magicians* also, who were supposed to possess most power and influence, God confounded their pride, showed the folly of their worship, and the vanity of their dependence. The *means* by which these boils and blains were inflicted, viz., the *sprinkling of ashes from the furnace*, was peculiarly appropriate. Plutarch assures us, Deuteronomy Iside et Osiride, that in several cities of Egypt they were accustomed to sacrifice human beings to Typhon, which they burned alive upon a high altar; and at the close of the sacrifice the priests gathered the ashes of these victims, and scattered them in the air: “I presume, says Mr. Bryant, “with this view, that where an atom of their dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the furnace, that wherever any, the smallest portion, alighted, it might prove a plague and a curse to this cruel, ungrateful, and infatuated people. Thus there was a designed contrast in these workings of Providence, an apparent opposition to the superstition of the times.”

7. The *grievous hail*, the SEVENTH *plague*, attended with *rain*, *thunder*, and *lightning*, in a country where these scarcely ever occur, and according to an express *prediction* of Moses, must in the most signal manner point out the power and justice of God. *Fire* and *water* were some of the principal objects of Egyptian idolatry; and fire, as Porphyry says, they considered **μεγαν ειναι θεον**, *to be a great god*. To find, therefore, that these very elements, the objects of their adoration, were, at the command of a *servant* of Jehovah, brought as a curse and scourge on the whole land,

and upon men also and cattle, must have shaken their belief in these imaginary deities, while it proved to the Israelites that *there was none like the God of Jeshurun*.

8. In the EIGHTH *plague* we see by what insignificant creatures God can bring about a general destruction. A *caterpillar* is beyond all animals the most contemptible, and, taken singly, the least to be dreaded in the whole empire of nature; but in the hand of Divine justice it becomes one of the most formidable foes of the human race. From the examples in the notes we see how little human power, industry, or art, can avail against this most awful scourge. Not even the most contemptible animal should be considered with disrespect, as in the hand of God it may become the most terrible instrument for the punishment of a criminal individual or a guilty land.

9. The NINTH *plague*, the total and horrible *darkness* that lasted for *three days*, afforded both Israelites and Egyptians the most illustrious proof of the power and universal dominion of God; and was particularly to the latter a most awful yet instructive lesson against a species of idolatry which had been long prevalent in that and other countries, viz., the worship of the celestial *luminaries*. The *sun* and *moon* were both adored as supreme deities, as the sole dispensers of light and life; and the sun was invoked as the giver of immortality and eternal blessedness. *Porphyry*, Deuteronomy Abstin., l. 4, preserves the very *form* used by the Egyptian priests in addressing the sun on behalf of a deceased person, that he might be admitted into the society of the gods: Ω δεσποτά ηλιε, και θεοι παντες, οι ρην ζων τοις ανθρωποις δοντες, προσδεξασθε με, και παραδοτε τοις αιδιοις θεοις συνοικον, “O sovereign lord the sun, and all ye other deities who bestow life on mankind! Receive me, and grant that I may be admitted as a companion with the immortal gods!” These objects of their superstitious worship Jehovah showed by this plague to be his *creatures*, dispensing or withholding their light merely at his will and pleasure; and that the people might be convinced that all this came by his appointment alone, he *predicted* this awful darkness; and that their astronomers might have the fullest proof that this was no natural occurrence, and could not be the effect of any kind of eclipse, which even when *total* could endure only about *four minutes*, (and this case could happen only once in a thousand years,) he caused this palpable darkness to continue for *three days*!

10. The TENTH and last *plague*, the slaying of the *first-born* or *chief* person in each family, may be considered in the light of a Divine *retribution*: for after that their nation had been preserved by one of the Israelitish family, “they had,” says Mr. Bryant, “contrary to all right, and in defiance of original stipulation, enslaved the people to whom they had been so much indebted; and not contented with this, they had proceeded to murder their offspring, and to render the people’s bondage intolerable by a wanton exertion of power. It had been told them that the family of the Israelites were esteemed as God’s *first-born*, ^{<0102>}**Exodus 4:22**; therefore God said: Let my son go, that he may serve me; and if thou refuse-behold, I will slay thy son, even thy FIRST-BORN, ^{<0103>}**Exodus 4:23**. But they heeded not this admonition, and hence those judgments came upon them that terminated in the death of the eldest in each family; a just retaliation for their disobedience and cruelty.” See several curious and important remarks on this subject in a work entitled, *Observations upon the Plagues inflicted on the Egyptians*, by Jacob Bryant, 8vo., 1810.

On the whole we may say, Behold the goodness and severity of God! *Severity* mixed with goodness even to the same people. He *punished* and *corrected* them at the same time; for there was not one of these judgments that had not, from its peculiar nature and circumstances, some emendatory influence. Nor could a more effectual mode be adopted to demonstrate to that people the absurdity of their idolatry, and the inefficacy of their dependence, than that made use of on this occasion by the wise, just, and merciful God. At the same time the Israelites themselves must have received a lesson of the most impressive instruction on the vanity and wickedness of idolatry, to which they were at all times most deplorably prone, and of which they would no doubt have given many more examples, had they not had the Egyptian plagues continually before their eyes. It was probably these signal displays of God’s power and justice, and *these alone*, that induced them to leave Egypt at his command by Moses and Aaron; otherwise, with the dreadful wilderness before them, totally unprovided for such a journey, in which humanly speaking it was impossible for them and their households to subsist, they would have rather preferred the ills they then suffered, than have run the risk of greater by an attempt to escape from their present bondage. This is proved by their murmurings, ^{<0104>}**Exodus 16:2, 3**, from which it is evident that they preferred Egypt with all its curses to their situation in the wilderness, and never could have been

induced to leave it had they not had the fullest evidence that it was the will of God; which will they were obliged, on pain of utter destruction, to obey.

EXODUS

CHAPTER 13

God establishes the law concerning the first-born, and commands that all such, both of man and beast, should be sanctified unto him, 1, 2. Orders them to remember the day in which they were brought out of Egypt, when they should be brought to the land of Canaan; and to keep this service in the month Abib, 3-5. Repeats the command concerning the leavened bread, 6, 7, and orders them to teach their children the cause of it, 8, and to keep strictly in remembrance that it was by the might of God alone they had been delivered from Egypt, 9. Shows that the consecration of the first-born, both of man and beast, should take place when they should be settled in Canaan, 10-12. The first-born of man and beast to be redeemed, 13. The reason of this also to be shown to their children, 14, 15. Frontlets or phylacteries for the hands and forehead commanded, 16. And the people are not led directly to the promised land, but about through the wilderness; and the reason assigned, 17, 18. Moses takes the bones of Joseph with him, 19. They journey from Succoth and come to Etham, 20. And the Lord goes before them by day in a pillar of cloud, and by night in a pillar of fire, 21, which miracle is regularly continued both by day and night, 22.

NOTES ON CHAP. 13

Verse 1. The Lord spake unto Moses] The commands in this chapter appear to have been given at Succoth, on the same day in which they left Egypt.

Verse 2. Sanctify unto me all the first-born] To sanctify, *vdq kadash*, signifies to *consecrate, separate, and set apart* a thing or person from all secular purposes to some religious use; and exactly answers to the import of the Greek *ἁγιαζω*, from *a, privative*, and *γη, the earth*, because every thing offered or consecrated to God was *separated from all earthly uses*. Hence a *holy person* or *saint* is termed *ἅγιος*, i.e., a person separated from the earth; one who lives a holy life, entirely devoted to the service of God. Thus the persons and animals sanctified to God were employed in the *service of the tabernacle and temple*; and the animals, such as were proper, were offered in sacrifice.

The Hindoos frequently make a vow, and devote to an idol the first-born of a *goat* and of a *man*. The *goat* is permitted to run wild, as a consecrated animal. A child thus devoted has a lock of hair separated, which at the time

appointed is cut off and placed near the idol. Hindoo women sometimes pray to *Gunga* (the Ganges) for children, and promise to devote the first-born to *her*. Children thus devoted are cast into the Ganges, but are generally saved by the friendly hand of some stranger.-*Ward's Customs*.

Whatsoever openeth the womb] That is, the *first-born*, if a male; for females were not offered, nor the first male, if a female had been born previously. Again, if a man had several wives, the first-born of each, if a male, was to be offered to God. And all this was done to commemorate the preservation of the first-born of the Israelites, when those of the Egyptians were destroyed.

Verse 5. When the Lord shall bring thee into the land] Hence it is pretty evident that the Israelites were not obliged to celebrate the Passover, or keep the feast of unleavened bread, till they were brought into the promised land.

Verse 6. Unleavened bread] See Clarke on “^{<Q1215>}Exodus 12:15”; and “^{<Q1216>}Exodus 12:16”.

Verse 9. And it shall be for a sign-upon thine hand] This direction, repeated and enlarged ^{<Q1316>}Exodus 13:16, gave rise to *phylacteries* or *tephillin*, and this is one of the passages which the Jews write upon them to the present day. The manner in which the Jews understood and kept these commands may appear in their practice. They wrote the following four portions of the law upon slips of parchment or vellum: *Sanctify unto me the first-born*, Exod. xiii., from verse 2 to 10 {^{<Q1312>}Exodus 13:2-10} inclusive. *And it shall be, when the Lord shall bring thee into the land*, Exod. xiii., from verse 11 to 16 {^{<Q1315>}Exodus 13:11-16} inclusive. *Hear, O Israel, the Lord our God is one Lord*, Deut. vi., from verse 4 to 9 {^{<Q1314>}Deuteronomy 6:4-9} inclusive. *And it shall come to pass, if ye shall hearken diligently*, Deut. xi., from verse 13 to 21 {^{<Q1313>}Deuteronomy 9:13-21} inclusive. These four portions, making in all 30 verses, written as mentioned above, and covered with leather, they tied to the *forehead* and to the *hand* or *arm*.

Those which were for the HEAD (the *frontlets*) they wrote on four slips of parchment, and rolled up each by itself, and placed them in four compartments, joined together in one piece of skin or leather. Those which were designed for the *hand* were formed of one piece of parchment, the four portions being written upon it in four columns, and rolled up from one

end to the other. These were all correct transcripts from the Mosaic text, without one redundant or deficient letter, otherwise they were not lawful to be worn. Those for the *head* were tied on so as to rest on the forehead. Those for the hand or arm were usually tied on the left arm, a little above the elbow, on the inside, that they might be near the heart, according to the command, ^{<1816>}**Deuteronomy 6:6:** *And these words which I command thee this day shall be in thine heart.* These phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence they did not wear them on feast days nor on the Sabbath, because these things were in themselves *signs*; but they wore them always when they read the law, or when they prayed, and hence they called them *תפילין* *tephillin*, *prayer, ornaments, oratories, or incitements to prayer.* In process of time the spirit of this law was lost in the letter, and when the word was not in their *mouth*, nor the law in their *heart*, they had their phylacteries on their *heads* and on their *hands*. And the Pharisees, who in our Lord's time affected extraordinary piety, made their phylacteries very broad, that they might have many sentences written upon them, or the ordinary portions in very large and observable letters.

It appears that the Jews wore these for *three* different purposes:-

1. As signs or *remembrancers*. This was the original design, as the institution itself sufficiently proves.
2. To *procure reverence* and *respect* in the sight of the heathen. This reason is given in the *Gemara*, Berachoth, chap. i: "Whence is it proved that the phylacteries or tephillin are the strength of Israel? *Ans.* From what is written, ^{<1810>}**Deuteronomy 28:10:** All the people of the earth shall see that thou art called by the name of the LORD (*הויהוה* *Yehovah*) and they shall be afraid of thee."
3. They used them as *amulets* or *charms*, to drive away evil spirits. This appears from the Targum on Canticles viii. 3 {^{<218>}**Song of Solomon 8:3**}: *His left hand is under my head, &c.* "The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that demons may not be permitted to injure me."

One of the original phylacteries or *tephillin* now lies before me; it is a piece of fine vellum, about *eighteen inches* long, and an *inch and quarter* broad. It is divided into four unequal compartments; the letters are very well formed, but written with many *apices*, after the manner of the German Jews. In the first compartment is written the portion taken from ^{<02132>}**Exodus 13:2-10**; in the second, ^{<02131>}**Exodus 13:11-16**; in the third, ^{<05104>}**Deuteronomy 6:4-9**; in the fourth, ^{<05113>}**Deuteronomy 11:13-21**, as before related. This had originally served for the hand or arm.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader may see on consulting them at large. Bind them for a SIGN upon thy HAND; and for FRONTLETS between thy EYES; write them upon the POSTS of thy HOUSE and upon thy GATES; all which commands the Jews take in the most literal sense. To acquire the reputation of extraordinary sanctity they wore the *fringes* of their garments of an uncommon length. Moses had commanded them, ^{<04158>}**Numbers 15:38, 39**, to put fringes to the borders of their garments, that when they looked upon even these distinct threads they might remember, not only the law in general but also the very minutiae or smaller parts of all the *precepts, rites, and ceremonies* belonging to it. As those hypocrites (for such our Lord proves them to be) were destitute of all the life and power of religion *within*, they endeavoured to supply its place with phylacteries and fringes *without*. The same principles distinguish hypocrites every where, and multitudes of them may be found among those termed *Christians* as well as among the *Jews*. It is probably to this institution relative to the phylactery that the words, ^{<06140>}**Revelation 14:1**, allude: And I looked, and, lo, a hundred and forty-four thousand having his Father's name *written on their foreheads*. "That is," says Mr. Ainsworth, "as a *sign* of the profession of God's law; for that which in the Gospel is called his NAME, (^{<04122>}**Matthew 12:21**.) in the prophets is called his LAW, (^{<02304>}**Isaiah 42:4**)." So again antichrist exacts the obedience to his precepts by a mark on men's *right hands* or on their *foreheads*, ^{<061316>}**Revelation 13:16**.

Verse 13. Every firstling of an ass thou shalt redeem with a lamb] Or a *kid*, as in the margin. In ^{<041815>}**Numbers 18:15**, it is said: "The first-born of man shalt thou surely redeem; and the firstling of an unclean beast shalt thou redeem." Hence we may infer that *ass* is put here for any *unclean beast*, or for unclean beasts in general. The *lamb* was to be given to the Lord, that is, to his priest, ^{<041808>}**Numbers 18:8, 15**. And then the owner of

the ass might use it for his own service, which without this redemption he could not do; see ^{<051519>}**Deuteronomy 15:19**.

The first-born of man-shalt thou redeem.] This was done by giving to the priests *five standard shekels*, or shekels of the sanctuary, every shekel weighing *twenty gerahs*. What the gerah was, See Clarke on “^{<02016>}**Genesis 20:16**”. And for the shekel, See Clarke on “^{<02016>}**Genesis 20:16**”.

It may be necessary to observe here that the Hebrew doctors teach, that if a father had neglected or refused thus to redeem his first-born, the son himself was obliged to do it when he came of age. As this redeeming of the first-born was instituted in consequence of sparing the first-born of the Israelites, when the first-born both of man and beast among the Egyptians was destroyed, on this ground all the first-born were the Lord’s, and should have been employed in his service; but he permitted the first-born of a useful unclean animal to be *redeemed* by a *clean animal* of much less value. And he chose the tribe of Levi in place of all the first-born of the tribes in general; and the five shekels were ordered to be paid in lieu of such first-born sons as were liable to serve in the sanctuary, and the money was applied to the support of the priests and Levites. See this subject at large in ^{<04012>}**Numbers 3:12, 13, 41, 43, 45, 47-51**.

Verse 16. It shall be for a token, &c.] See Clarke’s note on “^{<02130>}**Exodus 13:9**”.

Verse 17. God led them not through the way of the land of the Philistines, &c.] Had the Israelites been obliged to commence their journey to the promised land by a *military campaign*, there is little room to doubt that they would have been discouraged, have rebelled against Moses and Aaron, and have returned back to Egypt. Their long slavery had so degraded their minds that they were incapable of any great or noble exertions; and it is only on the ground of this mental degradation, the infallible consequence of *slavery*, that we can account for their many dastardly acts, murmurings, and repinings after their escape from Egypt. The reader is requested to bear this in mind, as it will serve to elucidate several circumstances in the ensuing history. Besides, the Israelites were in all probability unarmed, and totally unequipped for battle, encumbered with their flocks, and certain culinary utensils. which they were obliged to carry with them in the wilderness to provide them with bread, &c.

Verse 18. But God led the people about] Dr. Shaw has shown that there were two roads from Egypt to Canaan, one through the valleys of Jendilly, Rumeleah, and Baideah, bounded on each side by the mountains of the lower *Thebais*; the other lies higher, having the northern range of the mountains of Mocatee running parallel with it on the right hand, and the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines, to the left. See his account of these encampments at the end of Exodus. See Clarke note on “^{<4048>}Exodus 40:38”.

Went up harnessed] μϋνμϋ *chamushim*. It is truly astonishing what a great variety of opinions are entertained relative to the meaning of this word. After having maturely considered all that I have met with on the subject, I think it probable that the word refers simply to that *orderly* or *well arranged* manner in which the Israelites commenced their journey from Egypt. For to *arrange*, *array*, or *set in order*, seems to be the ideal meaning of the word νμϋ *chamash*. As it was natural to expect that in such circumstances there must have been much hurry and confusion, the inspired writer particularly marks the contrary, to show that God had so disposed matters that the utmost regularity and order prevailed; and had it been otherwise, thousands of men, women, and children must have been trodden to death. Our margin has it *by five in a rank*; but had they marched only five abreast, supposing only one yard for each rank to move in, it would have required not less than sixty-eight miles for even the 600,000 to proceed on regularly in this way; for 600,000 divided by *five* gives 120,000 ranks of five each; and there being only 1,760 yards in a mile, the dividing 120,000 by 1,760 will give the number of miles such a column of people would take up, which by such an operation will be found to be something more than sixty-eight miles. But this the circumstances of the history will by no means admit. -*Harmer*. The simple meaning therefore appears to be that given above; and if the note on the concluding verse of the preceding chapter be considered, it may serve to place this explanation in a still clearer point of view.

Verse 19. Moses took the bones of Joseph] See Clarke note on “^{<4152>}Genesis 50:25”.

It is supposed that the Israelites carried with them the bones or remains of *all the twelve sons of Jacob*, each tribe taking care of the bones of its own patriarch, while Moses took care of the bones of Joseph. St. Stephen expressly says, ^{<4471>}Acts 7:15,16, that not only Jacob, but the *fathers* were carried from Egypt into Sychem; and this, as Calmet

remarks, was the only opportunity that seems to have presented itself for doing this: and certainly the reason that rendered it proper to remove the bones of Joseph to the promised land, had equal weight in reference to those of the other patriarchs. See Clarke note on “~~01429~~Genesis 49:29”.

Verse 20. Encamped in Etham.] As for the reasons assigned on ~~021317~~Exodus 13:17, God would not lead the Israelites by the way of the Philistines’ country, he directed them towards the wilderness of *Shur*, ~~021522~~Exodus 15:22, upon the edge or extremity of which, next to Egypt, at the bottom of the Arabian Gulf, lay *Etham*, which is the second place of encampment mentioned. See the extracts from Dr. Shaw at the end of Exodus. See Clarke note on “~~010188~~Exodus 40:38”.

Verse 21. The Lord went before them] That by *the* LORD here is meant the Lord Jesus, we have the authority of St. Paul to believe, ~~010109~~1 Corinthians 10:9: it was he whose Spirit they tempted in the wilderness, for it was he who led them through the desert to the promised rest.

Pillar of a cloud] This *pillar* or *column*, which appeared as a *cloud* by day, and a *fire* by night, was the symbol of the Divine presence. This was the *Shechinah* or Divine dwelling place, and was the continual proof of the presence and protection of GOD. It was necessary that they should have a guide to direct them through the wilderness, even had they taken the most direct road; and how much more so when they took a *circuitous* route not usually travelled, and of which they knew nothing but just as the luminous pillar pointed out the way! Besides, it is very likely that even Moses himself did not know the route which God had determined on, nor the places of encampment, till the pillar that went before them became stationary, and thus pointed out, not only the road, but the different places of rest. Whether there was more than *one* pillar is not clearly determined by the text. If there was but *one* it certainly assumed *three different appearances*, for the performance of THREE very important offices. 1. In the *day-time*, for the purpose of *pointing out the way*, a *column* or *pillar of a cloud* was all that was requisite. 2. At *night*, to prevent that confusion which must otherwise have taken place, the pillar of *cloud* became a *pillar of fire*, not to direct their journeyings, for they seldom travelled by night, but to *give light* to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something farther was necessary than a *light* and a *guide*. Women, children, and comparatively infirm persons, exposed to the rays of such a burning sun, must have been destroyed if without a *covering*; hence

we find that a *cloud overshadowed them*: and from what St. Paul observes, ^{<6100>}**1 Corinthians 10:1, 2**, we are led to conclude that this covering cloud was composed of *aqueous particles* for the cooling of the atmosphere and refreshment of themselves and their cattle; for he represents the whole camp as being *sprinkled* or *immersed* in the humidity of its vapours, and expressly calls it a being *under the cloud* and being *baptized in the cloud*. To the circumstance of the cloud *covering* them, there are several references in Scripture. Thus: *He spread a CLOUD for their COVERING*; ^{<9459>}**Psalm 105:39**. *And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, A CLOUD and SMOKE BY DAY, and the shining of a FLAMING FIRE by night; for upon all the glory shall be a DEFENCE, (or COVERING,)* ^{<3006>}**Isaiah 4:5**; which words contain the most manifest allusion to the *threefold* office of the cloud in the wilderness. See ^{<40916>}**Numbers 9:16-18, &c.**

Verse 22. He took not away the pillar of the cloud] Neither Jews nor Gentiles are agreed how long the cloud continued with the Israelites. It is very probable that it first visited them at *Succoth*, if it did not accompany them from Rameses; and that it continued with them till they came to the river Jordan, to pass over opposite to Jericho, for after that it appears that *the ark alone was their guide*, as it always marched at their head. See ^{<6610>}**Joshua 3:10-11, &c.** But others think that it went no farther with them than Mount Hor, and never appeared after the death of Aaron. We may safely assert that while it was indispensably necessary it continued with them, when it was not so it was removed. But it is worthy of remark that the ark of the covenant became its substitute. While a miracle was necessary, a miracle was granted; when that was no longer necessary, then the *testimony* of the Lord deposited in the ark was deemed sufficient by Him who cannot err. So, under the Gospel dispensation, miracles were necessary at its first promulgation; but after that the canon of Scripture was completed, the new covenant having been made, ratified by the blood of the Lamb, and published by the Holy Spirit, then God withdrew generally those outward signs, leaving his *word* for a continual *testimony*, and sealing it on the souls of believers by the Spirit of truth.

It is also worthy of remark that the ancient heathen writers represent their gods, in their pretended manifestations to men, as always *encompassed with a cloud*; Homer and Virgil abound with examples of this kind: and is it not very probable that they borrowed this, as they did many other things in their mythologic theology, from the tradition of Jehovah guiding his people

through the desert by means of the cloud, in and by which he repeatedly manifested himself?

1. EXTRAORDINARY manifestations and interpositions of providence and grace should be held in continual remembrance. We are liable to forget the hole of the pit whence we were digged, and the rock whence we were hewn. *Prudence* and *piety* will institute their *anniversaries*, that the merciful dealings of the Lord may never be forgotten. The *passover* and the *feast of unleavened bread*, by an annual commemoration, became standing proofs to the children of Israel of the Divine origin of their religion; and are supporting pillars of it to the present day. For when a fact is reported to have taken place, and certain rites or ceremonies have been instituted in order to commemorate it, which rites or ceremonies continue to be observed through succeeding ages, then the fact itself, no matter how remote the period of its occurrence may have been, has the utmost proofs of authenticity that it is possible for any fact to have; and such as every person pretending to reason and judgment is obliged to receive. On this ground the Mosaic religion, and the facts recorded in it, are indubitably proved; and the Christian religion and its facts, being commemorated in the same way, particularly by *baptism* and the *Lord's Supper*, stand on such a foundation of moral certainty as no other records in the universe can possibly boast. Reader, praise God for his *ordinances*; they are not only means of grace to thy soul, but standing irrefragable proofs of the truth of that religion which thou hast received as from HIM.

2. A serious *public profession* of the religion of Christ has in all ages of the Church been considered not only highly becoming, but indispensably necessary to salvation. He who consistently confesses Christ before men shall be confessed by him before God and his angels. A *Jew* wore his phylacteries on his *forehead*, on his *hands*, and round his *garments*, that he might have reverence in the sight of the heathen; he gloried in his law, and he exulted that Abraham was his father. *Christian!* with a zeal not less becoming, and more consistently supported, let the words of thy mouth, the acts of thy hands, and all thy goings, show that thou belongest unto God; that thou hast taken his Spirit for the guide of thy heart, his word for the rule of thy life, his people for thy companions, his heaven for thy inheritance, and himself for the portion of thy soul. And see that thou hold fast the truth, and that thou hold it in righteousness.

3. How merciful is God in the dispensations of his providence! He permits none to be tried above what he is able to bear, and he proportions the burden to the back that is to bear it. He led not the Israelites by the way of the Philistines, lest, *seeing war*, they should repent and be discouraged. Young converts are generally saved from severe spiritual conflicts and heavy temptations till they have acquired a habit of believing, are disciplined in the school of Christ, and instructed in the nature of the path in which they go, and the difficulties they may expect to find in it. They are informed that such things may take place, they are thus armed for the battle, and when trials do come they are not taken by surprise. God, the most merciful and kind God, “tempers even the blast to the shorn lamb.” Trust in him therefore with all thy heart, and never lean to thy own understanding.

4. The *providence* and *goodness of God* are equally observable in the pillar of cloud and the pillar of fire. The former was the proof of his providential kindness by *day*; the latter, by *night*. Thus he adjusts the assistance of his grace and Spirit to the exigencies of his creatures, giving at some times, when peculiar trials require it, more particular manifestations of his mercy and goodness; but at *all* times, such evidences of his approbation as are sufficient to satisfy a pious faithful heart. It is true the *pillar of fire* was more observable in the *night*, because of the general darkness, than the *pillar of cloud* was by *day*; yet the latter was as convincing and as evident a proof of his presence, approbation, and protection as the former. It is the duty and interest of every sound believer in Christ to have the witness of God’s Spirit in his soul at all times, that his spirit and ways please his Maker; but in seasons of peculiar difficulty he may expect the more sensible manifestations of God’s goodness. A good man is a temple of the Holy Spirit; but he who has an unholy heart, and who lives an unrighteous life, though he may have an orthodox creed, is a *hold* of unclean spirits, and an abomination in the sight of the Lord. Reader, let not these observations be fruitless to thee. God gives thee his word and his Spirit, obey this word that thou grieve not this Spirit. The following figurative saying of a Jewish rabbin is worthy of regard: “God addresses Israel and says, My son, I give thee my lamp, give me thy lamp. If thou keep my lamp, I will keep thy lamp; but if thou quench my lamp, I will extinguish thy lamp:” *i.e.*, I give thee my *word* and *Spirit*, give me thy *heart* and *soul*. If thou carefully attend to my word, and grieve not my Spirit. I will preserve thy soul alive; but if thou rebel against my word, and quench my

Spirit, then thy light shall be put out, and thy soul's blessedness extinguished in everlasting darkness.

EXODUS

CHAPTER 14

The Israelites are commanded to encamp before Pi-hahiroth, 1, 2. God predicts the pursuit of Pharaoh, 3, 4. Pharaoh is informed that the Israelites are fled, and regrets that he suffered them to depart, 5. He musters his troops and pursues them, 6-8. Overtakes them in their encampment by the Red Sea, 9. The Israelites are terrified at his approach, 10. They murmur against Moses for leading them out, 11, 12. Moses encourages them, and assures them of deliverance, 13, 14. God commands the Israelites to advance, and Moses to stretch out his rod over the sea that it might be divided, 15, 16; and promises utterly to discomfit the Egyptians, 17, 18. The angel of God places himself between the Israelites and the Egyptians, 19. The pillar of the cloud becomes darkness to the Egyptians, while it gives light to the Israelites, 20. Moses stretches out his rod, and a strong east wind blows, and the waters are divided, 21. The Israelites enter and walk on dry ground, 22. The Egyptians enter also in pursuit of the Israelites, 23. The Lord looks out of the pillar of cloud on the Egyptians, terrifies them, and disjoins their chariots, 24, 25. Moses is commanded to stretch forth his rod over the waters, that they may return to their former bed, 26. He does so, and the whole Egyptian army is overwhelmed, 27, 28, while every Israelite escapes, 29. Being thus saved from the hand of their adversaries, they acknowledge the power of God, and credit the mission of Moses, 30, 31.

NOTES ON CHAP. 14

Verse 2. Encamp before Pi-hahiroth] tryhh yp pi hachiroth, the mouth, strait, or bay of Chiroth. Between Migdol, l dgm migdol, the tower, probably a fortress that served to defend the bay. Over against Baal-zephon, ^px l [b baal tsephon, the lord or master of the watch, probably an idol temple, where a continual guard, watch, or light was kept up for the defence of one part of the haven, or as a guide to ships. Dr. Shaw thinks that *chiroth* may denote the valley which extended itself from the wilderness of Etham to the Red Sea, and that the part in which the Israelites encamped was called *Pi-hachiroth*, i.e., the *mouth* or *bay* of *Chiroth*. See his *Travels*, p. 310, and his account at the end of Exodus.

Verse 3. They are entangled in the land] God himself brought them into straits from which no human power or art could extricate them. Consider their situation when once brought out of the open country, where alone

they had room either to fight or fly. Now they had the Red Sea before them, Pharaoh and his host behind them, and on their right and left hand *fortresses* of the Egyptians to prevent their escape; nor had they one boat or transport prepared for their passage! If they be now saved, the arm of the Lord *must* be seen, and the vanity and nullity of the Egyptian idols be demonstrated. By bringing them into such a situation he took from them all hope of human help, and gave their adversaries every advantage against them, so that they themselves said, *They are entangled in the land, the wilderness hath shut them in.*

Verse 4. I will harden Pharaoh's heart] After relenting and giving them permission to depart, he now changes his mind and determines to prevent them; and without any farther restraining grace, God permits him to rush on to his final ruin, for the *cup* of his iniquity was now *full*.

Verse 5. And it was told the king-that the people fled] Of their departure he could not be ignorant, because himself had given them liberty to depart: but the word *fled* here may be understood as implying that they had utterly left Egypt without any intention to return, which is probably what he did not expect, for he had only given them permission to go three days' journey into the wilderness, in order to sacrifice to Jehovah; but from the circumstances of their departure, and the property they had got from the Egyptians, it was taken for granted that they had no design to return; and this was in all likelihood the consideration that weighed most with this *avaricious* king, and determined him to pursue, and either recover the spoil or bring them back, or both. Thus *the heart of Pharaoh and his servants was turned against the people, and they said, Why have we let Israel go from serving us?* Here was the grand incentive to pursuit; their *service* was profitable to the state, and they were determined not to give it up.

Verse 7. Six hundred chosen chariots, &c.] According to the most authentic accounts we have of *war-chariots*, they were frequently drawn by *two* or by *four* horses, and carried three persons: one was charioteer, whose business it was to guide the horses, but he seldom fought; the second chiefly defended the charioteer; and the third alone was properly the combatant. It appears that in this case Pharaoh had collected all the cavalry of Egypt; (see ^{<12417>}**Exodus 14:17**;) and though these might not have been very numerous, yet, humanly speaking, they might easily overcome the unarmed and encumbered Israelites, who could not be

supposed to be able to make any resistance against *cavalry* and *war-chariots*.

Verse 10. The children of Israel cried out unto the Lord.] Had their prayer been accompanied with faith, we should not have found them in the next verses murmuring against Moses, or rather against the Lord, through whose goodness they were now brought from under that bondage from which they had often cried for deliverance. Calmet thinks that the most pious and judicious cried unto God, while the unthinking and irreligious murmured against Moses.

Verse 13. Moses said-Fear ye not] This exhortation was not given to excite them to resist, for of that there was no hope; they were unarmed, they had no courage, and their minds were deplorably degraded.

Stand still] Ye shall not be even workers together with God; only be quiet, and do not render yourselves wretched by your fears and your confusion.

See the salvation of the Lord] Behold the deliverance which God will work, independently of all human help and means.

Ye shall see them again no more] Here was strong faith, but this was accompanied by the spirit of prophecy. God showed Moses what he would do, he believed, and therefore he spoke in the encouraging manner related above.

Verse 14. The Lord shall fight for you] Ye shall have no part in the honour of the day; God alone shall bring you off, and defeat your foes.

Ye shall hold your peace.] Your unbelieving fears and clamours shall be confounded, and ye shall see that by *might* none shall be able to prevail against the Lord, and that the feeblest shall take the prey when the power of Jehovah is exerted.

Verse 15. Wherefore criest thou unto me?] We hear not one word of Moses' praying, and yet here the Lord asks him why he cries unto him? From which we may learn that the *heart* of Moses was deeply engaged with God, though it is probable he did not *articulate* one word; but the language of *sighs*, *tears*, and *desires* is equally intelligible to God with that of *words*. This consideration should be a strong encouragement to every feeble, discouraged mind: *Thou* canst not *pray*, but thou canst *weep*; if even *tears* are denied thee, (for there may be deep and genuine repentance,

where the distress is so great as to stop up those channels of relief,) then thou canst *sigh*; and God, whose Spirit has thus convinced thee of sin, righteousness, and judgment, knows thy unutterable groanings, and reads the inexpressible wish of thy burdened soul, a wish of which himself is the author, and which he has breathed into thy heart with the purpose to satisfy it.

Verse 16. Lift thou up thy rod] Neither Moses nor his rod could be any effective instrument in a work which could be accomplished only by the omnipotence of God; but it was necessary that he should appear in it, in order that he might have credit in the sight of the Israelites, and that they might see that God had chosen him to be the instrument of their deliverance.

Verse 18. Shall know that I am the Lord] Pharaoh had just recovered from the consternation and confusion with which the late plagues had overwhelmed him, and now he is *emboldened* to pursue after Israel; and God is determined to make his overthrow so signal by such an exertion of omnipotence, that he shall get himself honour by this miraculous act, and that the Egyptians shall know, i.e., *acknowledge*, that he is Jehovah, the omnipotent, self-existing, eternal God.

Verse 19. The angel of God] It has been thought by some that the *angel*, i.e., *messenger*, of the Lord, and the pillar of cloud, mean here the same thing. An angel might assume the appearance of a cloud; and even a material cloud thus particularly appointed might be called an *angel* or *messenger* of the Lord, for such is the literal import of the word **Ĕal m malach**, an *angel*. It is however most probable that the Angel of the covenant, the Lord Jesus, appeared on this occasion in behalf of the people; for as this deliverance was to be an illustrious type of the deliverance of man from the power and guilt of sin by his incarnation and death, it might have been deemed necessary, in the judgment of Divine wisdom, that *he* should appear *chief agent* in this most important and momentous crisis. On the word angel, and Angel of the covenant, See **Clarke's notes on "^{<-011607>}Genesis 16:7"; "^{<-011813>}Genesis 18:13"; and "^{<-0082>}Exodus 3:2"**.

Verse 20. It was a cloud and darkness to them, &c.] That the Israelites might not be dismayed at the *appearance* of their enemies, and that these might not be able to discern the object of their pursuit, the pillar of cloud

moved from the front to the rear of the Israelitish camp, so as perfectly to separate between them and the Egyptians. It appears also that this cloud had *two sides*, one *dark* and the other *luminous*: the luminous side gave light to the whole camp of Israel during the night of passage; and the dark side, turned towards the pursuing Egyptians, prevented them from receiving any benefit from that light. How easily can God make the *same* thing an instrument of destruction or salvation, as seems best to his godly wisdom! He alone can work by all agents, and produce any kind of effect even by the same instrument; for all things serve the purposes of his will.

Verse 21. The Lord caused the sea to go back] That part of the sea over which the Israelites passed was, according to Mr. Bruce and other travellers, about *four leagues* across, and therefore might easily be crossed in one night. In the dividing of the sea *two* agents appear to be employed, though the effect produced can be attributed to neither. By stretching out the rod the waters were *divided*; by the blowing of the vehement, ardent, east wind, the *bed* of the sea was dried. It has been observed, that in the place where the Israelites are supposed to have passed, the water is about *fourteen fathoms* or *twenty-eight yards* deep: had the wind mentioned here been strong enough, naturally speaking, to have divided the waters, it must have blown in one narrow track, and continued blowing in the direction in which the Israelites passed; and a wind sufficient to have raised a mass of water *twenty-eight yards* deep and *twelve miles* in length, out of its bed, would necessarily have blown the whole *six hundred thousand* men away, and utterly destroyed them and their cattle. I therefore conclude that the east wind, which was ever remarked as a *parching*, burning wind, was used *after* the division of the waters, merely to *dry the bottom*, and render it passable. For an account of the hot drying winds in the east, **See Clarke's note on "~~1000~~Genesis 8:1"**. God ever puts the highest honour on his instrument, *Nature*; and where *it* can act, he ever employs it. No natural agent could divide these waters, and cause them to stand as a *wall* upon the right hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea and make it passable; therefore the strong desiccating east wind was brought, which soon accomplished this object. In this light I suppose the text should be understood.

Verse 22. And the waters were a wall unto them on their right and on their left.] This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an

extraordinary *ebb*, which *happened* at that time to be produced by a strong wind, which *happened* just then to blow! Had this been the case, there could not have been waters *standing on the right hand and on the left*; much less could those waters, contrary to every law of fluids, have stood as *a wall* on either side while the Israelites passed through, and then *happen* to become obedient to the laws of gravitation when the Egyptians entered in! An infidel may deny the revelation in toto, and from such we expect nothing better; but to hear those who profess to believe this to be a Divine revelation endeavouring to prove that the passage of the Red Sea *had nothing miraculous in it*, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy *shifts*!

Verse 24. The morning watch] A *watch* was the fourth part of the time from sun-setting to sun-rising; so called from soldiers keeping guard by night, who being changed four times during the night, the periods came to be called *watches*.-Dodd.

As here and in ^{<09111>} **1 Samuel 11:11** is mentioned the *morning watch*; so in ^{<0219>} **Lamentations 2:19**, the *beginning of the watches*; and in ^{<070719>} **Judges 7:19**, the *middle watch* is spoken of; in ^{<02238>} **Luke 12:38**, the *second and third watch*; and in ^{<01425>} **Matthew 14:25**, the *fourth watch of the night*; which in ^{<01135>} **Mark 13:35** are named *evening, midnight, cock-crowing, and day-dawning*.-Ainsworth.

As the Israelites went out of Egypt at the vernal equinox, the morning watch, or, according to the Hebrew, **rqbh trmvab** *beashmoreth habboker*, the *watch of day-break*, would answer to our *four o'clock* in the morning.-Calmet.

The Lord looked unto] This probably means that the cloud suddenly assumed a fiery appearance where it had been dark before; or they were appalled by violent *thunders* and *lightning*, which we are assured by the psalmist did actually take place, together with great *inundations of rain*, &c.: *The clouds Poured out water; the skies sent out a sound: thine ARROWS also went abroad. The VOICE of thy THUNDER was in the heaven; the LIGHTNINGS LIGHTENED the world; the earth TREMBLED and SHOOK. Thy way is in the sea, and thy path in the great waters. Thou leddest thy people like a flock, by the hand of Moses and Aaron;* ^{<09717>} **Psalm 77:17-20**. Such tempests as these would necessarily terrify the Egyptian horses, and

produce general confusion. By their dashing hither and thither the wheels must be destroyed, and the chariots broken; and foot and horse must be mingled together in one universal ruin; see ^{<D1425>}**Exodus 14:25**. During the time that this state of horror and confusion was at its summit the Israelites had safely passed over; and then Moses, at the command of God, (^{<D1426>}**Exodus 14:26**;) having stretched out his rod over the waters, the *sea returned to its strength*; (^{<D1427>}**Exodus 14:27**;) i.e., the waters by their natural gravity resumed their *level*, and the whole Egyptian host were completely overwhelmed, ^{<D1428>}**Exodus 14:28**. But as to the Israelites, the waters had been a wall unto them on the *right* hand and on the *left*, ^{<D1429>}**Exodus 14:29**. This the waters could not have been, unless they had been supernaturally supported; as their own gravity would necessarily have occasioned them to have kept their level, or, if raised beyond it, to have regained it if left to their natural law, to which they are ever subject, unless in cases of miraculous interference. Thus the enemies of the Lord perished; and that people who decreed that the male children of the Hebrews should be *drowned*, were themselves destroyed in the pit which they had destined for others. God's ways are all equal; and he renders to every man *according to his works*.

Verse 28. There remained not so much as one of them.] Josephus says that the army of Pharaoh consisted of *fifty thousand* horse, and *two hundred thousand* foot, of whom not one remained to carry tidings of this most extraordinary catastrophe.

Verse 30. Israel saw the Egyptians dead upon the seashore.] By the extraordinary agitation of the waters, no doubt multitudes of the dead Egyptians were cast on the shore, and by their spoils the Israelites were probably furnished with *considerable riches*, and especially *clothing* and *arms*; which latter were essentially necessary to them in their wars with the *Amalekites*, *Basanites*, and *Amorites*, &c., on their way to the promised land. If they did not get their arms in this way, we know not how they got them, as there is not the slightest reason to believe that they brought any with them out of Egypt.

Verse 31. The people feared the Lord] They were convinced by the interference of Jehovah that his power was unlimited, and that he could do whatsoever he pleased, both in the way of *judgment* and in the way of *mercy*.

And believed the Lord, and his servant Moses.] They now clearly discerned that God had fulfilled all his promises; and that not one thing had failed of all the good which he had spoken concerning Israel. And *they believed his servant Moses*-they had now the fullest proof that he was Divinely appointed to work all these miracles, and to bring them out of Egypt into the promised land.

Thus God got himself honour upon Pharaoh and the Egyptians, and credit in the sight of Israel. After this overthrow of their king and his host, the Egyptians interrupted them no more in the journeyings, convinced of the omnipotence of their Protector: and how strange, that after such displays of the justice and mercy of Jehovah, the Israelites should ever have been deficient in faith, or have given place to murmuring!

1. THE events recorded in this chapter are truly astonishing; and they strongly mark what God *can* do, and what he *will* do, both against his enemies and in behalf of his followers. In vain are all the forces of Egypt united to destroy the Israelites: at the breath of God's mouth they perish; and his feeble, discouraged, unarmed followers take the prey! With such a history before their eyes, is it not strange that sinners should run on frowardly in the path of transgression; and that those who are redeemed from the world, should ever doubt of the all-sufficiency and goodness of their God! Had we not already known the sequel of the Israelitish history, we should have been led to conclude that this people would have gone on their way rejoicing, trusting in God with their whole heart, and never leaning to their own understanding; but alas! we find that as soon as any new difficulty occurred, they murmured against God and their leaders, despised the pleasant land, and gave no credence to his word.

2. Their case is not a solitary one: most of those who are called *Christians* are not more remarkable for faith and patience. Every reverse will necessarily pain and discompose the people who are seeking their portion in this life. And it is a sure mark of a worldly mind, when we trust the God of Providence and grace no farther than we see the operations of his hand in our immediate supply; and murmur and repine when the hand of his bounty seems closed, and the influences of his Spirit restrained, though our unthankful and unholy carriage has been the *cause* of this change. Those alone who humble themselves under the mighty hand of God, shall be lifted up in due season. Reader, thou canst never be deceived in trusting thy all,

the concerns of thy body and soul, to Him who divided the sea, saved the Hebrews, and destroyed the Egyptians.

EXODUS

CHAPTER 15

Moses and the Israelites sing a song of praise to God for their late deliverance, in which they celebrate the power of God, gloriously manifested in the destruction of Pharaoh and his host, 1; express their confidence in him as their strength and protector, 2, 3; detail the chief circumstances in the overthrow of the Egyptians, 4-8; and relate the purposes they had formed for the destruction of God's people, 9, and how he destroyed them in the imaginations of their hearts, 10. Jehovah is celebrated for the perfections of his nature and his wondrous works, 11-13. A prediction of the effect which the account of the destruction of the Egyptians should have on the Edomites, Moabites, and Canaanites, 14-16. A prediction of the establishment of Israel in the promised land, 17. The full chorus of praise, 18. Recapitulation of the destruction of the Egyptians, and the deliverance of Israel, 19. Miriam and the women join in and prolong the chorus, 20, 21. The people travel three days in the wilderness of Shur, and find no water, 22. Coming to Marah, and finding bitter waters, they murmur against Moses, 23, 24. In answer to the prayer of Moses, God shows him a tree by which the waters are sweetened, 25. God gives them statutes and gracious promises, 26. They come to Elim, where they find twelve wells of water and seventy palm trees, and there they encamp, 27.

NOTES ON CHAP. 15

Verse 1. Then sang Moses and the children of Israel this song] POETRY has been cultivated in all ages and among all people, from the most refined to the most barbarous; and to it principally, under the kind providence of God, we are indebted for most of the *original accounts* we have of the ancient nations of the universe. Equally measured lines, with a harmonious collocation of expressive, sonorous, and sometimes highly metaphorical terms, the alternate lines either answering to each other in *sense*, or ending with similar *sounds*, were easily committed to *memory*, and easily *retained*. As these were often accompanied with a pleasing *air* or *tune*, the subject being a concatenation of striking and interesting events, histories formed thus became the amusement of youth, the softeners of the tedium of labour, and even the solace of age. In such a way the histories of most nations have been preserved. The interesting *events* celebrated, the *rhythm* or *metre*, and the accompanying *tune* or *recitativo air*, rendered them easily transmissible to posterity; and by means of *tradition* they passed safely from father to son through the times of comparative *darkness*, till they

arrived at those ages in which the *pen* and the *press* have given them a sort of deathless duration and permanent stability, by multiplying the copies. Many of the ancient historic and heroic British tales are continued by tradition among the aboriginal inhabitants of Ireland to the present day; and the repetition of them constitutes the chief amusement of the winter evenings. Even the *prose* histories, which were written on the ground of the *poetic*, copied closely their exemplars, and the historians themselves were obliged to study all the *beauties* and *ornaments of style*, that their works might become *popular*; and to this circumstance we owe not a small measure of what is termed *refinement of language*. How observable is this in the history of *Herodotus*, who appears to have closely copied the ancient *poetic records* in his inimitable and harmonious prose; and, that his books might bear as near a resemblance as possible to the ancient and popular originals, he divided them into *nine*, and dedicated each to one of the *muses*! His work therefore seems to occupy the same place between the ancient *poetic compositions* and mere *prosaic histories*, as the *polype* does between *plants* and *animals*. Much even of our *sacred records* is written in *poetry*, which God has thus consecrated to be the faithful transmitter of remote and important events; and of this the *song* before the reader is a proof in point. Though this is not the first specimen of poetry we have met with in the Pentateuch, (see Lamech's speech to his wives, ^{<01023>}**Genesis 4:23, 24**; Noah's prophecy concerning his sons, ^{<01025>}**Genesis 9:25-27**; and Jacob's blessing to the twelve patriarchs, ^{<01402>}**Genesis 49:2-27**, and the notes there,) yet it is the first regular ode of any considerable length, having but *one* subject; and it is all written in *hemistichs*, or half lines, the usual form in Hebrew poetry; and though this form frequently occurs, it is not attended to in our common printed Hebrew Bibles, except in *this* and *three* other places, (^{<01530>}**Deuteronomy 32:1-43**; ^{<01050>}**Judges 5:1-31**; and ^{<01020>}**2 Samuel 22:1-51**,) all of which shall be noticed as they occur. But in Dr. Kennicott's edition of the Hebrew Bible, all the poetry, wheresoever it occurs, is printed in its own *hemistich* form.

After what has been said it is perhaps scarcely necessary to observe, that as such ancient poetic histories commemorated great and extraordinary displays of *providence*, *courage*, *strength*, *fidelity*, *heroism*, and *piety*; hence the origin of *EPIC poems*, of which the song in this chapter is the *earliest* specimen. And on the principle of preserving the memory of such events, most nations have had their *epic poets*, who have *generally* taken for their subject the most splendid or most remote events of their country's

history, which either referred to the *formation* or *extension* of their *empire*, the *exploits* of their *ancestors*, or the *establishment* of their *religion*. Hence the ancient HEBREWS had their *Shir Mosheh*, the piece in question: the GREEKS, their *Ilias*; the HINDOOS, their *Mahabarat*; the ROMANS, their *Aeneis*; the NORWEGIANS, their *Edda*; the IRISH and SCOTCH, their *Fingal* and *Chronological poems*; the WELSH, their *Taliessin* and his *Triads*; the ARABS, their *Nebiun-Nameh* (exploits of Mohammed) and *Hamleh Heedry*, (exploits of Aly;) the PERSIANS, their *SHAH Nameh*, (book of kings;) the ITALIANS, their *Gerusalemme Liberata*; the PORTUGUESE, their *Lusiad*; the ENGLISH, their *Paradise Lost*; and, in humble imitation of all the rest, (*etsi non passibus æquis*;) the FRENCH, their *Henriade*.

The song of Moses has been in the highest repute in the Church of God from the beginning; the author of the *Book of Wisdom* attributes it in a particular manner to the wisdom of God, and says that on this occasion *God opened the mouth of the dumb, and made the tongues of infants eloquent*; **Wisdom 10:21**. As if he had said, Every person felt an interest in the great events which had taken place, and all laboured to give Jehovah that praise which was due to his name. “With this song of victory over Pharaoh,” says Mr. Ainsworth, “the Holy Ghost compares the song of those who have gotten the victory over the spiritual Pharaoh, the *beast*, (Antichrist,) when they stand by the *sea of glass mingled with fire*, (as Israel stood here by the Red Sea,) *having the harps of God*, (as the women here had timbrels, ~~<12152>~~**Exodus 15:20**;) *and they sing the song of Moses the servant of God, and the song of the Lamb, the Son of God*,”

~~<6152>~~**Revelation 15:2-4**.

I will sing unto the Lord] Moses begins the song, and in the two first hemistichs states the *subject* of it; and these two first lines became the *grand chorus* of the piece, as we may learn from ~~<12152>~~**Exodus 15:21**. See Dr. Kennicott’s arrangement and translation of this piece at the end of this chapter. See Clarke’s note on “~~<12152>~~**Exodus 15:26**”.

Triumphed gloriously] **hag hag yk ki gaoh gaah**, *he is exceedingly exalted*, rendered by the Septuagint, **ενδοξως γαρ δεδοξασται**, *He is gloriously glorified*; and surely this was one of the most signal displays of the glorious majesty of God ever exhibited since the *creation* of the world. And when it is considered that the whole of this transaction shadowed out the *redemption* of the human race from the *thralldom* and *power* of *sin* and *iniquity* by the *Lord Jesus*, and the *final triumph* of the *Church of God*

over all its *enemies*, we may also join in the song, and celebrate Him who has triumphed so gloriously, having conquered death, and opened the kingdom of heaven to all believers.

Verse 2. The Lord is my strength and song] How judiciously are the members of this sentence arranged! He who has God for his *strength*, will have him for his *song*; and he to whom Jehovah is become *salvation*, will *exalt his name*. Miserably and untunably, in the ears of God, does that man sing praises, who is not *saved* by the grace of Christ, nor *strengthened* by the *power* of his *might*.

It is worthy of observation that the word which we translate LORD here, is not **hwhy** JEHOVAH in the original, but **hy** JAH; “as if by abbreviation,” says Mr. Parkhurst, “for **hyhy** *yeheieh* or **yhy** *yehi*. It signifies the Essence **Ω** **ΩN**, He who IS, simply, absolutely, and independently. The relation between **hy** *Jah* and the verb **hyh** to *subsist, exist, be*, is intimated to us the first time **hy** *Jah* is used in Scripture, (^{1215D} **Exodus 15:2**;) ‘My strength and my song is **hy** JAH, and he is become (**yhyw** *vajehi*) to me salvation.’“ See ^{198B} **Psalm 68:5; 89:6; 94:7; 115:17, 18; 118:17**.

JAH **hy** is several times joined with the name Jehovah **hwhy** so that we may be sure that it is not, as some have supposed, a mere abbreviation of that word. See ^{231D} **Isaiah 12:2; 26:4**. Our blessed Lord solemnly claims to himself what is intended in this Divine name **hy** JAH, ^{108B} **John 8:58**: “Before Abraham was, (**γενεσθαι**, *was born*,) **εγω ειμι**, I AM,” not *I was*, but *I am*, plainly intimating his *Divine eternal existence*. Compare ^{234B} **Isaiah 43:13**. And the Jews appear to have well understood him, *for then took they up stones to cast at him* as a blasphemer. Compare ¹⁰¹⁶ **Colossians 1:16,17**, where the Apostle Paul, after asserting that all things that are in heaven and that are in earth, visible and invisible, were created, **εκτισται**, by and for Christ, adds *And HE IS* (**αυτος εστι**, not **ην**, *was*) *before all things, and by him all things συνεστηκε*, *have subsisted, and still subsist*. See Parkhurst.

From this Divine name **hy** *Jah* the ancient Greeks had their **τη, τη**, in their invocations of the gods, particularly of *Apollo* (the *uncompounded ONE*) the light; and hence EI, written after the oriental manner from right to left, afterwards IE, was inscribed over the great door of the temple at Delphi!

See Clarke's note on "~~◄0014~~Exodus 3:14", and the concluding observations there.

I will prepare him a habitation] *whwnaw veanvehu*. It has been supposed that Moses, by this expression, intended the *building of the tabernacle*; but it seems to come in very strangely in this place. Most of the ancient versions understood the original in a very different sense.

The *Vulgate* has *et glorificabo eum*; the *Septuagint* *δοξασω αυτον*, *I will GLORIFY him*; with which the *Syriac*, *Coptic*, the *Targum of Jonathan*, and the *Jerusalem Targum*, agree. From the *Targum of Onkelos* the present translation seems to have been originally derived; he has translated the place *vdqm hl ynbaw veebnei leh makdash*, "And I will build him a sanctuary," which not one of the other versions, the *Persian* excepted, acknowledges. Our own old translations are generally different from the present: *Coverdale*, "This my God, I will magnify him;" *Matthew's*, *Cranmer's*, and the *Bishops' Bible*, render it *glorify*, and the sense of the place seems to require it. Calmet, Houbigant, Kennicott, and other critics, contend for this translation.

My father's God] I believe *Houbigant* to be right, who translates the original, *yba yhl a Elohey abi, Deus meus, pater meus est*, "My God is my Father." Every man may call the Divine Being *his* GOD; but only those who are his *children* by adoption through grace can call him their FATHER. This is a privilege which God has given to none but his *children*. See ~~◄0006~~**Galatians 4:6**.

Verse 3. The Lord is a man of war] Perhaps it would be better to translate the words, *Jehovah is the man or hero of the battle*. As we scarcely ever apply the term to any thing but first-rate armed vessels, the change of the translation seems indispensable, though the common rendering is literal enough. Besides, the object of Moses was to show that *man* had no part in this victory, but that the whole was wrought by the miraculous power of God, and that therefore *he* alone should have all the glory.

The LORD is his name.] That is, JEHOVAH. He has now, as the name implies, given complete *existence* to all his promises. See Clarke's notes on "~~◄0004~~Genesis 2:4", and "~~◄0005~~Exodus 6:3".

Verse 4. Pharaoh's chariots-his host-his chosen captains] On such an expedition it is likely that the principal Egyptian nobility accompanied their king, and that the overthrow they met with here had reduced Egypt to the lowest extremity. Had the Israelites been intent on plunder, or had Moses been influenced by a spirit of ambition, how easily might both have gratified themselves, as, had they returned, they might have soon overrun and subjugated the whole land.

Verse 6. Thy right hand] Thy omnipotence, manifested in a most extraordinary way.

Verse 7. In the greatness of thine excellency] To this wonderful deliverance the Prophet Isaiah refers, ^{<2611>}**Isaiah 63:11-14**: "Then he remembered the days of old, Moses *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? Where *is* he that put his Holy Spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, *that* they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious name."

Verse 8. The depths were congealed] The strong east wind (^{<0242>}**Exodus 14:21**) employed to dry the bottom of the sea, is here represented as the blast of God's nostrils that had *congealed* or *frozen* the waters, so that they stood in heaps like a wall on the right hand and on the left.

Verse 9. The enemy said] As this song was composed by Divine inspiration, we may rest assured that these words were spoken by Pharaoh and his captains, and the passions they describe felt, in their utmost sway, in their hearts; but how soon was their boasting confounded? "Thou didst blow with thy wind, and the sea covered them: they sank as lead in the mighty waters!"

Verse 11. Who is like unto thee, O Lord, among the gods?] We have already seen that all the Egyptian gods, or the objects of the Egyptians' idolatry, were confounded, and rendered completely despicable, by the *ten plagues*, which appear to have been directed principally against *them*. Here the people of God exult over them afresh: Who among *these gods* is like unto THEE? *They* can neither *save* nor *destroy*; THOU dost both in the most signal manner.

As the original words **hwhy ml ab hkmk ym** *mi chamochah baelim Jehovah* are supposed to have constituted the *motto* on the ensign of the *Asmoneans*, and to have furnished the name of *Maccabeus* to *Judas*, their grand captain, from whom they were afterwards called *Maccabeans*, it may be necessary to say a few words on this subject. It is possible that *Judas Maccabeus* might have had this motto on his ensign, or at least the *initial* letters of it, for such a practice was not uncommon. For instance, on the Roman standard the letters S. P. Q. R. stood for *Senatus Populus Que Romanus*, i.e. the Senate and Roman People, and **y b k m** M. C. B. I. might have stood for *Mi Chamochah Baelim Jehovah*, “Who among the gods (or *strong ones*) is like unto thee, O Jehovah!” But it appears from the Greek **μακκαβαίος**, and also the Syriac [Syriac] *makabi*, that the name was written originally with **q koph**, not **k caph**. It is most likely, as Michaelis has observed, that the name must have been derived from **bqm** *makkab*, a *hammer* or *mallet*; hence *Judas*, because of his bravery and success, might have been denominated the *hammer* or *mallet* by which the enemies of God had been *beaten*, *pounded*, and *broken to pieces*. *Judas*, the hammer of the Lord.

Glorious in holiness] Infinitely resplendent in this attribute, essential to the perfection of the Divine nature.

Fearful in praises] Such glorious holiness cannot be approached without the deepest reverence and fear, even by angels, who veil their faces before the majesty of God. How then should *man*, who is only *sin* and *dust*, approach the presence of his Maker!

Doing wonders?] Every part of the work of God is wonderful; not only *miracles*, which imply an inversion or suspension of the laws of nature, but every part of nature itself. Who can conceive how a single blade of grass is formed; or how earth, air, and water become consolidated in the body of the oak? And who can comprehend how the different tribes of plants and animals are preserved, in all the distinctive characteristics of their respective natures? And who can conceive how the human being is formed, nourished, and its different parts developed? What is the true cause of the circulation of the blood? or, how different ailments produce the solids and fluids of the animal machine? What is life, sleep, death? And how an impure and unholy soul is *regenerated*, *purified*, *refined*, and made like

unto its great Creator? These are wonders which God alone works, and to himself only are they fully known.

Verse 12. The earth swallowed them.] It is very likely there was also an earthquake on this occasion, and that chasms were made in the bottom of the sea, by which many of them were swallowed up, though multitudes were overwhelmed by the waters, whose dead bodies were afterward thrown ashore. The psalmist strongly intimates that there was an *earthquake* on this occasion: *The voice of thy thunder was in the heaven; the lightnings lightened the world; the EARTH TREMBLED and SHOOK;*
^{<497718>}**Psalm 77:18.**

Verse 13. Thou hast guided them in thy strength unto thy holy habitation.] As this ode was dictated by the Spirit of God, It is most natural to understand this and the following verses, to the end of the 18th, as containing a prediction of what God would do for this people which he had so miraculously redeemed. On this mode of interpretation it would be better to read several of the verbs in the *future* tense.

Verse 15. The dukes of Edom] Idumea was governed at this time by those called **מַלְאָכִים** *a alluphim, heads, chiefs, or captains.* See Clarke's note on "^{<4013615>}**Genesis 36:15**".

Verse 16. Till thy people pass over] Not over the Red Sea, for that event had been already celebrated; but over the desert and Jordan, in order to be brought into the promised land.

Verse 17. Thou shalt bring them in] By thy strength and mercy alone shall they get the promised inheritance.

And plant them] Give them a *fixed* habitation in Canaan, after their unsettled wandering life in the wilderness.

In the mountain] Meaning Canaan, which was a very *mountainous* country, ^{<461111>}**Deuteronomy 11:11**; or probably Mount Zion, on which the temple was built. Where the pure worship of God was *established*, there the people might expect both *rest* and *safety*. Wherever the purity of religion is established and preserved, and the high and the low endeavour to regulate their lives according to its precepts, the government of that country is likely to be permanent.

Verse 18. The Lord shall reign for ever and ever.] This is properly the grand chorus in which all the people joined. The words are expressive of God's everlasting dominion, not only in the *world*, but in the *Church*; not only under the *law*, but also under the *Gospel*; not only in *time*, but through *eternity*. The original $\text{ד}[w \mu] [l]$ *leolam vaed* may be translated, *for ever and onward*; or, by our very expressive compound term, *for EVERMORE*, i.e. *for ever and more*-not only through *time*, but also through all duration. His dominion shall be ever the same, active and infinitely extending. With this verse the song seems to end, as with it the hemistichs or poetic lines terminate. The 20th and beginning of the 21st are in plain prose, but the latter part of the 21st is in hemistichs, as it contains the *response* made by Miriam and the Israelitish women at different intervals during the song. See Dr. Kennicott's arrangement of the parts at the end of this chapter.

Verse 20. And Miriam the prophetess] We have already seen that Miriam was *older* than either Moses or Aaron: for when Moses was exposed on the Nile, she was a young girl capable of managing the stratagem used for the preservation of his life; and then Aaron was only three years and three months old, for he was *fourscore and three* years old when Moses was but *fourscore*, (see ^{<1007>}**Exodus 7:7**;) so that Aaron was older than Moses, and Miriam considerably older than either, not less probably than *nine* or *ten* years of age. See **clarke's notes on** "^{<1002>}**Exodus 2:2**".

There is great diversity of opinion on the origin of the name of *Miriam*, which is the same with the Greek $\mu\alpha\rho\iota\alpha\mu$, the Latin *Maria*, and the English *Mary*. Some suppose it to be compounded of r m *mar*, a *drop*, (^{<23015>}**Isaiah 40:15**;) and $\mu\gamma$ *yam*, the *sea*, and that from this etymology the heathens formed their Venus, whom they feign to have sprung from the sea. St. Jerome gives several etymologies for the name, which at once show how difficult it is to ascertain it: *she who enlightens me*, or *she who enlightens them*, or *the star of the sea*. Others, *the lady of the sea*, *the bitterness of the sea*, &c. It is probable that the first or the last is the true one, but it is a matter of little importance, as we have not the circumstance marked, as in the case of Moses and many others, that gave rise to the name.

The prophetess] haybnh *hannebiah*. For the meaning of the word prophet, aybn *nabi*, see Clarke's note on "^{<01217>}Genesis 20:7". It is very likely that Miriam was inspired by the Spirit of God to instruct the Hebrew women, as Moses and Aaron were to instruct the men; and when she and her brother Aaron sought to share in the government of the people with Moses, we find her laying claim to the prophetic influence, ^{<04122>}**Numbers 12:2:** *Hath the Lord indeed spoken only by Moses? Hath he not SPOKEN ALSO BY US?* And that she was constituted joint leader of the people with her two brothers, we have the express word of God by the Prophet Micah, ^{<3004>}**Micah 6:4:** *For I brought thee up out of the land of Egypt-and I sent before thee Moses, Aaron, and Miriam.* Hence it is very likely that she was the instructress of the women, and regulated the times, places, &c., of their devotional acts; for it appears that from the beginning to the present day the Jewish women all worshipped *apart*.

A timbrel] ãt *toph*, the same word which is translated *tabret*, ^{<01317>}**Genesis 31:27**, on which the reader is desired to consult the note. See Clarke's note on "^{<01317>}Genesis 31:27".

And with dances.] tlj m *mecholoth*. Many learned men suppose that this word means some instruments of wind music, because the word comes from the root llj *chalal*, the ideal meaning of which is to *perforate*, *penetrate*, *pierce*, *stab*, and hence to *wound*. Pipes or hollow tubes, such as flutes, hautboys, and the like, may be intended. Both the Arabic and Persian understand it as meaning instruments of music of the pipe, drum, or sistrum kind; and this seems to comport better with the scope and design of the place than the term *dances*. It must however be allowed that religious dances have been in use from the remotest times; and yet in most of the places where the term occurs in our translation, an *instrument of music* bids as fair to be its meaning as a *dance* of any kind. Miriam is the first *prophetess* on record, and by this we find that God not only poured out his Spirit upon *men*, but upon *women* also; and we learn also that Miriam was not only a *prophetess*, but a *poetess* also, and must have had considerable skill in *music* to have been able to conduct her part of these solemnities. It may appear strange that during so long an oppression in Egypt, the Israelites were able to cultivate the fine arts; but that they did so there is the utmost evidence from the Pentateuch. Not only architecture, weaving, and such necessary arts, were well known among them, but also the arts that are called *ornamental*, such as those of the goldsmith, lapidary,

embroiderer, furrier, &c., of which we have ample proof in the construction of the tabernacle and its utensils. However ungrateful, rebellious, &c., the Jews may have been, the praise of industry and economy can never be denied them. In former ages, and in all places even of their dispersions, they appear to have been frugal and industrious, and capable of great proficiency in the most elegant and curious arts; but they are now greatly degenerated.

Verse 22. The wilderness of Shur] This was on the coast of the Red Sea on their road to Mount Sinai. See the map.

Verse 23. Marah] So called from the *bitter waters* found there. Dr. Shaw conjectures that this place is the same as that now called *Corondel*, where there is still a small rill which, if not diluted with dews or rain, continues brackish. See his account at the end of Exodus. **See Clarke note** “^{<12418>}Exodus 40:38”.

Verse 24. The people murmured] They were in a state of great mental degradation, owing to their long and oppressive vassalage, and had no firmness of character. **See Clarke’s note on** “^{<121317>}Exodus 13:17”.

Verse 25. He cried unto the Lord] Moses was not only their leader, but also their *mediator*. Of prayer and dependence on the Almighty, the great mass of the Israelites appear to have had little knowledge at this time. Moses, therefore, had much to bear from their weakness, and the merciful Lord was long-suffering.

The Lord showed him a tree] What this tree was we know not: some think that the tree was extremely bitter itself, such as the *quassia*; and that God acted in this as he generally does, correcting contraries by contraries, which, among the ancient physicians, was a favourite maxim, *Clavus clavo expellitur*. The Targums of Jonathan and Jerusalem say that, when Moses prayed, “the WORD of the Lord showed him the tree *ynpdra ardiphney*, on which he wrote the great and precious name of (JEHOVAH,) and then threw it into the waters, and the waters thereby became sweet” But what the tree *ardiphney* was we are not informed.

Many suppose that this tree which healed the bitter waters was symbolical of the cross of our blessed Redeemer, that has been the means of healing infected nature, and through the virtue of which the *evils* and *bitters* of life are sweetened, and rendered subservient to the best interests of God’s

followers. Whatever may be in the metaphor, this is true in fact; and hence the greatest of apostles gloried in the *cross* of our Lord Jesus Christ, by which the world was crucified to him and he unto the world.

It appears that these waters were sweetened only for that occasion, as Dr. Shaw reports them to be still *brackish*, which appears to be occasioned by the abundance of *natron* which prevails in the surrounding soil. Thus we may infer that the natural cause of their bitterness or brackishness was permitted to resume its operations, when the occasion that rendered the change necessary had ceased to exist. Thus Christ simply changed that water into wine which was to be *drawn out* to be carried to the master of the feast; the rest of the water in the pots remaining as before. As the water of the Nile was so peculiarly excellent, to which they had been long accustomed, they could not easily put up with what was indifferent. See Clarke's note on "~~Exodus 7:18~~ Exodus 7:18".

There he made for them] Though it is probable that the Israelites are here intended, yet the word *wl lo* should not be translated *for them*, but *to him*, for these statutes were given to Moses that he might deliver them to the people.

There he proved them.] *whsn nissahu, he proved HIM*. By this murmuring of the people he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and, in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord, and seek all his help from him.

Verse 26. If thou wilt diligently hearken] What is contained in this verse appears to be what is intended by the *statute* and *ordinance* mentioned in the preceding: *If thou wilt diligently hearken unto 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 diseases upon thee, &c.* This statute and ordinance implied the three following particulars: 1. That they should acknowledge Jehovah for their God, and thus avoid all idolatry. 2. That they should receive his word and testimony as a Divine revelation, binding on their hearts and lives, and thus be saved from profligacy of every kind, and from acknowledging the maxims or adopting the customs of the neighbouring nations. 3. That they should continue to do so, and adorn their profession with a holy life. These things being attended to, then the promise of God was, that they should have

none of the diseases of the Egyptians put on them; that they should be kept in a state of health of body and peace of mind; and if at any time they should be afflicted, on application to God the evil should be removed, because he was their *healer* or *physician*-*I am the Lord that healeth thee*. That the Israelites had in general a very good state of health, their history warrants us to believe; and when they were afflicted, as in the case of the fiery serpents, on application to God they were all healed. The Targum of Jonathan ben Uzziel states that the statutes which Moses received at this time were commandments concerning the observance of the Sabbath, duty to parents, the ordinances concerning wounds and bruises, and the penalties which sinners should incur by transgressing them. But it appears that the *general* ordinances already mentioned are those which are intended here, and this seems to be proved beyond dispute by ^{<24172>}**Jeremiah 7:22, 23**: “For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; walk ye in all the ways that I have commanded you, that it may be well unto you.”

Verse 27. They came to Elim] This was in the desert of *Sin*, and, according to Dr. Shaw, about two leagues from *Tor*, and thirty from *Marah* or *Corondel*.

Twelve wells of water] One for each of the tribes of Israel, say the Targums of *Jonathan* and *Jerusalem*.

And threescore and ten palm trees] One for each of the seventy elders.-*Ibid*.

Dr. Shaw found *nine* of the twelve wells, the other *three* having been choked up with sand; and the seventy palm trees multiplied into more than 2000, the dates of which bring a considerable revenue to the Greek monks at *Tor*. See his account at the end of this book, {**See Clarke note at** ^{<2418>}**Exodus 40:38**}. } and see also the map. Thus sufficient evidence of the authenticity of this part of the sacred history remains, after the lapse of more than 3000 years.

In the preceding notes the reader has been referred to Dr. Kennicott's translation and arrangement of the song of Moses. To this translation he prefixes the following observations:—

“This triumphant ode was sung by Moses and the sons of Israel: and the women, headed by Miriam, answered the men by repeating the two first lines of the song, altering only the first word, which two lines were probably sung more than once *as a chorus*.

“*The conclusion* of this ode seems very manifest; and yet, though the ancient Jews had sense enough to write this song differently from prose; and though their authority has prevailed even, to this day in **this** and three other poems in the Old Testament, (^{<1830>} **Deuteronomy 32:1-43**; ^{<1781>} **Judges 5:1-31**; ^{<1221>} **2 Samuel 22:1-51**;) still expressed by them as poetry; yet have these critics carried their ideas of the song here to the end of ^{<121519>} **Exodus 15:19**. The reason why the same has been done by others probably is, they thought that the particle *yk for*, which begins ^{<121519>} **Exodus 15:19**, necessarily connected it with the preceding poetry. But this difficulty is removed by translating *yk when*, especially if we take ^{<121519>} **Exodus 15:19-21** as being a *prose* explanation of the *manner* in which this song of triumph was performed. For these three verses say that the *men singers* were *answered* in the chorus by *Miriam and the women*, accompanying their words with musical instruments. ‘*When the horse of Pharaoh had gone into the sea, and the Lord had brought the sea upon them; and Israel had passed, on dry land, in the midst of the sea; then Miriam took a timbrel, and all the women went out after her with timbrels and dances; and Miriam (with the women) answered them (p̄hī lahem, the men, by way of chorus) in the words, O sing ye, &c.*’ That this chorus was sung *more than once* is thus stated by Bishop Lowth: *Maria, cum mulieribus, virorum choro IDENTIDEM succinebat.*- Prælect. 19.

“I shall now give what appears to me to be an exact translation of this whole song:—

MOSES. *Part I*

1. I will sing to JEHOVAH, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
2. My strength and my song is JEHOVAH;
And he is become to me for salvation:
This is my God, and I will celebrate him;
The God of my father, and I will exalt him.

3. Jehovah is mighty in battle! Perhaps a chorus
 Jehovah is his name! sung by the men.
 Chorus, by *Miriam and the women*.
 Perhaps sung first in this place.
 O sing ye to Jehovah, for he hath triumphed gloriously:
 The horse and his rider hath he thrown into the sea.

MOSES. *Part II*

4. Pharaoh's chariots and his host hath he cast into the sea;
 And his chosen captains are drowned in the Red Sea.
5. The depths have covered them, they went down;
 (They sank) to the bottom as a stone.
6. Thy right hand, *Jehovah*, is become glorious in power;
 Thy right hand, *Jehovah*, dasheth in pieces the enemy.
7. And in the greatness of thine excellence thou overthrowest them that
 rise against thee.
 Thou sendest forth thy wrath, which consumeth them as stubble.
8. Even at the blast of thy displeasure the waters are gathered together;
 The floods stand upright as a heap,
 Congealed are the depths in the very heart of the sea.
O sing ye to JEHOVAH, &c. Chorus by the women.

MOSES. *Part III*

9. The enemy said: 'I will pursue, I shall overtake;
 I shall divide the spoil, my soul shall be satiated with them;
 I will draw my sword, my hand shall destroy them.'
10. Thou didst blow with thy wind, the sea covered them;
 They sank as lead in the mighty waters.
11. Who is like thee among the gods, O JEHOVAH?
 Who is like thee, glorious in holiness!
12. Fearful in praises; performing wonders!
 Thou stretchest out thy right hand, the earth swalloweth them!

13. Thou in thy mercy ledest the people whom thou hast redeemed;
 Thou in thy strength guidest to the habitation of thy holiness!
 O sing ye to JEHOVAH, &c. Chorus by the women.

MOSES. *Part IV*

14. The nations have heard, and are afraid; Sorrow hath seized the inhabitants of Palestine.
15. Already are the dukes of Edom in consternation,
 And the mighty men of Moab, trembling hath seized them;
 All the inhabitants of Canaan do faint.
16. Fear and dread shall fall upon them;
 Through the greatness of thine arm they shall be still as a stone.
17. Till thy people, JEHOVAH, pass over [Jordan;]
 Till the people pass over whom thou hast redeemed.
18. Thou shalt bring them and plant them in the mount of thine inheritance:
 The place for thy rest which thou, JEHOVAH, hast made;
 The sanctuary, JEHOVAH, which thy hands have established.

Grand chorus by ALL.

JEHOVAH FOR EVER AND EVER SHALL REIGN.”

1. When poetry is consecrated to the service of God, and employed as above to commemorate his marvellous acts, it then becomes a very useful handmaid to piety, and God is honoured by his gifts. God inspired the song of Moses, and perhaps from this very circumstance it has passed for current among the most polished of the heathen nations, that a poet is a person *Divinely inspired*; and hence the epithet of *προφήτης*, *prophet*, and *vates*, of the same import, was given them among the Greeks and Romans.

2. The song of Moses is a proof of the miraculous passage of the Israelites through the Red Sea. There has been no period since the Hebrew nation left Egypt in which this song was not found among them, *as composed on that occasion, and to commemorate that event*. It may be therefore considered as completely authentic as any living witness could be who had himself passed through the Red Sea, and whose life had been protracted through all the intervening ages to the present day.

3. We have already seen that it is a song of triumph for the deliverance of the people of God, and that it was intended to point out the final salvation and triumph of the whole Church of Christ; so that in the heaven of heavens the redeemed of the Lord, both among the Jews and the Gentiles, shall unite together to sing the *song of Moses* and *the song of the Lamb*. See ^{<6613D>}**Revelation 15:2-4**. Reader, implore the mercy of God to enable thee to make thy calling and election sure, that thou mayest bear thy part in this glorious and eternal triumph.

EXODUS

CHAPTER 16

The Israelites journey from Elim, and come to the wilderness of Sin, 1. They murmur for lack of bread, 2, 3. God promises to rain bread from heaven for them, 4, of which they were to collect a double portion on the sixth day, 5. A miraculous supply of flesh in the evening and bread in the morning, promised, 6-9. The glory of the Lord appears in the cloud, 10. Flesh and bread promised as a proof of God's care over them, 11, 12. Quails come and cover the whole camp, 13. And a dew fell which left a small round substance on the ground, which Moses tells them was the bread which God had sent, 14, 15. Directions for gathering it, 16. The Israelites gather each an omer, 17, 18. They are directed to leave none of it till the next day, 19; which some neglecting, it become putrid, 20. They gather it every morning, because it melted when the sun waxed hot, 21. Each person gathers two omers on the sixth day, 22. Moses commands them to keep the seventh as a Sabbath to the Lord, 23. What was laid up for the Sabbath did not putrefy, 24. Nothing of it fell on that day, hence the strict observance of the Sabbath was enjoined, 25-30. The Israelites name the substance that fell with the dew manna; its appearance and taste described, 31. An omer of the manna is commanded to be laid up for a memorial of Jehovah's kindness, 32-34. The manna now sent continued daily for the space of forty years, 35. How much an omer contained, 36.

NOTES ON CHAP. 16

Verse 1. The wilderness of Sin] This desert lies between Elim and Sinai, and from Elim, Dr. Shaw says, Mount Sinai can be seen distinctly. Mr. Ainsworth supposes that this wilderness had its name from a strong city of Egypt called *Sin*, near which it lay. See ^{<26015>} **Ezekiel 30:15,16**. Before they came to the wilderness of *Sin*, they had a previous encampment by the *Red Sea* after they left Elim, of which Moses makes distinct mention ^{<04310>} **Numbers 33:10,11**.

The fifteenth day of the second month] This was afterwards called *Ijar*, and they had now left Egypt *one month*, during which It is probable they lived on the provisions they brought with them from Rameses, though it is possible they might have had a supply from the seacoast. Concerning Mount Sinai, See Clarke's note on ^{<021901>} **Exodus 19:1**".

Verse 2. The whole congregation-murmured] This is an additional proof of the degraded state of the minds of this people; See Clarke's note on

“~~Exodus 13:17~~ **Exodus 13:17**”. And this very circumstance affords a convincing argument that a people so stupidly carnal could not have been induced to leave Egypt had they not been persuaded so to do by the most evident and striking miracles. Human nature can never be reduced to a more abject state in this world than that in which the body is enthralled by *political slavery*, and the soul debased by the influence of *sin*. These poor Hebrews were both *slaves* and *sinners*, and were therefore capable of the meanest and most disgraceful acts.

Verse 3. The flesh pots] As the Hebrews were in a state of slavery in Egypt, they were doubtless fed in various companies by their task masters in particular places, where large *pots* or *boilers* were fixed for the purpose of cooking their victuals. To these there may be a reference in this place, and the whole speech only goes to prove that they preferred their bondage in Egypt to their present state in the wilderness; for they could not have been in a state of *absolute want*, as they had brought an abundance of flocks and herds with them out of Egypt.

Verse 4. I will rain bread] Therefore this substance was not a production of the desert: nor was the dew that was the instrument of producing it *common* there, else they must have had this bread for a month before.

Verse 6. Ye shall know that the Lord hath brought you out] After all the miracles they had seen they appear still to suppose that their being brought out of Egypt was the work of Moses and Aaron; for though the miracles they had already seen were convincing for the time, yet as soon as they had passed by they relapsed into their former infidelity. God therefore saw it necessary to give them a daily miracle in the fall of the manna, that they might have the proof if his Divine interposition constantly before their eyes. Thus they knew that *Jehovah* had brought them out, and that it was not the act of Moses and Aaron.

Verse 7. Ye shall see the glory of the Lord] Does it not appear that the *glory of the Lord* is here spoken of as something distinct from the Lord? for it is said HE (the glory) *heareth your murmurings against the Lord*; though *the Lord* may be here put for *himself*, the *antecedent* instead of the *relative*. This passage may receive some light from ~~Hebrews 1:3~~ **Hebrews 1:3**: *Who being the brightness of his glory, and the express image of his person, &c.* And as St. Paul's words are spoken of the Lord Jesus, is it not likely that the words of Moses refer to *him* also? “No man hath seen God at any time;” hence we may infer that Christ was the *visible* agent in all the

extraordinary and miraculous interferences which took place both in the patriarchal times and under the law.

Verse 8. In the evening flesh to eat] Viz., the *quails*; and in the morning bread to the full, viz., the *manna*.

And what are we?] Only his servants, obeying his commands.

Your murmurings are not against us] For *we* have not brought you up from Egypt; *but against the Lord*, who, by his own miraculous power and goodness, has brought you out of your slavery.

Verse 9. Come near before the Lord] This has been supposed to refer to some particular *place*, where the Lord manifested his presence. The great tabernacle was not yet built, but there appears to have been a small *tabernacle* or *tent* called the *Tabernacle of the Congregation*, which, after the sin of the golden calf, was always placed without the camp; see ^{<12307>}**Exodus 33:7**: *And Moses took the Tabernacle and pitched it without the camp, afar off from the camp, and called it The Tabernacle of the Congregation; and it came to pass that every one that sought the Lord went out unto the Tabernacle of the Congregation, which was without the camp.* This could not be that portable temple which is described ^{<12301>}**Exodus 26:1-37**, &c., and which was not set up till the first day of the first month of the second year, after their departure from Egypt, (^{<12401>}**Exodus 40:1-2**,) which was upwards of *ten* months after the time mentioned in this chapter; and notwithstanding this, the Israelites are commanded (^{<12164>}**Exodus 16:34**) to lay up an *omer* of the *manna before the testimony*, which certainly refers to an ark, tabernacle, or some such portable shrine, already in existence. If the great tabernacle be intended, the whole account of laying up the manna must be introduced here by *anticipation*, Moses finishing the account of what was afterwards done, because the commencement of those circumstances which comprehended the reasons of the fact itself took place now. **See Clarke note on** ^{<12164>}**Exodus 16:34**".

But from the reasonings in the preceding verses it appears that much infidelity still reigned in the hearts of the people; and in order to convince them that it was God and not Moses that had brought them out of Egypt, he (Moses) desired them to *come near*, or pay particular attention to some extraordinary manifestation of the Lord. And we are told in the *tenth* verse, that "as Aaron spake unto them, *they looked toward the wilderness, and*

behold the glory of the Lord appeared, and the Lord spake unto Moses,” &c. Is not this passage explained by ^{<D19D>}**Exodus 19:9**, “And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, *that the people may hear*, when I speak with thee, and *believe thee for ever?*” May we not conclude that Moses invited them to *come near before the Lord*, and so witness his *glory*, that they might be convinced it was *God* and not *he* that led them out of Egypt, and that they ought to submit to *him*, and cease from their murmurings? It is said, ^{<D197>}**Exodus 19:17**, that Moses brought forth the people out of the camp *to meet with God*. And in this instance there might have been a similar though less awful manifestation of the Divine presence.

Verse 10. As Aaron spake] So he now became the spokesman or minister of Moses to the Hebrews, as he had been before unto Pharaoh; according to what is written, ^{<D370>}**Exodus 7:1**, &c.

Verse 13. At even the quails came] **wl c selav**, from **hl c salah**, to be *quiet, easy, or secure*; and hence the *quail*, from their remarkably living at *ease* and *plenty* among the corn. “An amazing number of these birds,” says Hasselquist, Travels, p. 209, “come to Egypt at this time, (March,) for in this month the wheat ripens. They conceal themselves among the corn, but the Egyptians know that they are thieves, and when they imagine the field to be full of them they spread a net over the corn and make a noise, by which the birds, being frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish.” The *Abbé Pluche* tells us, in his *Histoire du Ciel*, that the quail was among the ancient Egyptians the emblem of *safety* and *security*.

“Several learned men, particularly the famous *Ludolf*, Bishop *Patrick*, and *Scheuchzer*, have supposed that the **mywl c selavim** eaten by the Israelites were *locusts*. But not to insist on other arguments against this interpretation, they are expressly called **rav sheer, flesh**, ^{<D787>}**Psalm 78:27**, which surely locusts are not; and the Hebrew word is constantly rendered by the Septuagint **ορτυγομητρα**, *a large kind of quail*, and by the Vulgate *coturnices, quails*. Compare **Wisdom 16:2, 19:12**; ^{<D413>}**Numbers 11:31, 32**; ^{<D9A54>}**Psalm 105:40**; and on Numbers xi. observe that **pytmak keamathayim** should be rendered, not *two cubits high*, but as Mr. Bate translates it, *‘two cubits distant*, (i.e., one from the other,) for *quails* do not settle like the *locusts* one upon another, but at small

distances.’ And had the quails lain for a day’s journey round the camp, to the great height of *two cubits*, upwards of three feet, the people could not have been employed two days and a night in gathering them. The spreading them round the camp was in order to dry them in the burning sands for use, which is still practised in Egypt.” See *Parkhurst*, sub voce *hl c salah*.

The difficulties which encumber the text, supposing these to be *quails*, led Bishop *Patrick* to imagine them to be *locusts*. The difficulties are *three*: “1. Their coming by a wind. 2. Their immense quantities, covering a circle of thirty or forty miles, two cubits thick. 3. Their being spread in the sun for drying, which would have been preposterous had they been *quails*, for it would have made them corrupt the *sooner*; but this is the principal way of preparing *locusts* to keep for a month or more, when they are boiled or otherwise dressed.” This difficulty he thinks interpreters pass over, who suppose *quails* to be intended in the text. Mr. Harmer takes up the subject, removes the bishop’s difficulties, and vindicates the common version.

“These difficulties appear pressing, or at least the two last; nevertheless, I have met with several passages in books of travels, which I shall here give an account of, that they may soften them; perhaps my reader may think they do more.

“No interpreters, the bishop complains, supposing they were quails, account for the spreading them out in the sun. Perhaps they have not. Let me then translate a passage of Maillet, which relates to a little island which covers one of the ports of Alexandria: ‘It is on this island, which lies farther into the sea than the main land of Egypt, that the birds annually alight which come hither for refuge in autumn, in order to avoid the severity of the cold of our winters in Europe. There is so large a quantity of all sorts taken there, that after these little birds have been stripped of their feathers, and buried in the burning sands for about half a quarter of an hour, they are worth but two sols the pound. The crews of those vessels which in that season lie in the harbour of Alexandria, have no other meat allowed them.’ Among other refugees of that time, Maillet elsewhere expressly mentions quails, which are, therefore, I suppose, treated after this manner. This passage then does what, according to the bishop, no commentator has done; it explains the design of spreading these creatures, supposing they were quails, round about the camp; it was to dry them in the burning sands in order to preserve them for use. So Maillet tells us of their drying fish in the sun of Egypt, as well as of their preserving others by

means of pickle. Other authors speak of the Arabs drying camel's flesh in the sun and wind, which, though it be not at all salted, will if kept dry remain good a long while, and which oftentimes, to save themselves the trouble of dressing, they will eat raw. This is what St. Jerome may be supposed to refer to, when he calls the food of the Arabs *carnes semicrudæ*. This drying then of flesh in the sun is not so preposterous as the bishop imagined. On the other hand, none of the authors that speak of their way of preserving locusts in the east, so far as I at present recollect, give any account of drying them in the sun. They are, according to Pellow, first purged with water and salt, boiled in new pickle, and then laid up in dry salt. So, Dr. Russel says, the Arabs eat these insects when fresh, and also salt them up as a delicacy. Their immense quantities also forbid the bishop's believing they were quails; and in truth he represents this difficulty in all its force, perhaps too forcibly. A circle of forty miles in diameter, all covered with quails to the depth of more than forty-three inches, without doubt is a startling representation of this matter: and I would beg leave to add that the like quantity of locusts would have been very extraordinary: but then this is not the representation of Scripture; it does not even agree with it; for such a quantity of either quails or locusts would have made the clearing of places for spreading them out, and the passing of Israel up and down in the neighbourhood of the camp, very fatiguing, which is not supposed.

“Josephus supposed they were quails, which he says are in greater numbers thereabouts than any other kinds of birds; and that, having crossed the sea to the camp of Israel, they who in common fly nearer the ground than most other birds, flew so low through the fatigue of their passage as to be within reach of the Israelites. This explains what he thought was meant by *the two cubits from the face of the earth*-their flying within three or four feet of the ground.

“And when I read Dr. Shaw's account of the way in which the Arabs frequently catch birds that they have tired, that is, by running in upon them and knocking them down with their *zerwattys*, or bludgeons, as we should call them, I think I almost see the Israelites before me pursuing the poor, fatigued, and languid quails.

“This is indeed a laborious method of catching these birds, and not that which is now used in Egypt; for Egmont and Heyman tell us, that in a walk on the shore of Egypt they saw a sandy plain several leagues in extent, and

covered with reeds without the least verdure; between which reeds they saw many nets laid for catching quails, which come over in large flights from Europe during the month of September. If the ancient Egyptians made use of the same method of catching quails that they now practise on those shores, yet Israel in the wilderness, without these conveniences, must of course make use of that more inartificial and laborious way of catching them. The Arabs of Barbary, who have not many conveniences, do the same thing still.

“Bishop Patrick supposes a day’s journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length; but Dr. Shaw, on another occasion, makes a day’s journey but ten miles, which would make a circle but of twenty miles in diameter: and as the text evidently designs to express it very indeterminately, *as it were a day’s journey*, it might be much less.

“But it does not appear to me at all necessary to suppose the text intended their covering a circular or nearly a circular spot of ground, but only that these creatures appeared on both sides of the camp of Israel, about a day’s journey. The same word is used ⁽¹⁰⁷²⁴⁾ **Exodus 7:24**, where *round about* can mean only on each side of the Nile. And so it may be a little illustrated by what Dr. Shaw tells us of the three flights of storks which he saw, when at anchor under the Mount Carmel, some of which were more scattered, others more compact and close, each of which took up more than three hours in passing, and extended itself more than half a mile in breadth. Had this flight of quails been no greater than these, it might have been thought, like them, to have been accidental; but so unusual a flock as to extend fifteen or twenty miles in breadth, and to be two days and one night in passing, and this, in consequence of the declaration of Moses, plainly determined that the finger of God was there.

“A third thing which was a difficulty with the bishop was their being brought with the wind. A hot southerly wind, it is supposed, brings the locusts; and why quails might not be brought by the instrumentality of a like wind, or what difficulty there is in that supposition, I cannot imagine. As soon as the cold is felt in Europe, Maillet tells us, turtles, quails, and other birds come to Egypt in great numbers; but he observed that their numbers were not so large in those years in which the winters were favourable in Europe; from whence he conjectured that it is rather necessity than habit which causes them to change their climate: if so, it

appears that it is the increasing heat that causes their return, and consequently that the hot sultry winds from the south must have a great effect upon them, to direct their flight northwards.

“It is certain that it is about the time that the south wind begins to blow in Egypt, which is in April, that many of these migratory birds return. Maillet, who joins quails and turtles together, and says that they appear in Egypt when the cold begins to be felt in Europe, does not indeed tell us when they return: but Theve-not may be said to do it; for after he had told his reader that they catch snipes in Egypt from January to March, he adds that in May they catch turtles, and that the turtles return again in September; now as they go together southward in September, we may believe they return again northward much about the same time. Agreeably to which, Russel tells us that quails appear in abundance about Aleppo in spring and autumn.

“If natural history were more perfect we might speak to this point with great distinctness; at present, however, it is so far from being an objection to their being quails that their coming was caused by a wind, that nothing is more natural. The same wind would in course occasion sickness and mortality among the Israelites, at least it does so in Egypt. The miraculousness then in this story does not lie in their dying, but the prophet’s foretelling with exactness the coming of that wind, and in the prodigious numbers of the quails that came with it, together with the unusualness of the place, perhaps, where they alighted.

“Nothing more remains to be considered but the gathering so large a quantity as ten omers by those that gathered fewest. But till that quantity is more precisely ascertained, it is sufficient to remark that this is only affirmed of those expert sportsmen among the people, who pursued the game two whole days and a whole night without intermission; and of them, and of them only, I presume it is to be understood that he that gathered fewest gathered ten omers. Hasselquist, who frequently expresses himself in the most dubious manner in relation to these animals, at other times is very positive that, if they were birds at all, they were a species of the quail different from ours, which he describes as very much resembling the ‘red partridge, but as not being larger than the turtledove.’ To this he adds, that ‘the Arabians carry thousands of them to Jerusalem about Whitsuntide, to sell there,’ p. 442. In another place he tells us ‘It is found in Judea as well as in Arabia Petraea, and that he found it between Jordan and Jericho,’ p.

203. One would imagine that Hasselquist means the *scata*, which is described by Dr. Russel, vol. ii., p. 194, and which he represents as brought to market at Aleppo in great numbers in May and June, though they are to be met with in all seasons.

“A whole ass-load of them, he informs us, has often been taken at once shutting a clasping net, in the abovementioned months, they are in such plenty.”-*Harmer* vol. iv., p. 367.

Verse 14. Behold, upon the face of the wilderness there lay a small round thing] It appears that this small round thing fell with the dew, or rather the dew fell first, and this substance fell *on it*. The dew might have been intended to cool the ground, that the manna on its fall might not be dissolved; for we find from ^{<12161>}**Exodus 16:21**, that the heat of the sun melted it. The ground therefore being sufficiently cooled by the dew, the manna lay unmelted long enough for the Israelites to collect a sufficient quantity for their dally use.

Verse 15. They said one to another, It is manna: for they wist not what it was.] This is a most unfortunate translation, because it not only gives no sense, but it contradicts itself. The Hebrew *awh ʾm man hu*, literally signifies, *What is this? for*, says the text, *they wist not what it was*, and therefore they could not give it a name. Moses immediately answers the question, and says, *This is the bread which the Lord hath given you to eat*. From ^{<12163>}**Exodus 16:31** we learn that this substance was afterwards called *ʾm man*, probably in commemoration of the question they had asked on its first appearance. Almost all our own ancient versions translate the words, *What is this?*

What this substance was we know not. It was nothing that was common to the wilderness. It is evident the Israelites never saw it before, for Moses says, ^{<12165>}**Deuteronomy 8:3,16:** *He fed thee with manna which thou knewest not, neither did thy fathers know*; and it is very likely that nothing of the kind had ever been seen *before*; and by a pot of it being laid up in the ark, it is as likely that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased. It seems to have been *created* for the present occasion, and, like Him whom it typified, to have been the *only thing of the kind*, the only bread from heaven, which God ever gave to preserve the life of man, as Christ is the true bread that came

down from heaven, and was given for the life of the world. See ^{<1031>}**John 6:31-58**.

Verse 16. An omer for every man] I shall here once for all give a short account of the measures of capacity among the Hebrews.

OMER, **rm** [from the root *amar*, to *press, squeeze, collect, and bind together*; hence a *sheaf of corn*-a multitude of stalks *pressed together*. It is supposed that the *omer*, which contained about *three quarts* English, had its name from this circumstance; that it was the most *contracted* or the *smallest* measure of things *dry* known to the *ancient* Hebrews; for the **bq kab**, which was less, was not known till the reign of Jehoram, king of Israel, ^{<1065>}**2 Kings 6:25**. -*Parkhurst*.

The EPHAH, **hpa** or **hpya eiphah**, from **hpa aphah**, to *bake*, because this was probably the quantity which was baked at one time. According to Bishop Cumberland the *ephah* contained *seven gallons, two quarts, and about half a pint*, wine measure; and as the *omer* was the *tenth part of the ephah*, ^{<1066>}**Exodus 16:36**, it must have contained about *six pints* English.

The KAB, **bq** is said to have contained about the *sixth part of a seah*, or *three pints and one third* English.

The HOMER, **rmj chomer**, mentioned ^{<1076>}**Leviticus 27:16**, was quite a different measure from that above, and is a different word in the Hebrew. The *chomer* was the *largest* measure of capacity among the Hebrews, being equal to *ten baths* or *ephahs*, amounting to about *seventy-five gallons, three pints*, English. See ^{<1051>}**Ezekiel 45:11, 13, 14**. Goodwin supposes that this measure derived its name from **rmj chamor**, an *ass*, being the ordinary load of that animal.

The BATH, **tb**, was the largest measure of capacity next to the *homer*, of which it was the *tenth part*. It was the same as the *ephah*, and consequently contained about *seven gallons, two quarts, and half a pint*, and is always used in Scripture as a measure of *liquids*.

The SEAH, **has**, was a measure of capacity for things *dry*, equal to about *two gallons and a half* English. See ^{<1070>}**2 Kings 7:1, 16, 18**.

The HIN, γh , according to Bishop Cumberland, was the one-sixth part of an *ephah*, and contained a little more than *one gallon and two pints*. See ^{<12240>}**Exodus 29:40**.

The LOG, gl , was the smallest measure of capacity for *liquids* among the Hebrews: it contained about *three quarters of a pint*. See ^{<18140>}**Leviticus 14:10, 12**.

Take ye—for them which are in his tents.] Some might have been confined in their tents through sickness or infirmity, and charity required that those who were in health should gather a portion for them. For though the psalmist says, ^{<19A537>}**Psalm 105:37**, *There was not one feeble person among their tribes*, this must refer principally to their healthy state when brought out of Egypt; for it appears that there were many infirm among them when attacked by the Amalekites. See Clarke note on ^{<12178>}**Exodus 17:8**".

Verse 17. Some more, some less.] According to their respective families, an *omer* for a man; and according to the number of infirm persons whose wants they undertook to supply.

Verse 18. He that gathered much had nothing over] Because his gathering was in proportion to the number of persons for whom he had to provide. And some having fewer, others more in family, and the gathering being in proportion to the persons who were to eat of it, therefore *he that gathered much had nothing over, and he that gathered little had no lack*. Probably every man gathered as much as he could; and then when brought home and measured by an omer, if he had a surplus, it went to supply the wants of some other family that had not been able to collect a sufficiency, the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household, several of whom might be so confined as not to be able to collect for themselves. Thus there was an *equality*, and in this light the words of St. Paul, ^{<470815>}**2 Corinthians 8:15**, lead us to view the passage. Here the 36th verse should come in: *Now an omer is the tenth part of an ephah*.

Verse 19. Let no man leave of it till the morning.] For God would have them to take no thought for the morrow, and constantly to depend on him for their dally bread. And is not that petition in our Lord's prayer founded on this very circumstance, *Give us day by day our daily bread*?

Verse 20. It bred worms] Their sinful curiosity and covetousness led them to make the trial; and they had a mass of the most loathsome putrefaction for their pains. How gracious is God! He is continually rendering disobedience and sin irksome to the transgressor; that finding his evil ways to be unprofitable, he may return to his Maker, and trust in God alone.

Verse 22. On the sixth day they gathered twice as much] This they did that they might have a provision for the Sabbath, for on that day no manna fell, ^{<16:26>} **Exodus 16:26, 27.** What a convincing miracle was this! No manna fell on the Sabbath! Had it been a *natural* production it would have fallen on the *Sabbath* as at other times; and had there not been a supernatural influence to keep it sweet and pure, it would have been corrupted on the Sabbath as well as on other days. By this series of miracles God showed his own power, presence, and goodness, 1. In sending the *manna* on each of the six days; 2. In sending *none* on the seventh, or Sabbath; 3. In preserving it from putrefaction when laid up for the use of *that day*, though it infallibly corrupted if kept over night on any other day.

Verse 23. To-morrow is the rest of the holy Sabbath] There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed: on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed*; because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find, 1. That when God finished his creation, he instituted the Sabbath; 2. When he brought the people out of Egypt, he insisted on the strict observance of it; 3. When he gave the LAW, he made it a *tenth* part of the whole, such importance has this institution in the eyes of the Supreme Being! On the supposed *change* of the Sabbath from what we call *Sunday* to *Saturday*, effected on this occasion, **See Clarke's note on "^{<5:15>}Deuteronomy 5:15"**.

Verse 29. Abide ye every man in his place] Neither go out to seek manna nor for any other purpose; rest at home and devote your time to religious exercises. Several of the Jews understood by *place* in the text, the *camp*, and have generally supposed that no man should go out of the place, i.e., the city, town, or village in which he resides, any farther than one thousand cubits, about an English mile, which also is called a *Sabbath day's journey*, ^{<1:12>} **Acts 1:12**; and so many cubits they consider the space

round the city that constitutes its *suburbs*, which they draw from
^{Q451B} **Numbers 35:3, 4.** Some of the Jews have carried the rigorous observance of the letter of this law to such a length, that in whatever posture they find themselves on the Sabbath morning when they awake, they continue in the same during the day; or should they be up and happen to fall, they refuse even to rise till the Sabbath be ended! Mr. Stapleton tells a story of one Rabbi Solomon, who fell into a slough on the Jewish Sabbath, Saturday, and refused to be pulled out, giving his reason in the following Leonine couplet:—

*Sabbatha sancta colo
 Deuteronomy stereore surgere nolo.*

*“Out of this slough I will not rise
 For holy Sabbath day I prize.”*

The Christians, finding him thus disposed determined he should honour their Sabbath in the same place, and actually kept the poor man in the slough all *Sunday*, giving their reasons in nearly the same way:—

*Sabbatha nostra quidem,
 Solomon, celebrabis ibidem.*

*“In the same slough, thou stubborn Jew,
 Our Sabbath day thou shalt spend too.”*

This might have served to convince him of his folly, but certainly was not the likeliest way to convert him to Christianity.

FABYAN, in his *Chronicles*, tells the following story of a case of this kind. “In this yere also (1259) fell that happe of the Iewe of Tewkysbury, which fell into a gonge upon the Satyrday, and wolde not for reverence of his sabbot day be pluckyd out; whereof heryng the Erle of Gloucetyr, that the Iewe dyd so great reverence to his sabbot daye, thought he wolde doo as moche unto his holy day, which was Sondag, and so kepte hym there tyll Monday, at whiche season he was foundyn dede.” Then the earl of Gloucester *murdered* the poor man.

Verse 31. Called the name thereof Manna] See Clarke’s note on
^{Q21615} **Exodus 16:15”.**

Verse 32. To be kept for your generations] See Clarke’s note on
^{Q21610} **Exodus 16:9”.**

Verse 34. Laid it up before the testimony] The **twd** [*eduth* or *testimony* belonged properly to the tabernacle, but that was not yet built. Some are of opinion that the tabernacle, built under the direction of Moses, was only a renewal of one that had existed in the patriarchal times. **See Clarke note on “⁽¹²¹⁶⁹⁾Exodus 16:9”**. The word signifies *reference to something beyond itself*; thus the tabernacle, the manna, the tables of stone, Aaron’s rod, &c., all bore reference and testimony to that spiritual good which was yet to come, viz., JESUS CHRIST and *his salvation*.

Verse 35. The children of Israel did eat manna forty years] From this verse it has been supposed that the book of Exodus was not written till *after* the miracle of the manna had ceased. But these words might have been added by Ezra, who under the direction of the Divine Spirit collected and digested the different inspired books, adding such *supplementary*, *explanatory*, and *connecting* sentences, as were deemed proper to complete and arrange the whole of the sacred canon. For previously to his time, according to the universal testimony of the Jews, all the books of the Old Testament were found in an unconnected and dispersed state.

Verse 36. Now an omer is the tenth part of an ephah.] About *six pints*, English. **See Clarke note on “⁽¹²¹⁶⁶⁾Exodus 16:16”**. The true place of this verse seems to be immediately after ⁽¹²¹⁶⁸⁾**Exodus 16:18**, for *here* it has no connection.

1. ON the miracle of the manna, which is the chief subject in this chapter, a good deal has already been said in the preceding notes. The sacred historian has given us the most circumstantial proofs that it was a supernatural and miraculous supply; that nothing of the kind had ever been seen before, and probably nothing like it had ever afterwards appeared. That it was a type of our blessed Redeemer, and of the salvation which he has provided for man, there can be no doubt, for in this way it is applied by Christ himself; and from it we may gather this general conclusion, that *salvation is of the Lord*. The Israelites must have perished in the wilderness, had not God fed them with bread from heaven; and every human soul must have perished, had not Jesus Christ come down from heaven, and given himself for the life of the world.

2. God would have the Israelites continually dependent on himself for all their supplies; but he would make them, in a certain way, workers with him. He provided the manna; they gathered and ate it. The first was God’s

work; the latter, their own. They could not *produce* the manna, and God would not *gather* it for them. Thus the providence of God appears in such a way as to secure the *co-operation* of man. Though man should plant and water, yet it is God who giveth the *increase*. But if man neither plant nor water, God will give *no* increase. We cannot do God's work, and he will not do ours. Let us, therefore, both in things spiritual and temporal, be *workers together with HIM*.

3. This *daily* supply of the manna probably gave rise to that petition, *Give us to-day our daily bread*. It is worthy of remark, 1. That what was left over night contrary to the command of God bred worms and stank; 2. That a *double* portion was gathered on the day preceding the Sabbath; 3. That this alone continued wholesome on the following day; and, 4. That none fell on the Sabbath! Hence we find that the Sabbath was considered a Divine institution previously to the giving of the Mosaic law; and that God continued to honour that day by permitting no manna to fall during its course. Whatever is earned on the Sabbath is a curse in a man's property. *They who WILL be rich, fall into temptation and into a snare, &c.*; for, using illicit means to acquire lawful things, they bring God's curse upon themselves, and are drowned in destruction and perdition. Reader, dost thou work on the Sabbath to increase thy property? See thou do it not! Property acquired in this way will be a curse both to thee and to thy posterity.

4. To show their children and children's children what God had done for their fathers, a pot of manna was laid up before the testimony. We should remember our providential and gracious deliverances in such a way as to give God the praise of his own grace. An *ungrateful* heart is always associated with an unbelieving mind and an unholy life. Like Israel, we should consider with what bread God has fed our fathers, and see that we have the *same*; the same Christ-the bread of life, the same doctrines, the same ordinances, and the same religious experience. How little are we benefited by being *Protestants*, if we be not partakers of the Protestant faith! And how useless will even that faith be to us, if we hold the truth in unrighteousness. Our fathers had religion enough to enable them to burn gloriously for the truth of God! Reader, hast thou so much of the life of God in thy soul, that thou couldst burn to ashes at the stake rather than lose it? In a word, couldst thou be a *martyr*? Or hast thou so little grace to lose, that thy life would be more than an equivalent for thy loss? Where is the manna on which thy fathers fed?

EXODUS

CHAPTER 17

The Israelites journey from the wilderness of Sin to Rephidim, 1, where they murmur for lack of water, 2, 3. Moses asks counsel of God, 4, who commands him to take his rod and smite the rock, 5, and promises that water should proceed from it for the people to drink, 6. The place is called Massah and Meribah, 7. The Amalekites attack Israel in Rephidim, 8. Joshua is commanded to fight with them, 9. Moses, Aaron, and Hur go to the top of a hill, and while Moses holds up his hands, the Israelites prevail; when he lets them down, Amalek prevails, 10, 11. Moses, being weary, sits down, and Aaron and Hur hold up his hands, 12. The Amalekites are totally routed, 13, and the event commanded to be recorded, 14. Moses builds an altar, and calls it JEHOVAH-NISSI, 15. Amalek is threatened with continual wars, 16.

NOTES ON CHAP. 17

Verse 1. Pitched in Rephidim] In ^{<04312>}Numbers 33:12-14 it is said, that when the Israelites came from *Sin* they encamped in *Dophkah*, and next in *Alush*, after which they came to *Rephidim*. Here, therefore, *two stations* are omitted, probably because nothing of moment took place at either. See Clarke's notes on "^{<04312>}Numbers 33:12"; and "^{<04313>}Numbers 33:13".

Verse 2. Why chide ye with me?] God is your leader, complain to him; *Wherefore do ye tempt the Lord?* As he is your leader, all your murmurings against *me* he considers as directed against *himself*; why therefore do ye tempt *him*? Has he not given you sufficient proofs that he can destroy his enemies and support his friends? And is he not among you to do you good? ^{<021707>}Exodus 17:7. Why therefore do ye doubt his power and goodness, and thus provoke him to treat you as his enemies?

Verse 3. And the people murmured] The reader must not forget what has so often been noted relating to the degraded state of the minds of the Israelites. A strong argument however may be drawn from this in favour of their supernatural escape from Egypt. Had it been a scheme concerted by the *heads* of the people, provision would necessarily have been made for such exigencies as these. But as God chose to keep them constantly dependent upon himself for every necessary of life, and as they had Moses alone as their mediator to look to, they murmured against him when brought into straits and difficulties, regretted their having left Egypt, and

expressed the strongest desire to return. This shows that they had left Egypt reluctantly; and as Moses and Aaron never appear to have any *resources* but those which came most evidently in a *supernatural* way, therefore the whole exodus or departure from Egypt proves itself to have been no human contrivance, but a measure concerted by God himself.

Verse 6. I will stand before thee there, upon the rock in Horeb] THE rock, *rwXH hatstsur*. It seems as if God had directed the attention of Moses to a *particular* rock, with which he was well acquainted; for every part of the mount and its vicinity must have been well known to Moses during the time he kept Jethro's flocks in those quarters. Dr. Priestley has left the following sensible observations upon this miracle:-

“The luminous cloud, the symbol of the Divine presence, would appear on the rock, and Horeb was probably a part of the same mountain with Sinai. This supply of water, on Moses only striking the rock, where no water had been before nor has been since, was a most wonderful display of the Divine power. The water must have been in great abundance to supply *two millions* of persons, which excluded all possibility of artifice or imposture in the case. The miracle must also have been of some *continuance*, no doubt so long as they continued in that neighbourhood, which was more than a year. There are sufficient traces of this extraordinary miracle remaining at this day. This rock has been visited, drawn, and described by Dr. Shaw, Dr. Pocock, and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of the water. No *art* of man could have done it, if any motive could be supposed for the undertaking in such a place as this.”

This miracle has not escaped the notice of the ancient Greek poets. *Callimachus* represents *Rhea* bringing forth water from a rock in the same way, after the birth of *Jupiter*.

Πληξεν ορος σκηπτρω, το δε οι δεχα πουλυ διεστη.
 Εκ δ εχεεν μεγα χευμα.
 Hymn *ad Jov.*, ver. 31.

—————*With her sceptre struck*
The yawning cliff; from its disparted height
Adown the mount the gushing torrent ran.
PRIOR.

The rock mentioned above has been seen and described by *Norden*, p. 144, 8vo.; Dr. *Shaw*, p. 314, 4to., where there is an accurate drawing of it; Dr. *Pocock*, vol. i., p. 143, &c., where the reader may find some fine plates of Mount Horeb and Sinai, and four different views of the wonderful rock of Meribah. It is a vast block of red granite, fifteen feet long, ten broad, and twelve high. See Dr. *Shaw*'s account at the end of *Exodus*. My nephew, who visited this rock in 1823, confirms the account of the preceding travellers, and has brought a piece of this wonderful stone. The *granite* is fine, and the *quartz mica*, and *feldspar* equally mixed in it. This rock or block of *granite* is the only type of Christ now existing.

Verse 7. He called the name of the place Massah, and Meribah] *hsm* *Massah* signifies *temptation* or *trial*; and *hbyrm* *Meribah*, *contention* or *litigation*. From ^{<46104>}**1 Corinthians 10:4**, we learn that this rock was a type of Christ, and their drinking of it is represented as their being made partakers of the grace and mercy of God through Christ Jesus; and yet many who drank fell and perished in the wilderness in the very act of disobedience! Reader, be not high minded, but fear!

On the *smiting* of the rock by the *rod* of *Moses*, Mr. Ainsworth has the following pious note: "This rock signified *Christ*, and is therefore called a *spiritual Rock*, ^{<46104>}**1 Corinthians 10:4**. He being *smitten* with *Moses*'s *rod*, and bearing the *curse* of the *law* for our sins, and by the preaching of the Gospel crucified among his people, ^{<48101>}**Galatians 3:1**, from him floweth the spiritual drink wherewith all believing hearts are refreshed." ^{<40737>}**John 7:37**, and ^{<25301>}**Isaiah 53:1-3**.

Verse 8. Then came Amalek, and fought with Israel] The Amalekites seem to have attacked the Israelites in the same way and through the same motives that the wandering Arabs attack the caravans which annually pass through the same desert. It does not appear that the Israelites gave them any kind of provocation, they seem to have attacked them merely through the hopes of plunder. The Amalekites were the posterity of Amalek, one of the dukes of Eliphaz, the son of Esau, and consequently Israel's brother, ^{<013615>}**Genesis 36:15,16**.

Fought with Israel] In the most treacherous and dastardly manner; for they came at the rear of the camp, *smote the hindmost of the people, even all that were feeble behind, when they were faint and weary*; see ^{<62518>}**Deuteronomy 25:18**. The baggage, no doubt, was the object of their

avarice; but finding the women, children, aged and infirm persons, behind with the baggage, they smote them and took away their spoils.

Verse 9. Moses said unto Joshua] This is the first place in which Joshua the son of Nun is mentioned: the illustrious part which he took in Jewish affairs, till the settlement of his countrymen in the promised land, is well known. He was captain-general of the Hebrews under Moses; and on this great man's death he became his successor in the government. Joshua was at first called *Hoshea*, ^{<04316>}**Numbers 13:16**, and afterwards called *Joshua* by Moses. Both in the Septuagint and Greek Testament he is called *Jesus*: the name signifies *Saviour*; and he is allowed to have been a very expressive type of our blessed Lord. He fought with and conquered the enemies of his people, brought them into the promised land, and divided it to them by lot. The parallel between him and the Saviour of the world is too evident to require pointing out.

Top of the hill] Probably some part of Horeb or Sinai, to which they were then near.

Verse 10. Moses, Aaron, and Hur went up] It is likely that the *Hur* mentioned here is the same with that *Hur* mentioned ^{<1319>}**1 Chronicles 2:19**, who appears from the chronology in that chapter to have been the son of Caleb, the son of *Ezron*, the son of *Pharez*, the son of *Judah*. The rabbins and Josephus say he was the *brother-in-law* of Moses, having married his sister *Miriam*. He was a person in whom Moses put much confidence; for he left him conjoint governor of the people with Aaron, when he went to confer with God on the mount, ^{<1244>}**Exodus 24:14**. His grandson *Bezaleel* was the chief director in the work of the tabernacle; see ^{<12310>}**Exodus 31:2-5**.

Verse 11. When Moses held up his hand] We cannot understand this transaction in any *literal* way; for the lifting up or letting down the hands of Moses could not, humanly speaking, influence the battle. It is likely that he held up the rod of God in his hand, ^{<1270>}**Exodus 17:9**, as an ensign to the people. We have already seen that in prayer the hands were generally *lifted up* and *spread out*, (See Clarke's note on "^{<1229>}**Exodus 9:29**",) and therefore it is likely that by this act *prayer* and *supplication* are intended. The Jerusalem Targum says, "When Moses held up his hands *in prayer*, the house of Israel prevailed; and when he let down his hands *from prayer*, the house of Amalek prevailed." We may therefore conclude, that by holding up the hands in this case these two things were intended: 1. That hereby a

reference was made to God, as the source whence all help and protection must come, and that on him alone they must depend. 2. That prayer and supplication to God are essentially necessary to their prevalence over all their enemies. It is indisputably true that, while the hands are stretched out, that is, while the soul exerts itself in prayer and supplication to God, we are sure to conquer our spiritual adversaries; but if our hands become heavy-if we restrain prayer before God, Amalek will prevail-every spiritual foe, every internal corruption, will gain ground. Several of the fathers consider Moses, with his stretched-out hands, as a figure of Christ on the cross, suffering for mankind, and getting a complete victory over sin and Satan.

Verse 13. Joshua discomfited Amalek and his people] *Amalek* might have been the name of the ruler of this people continued down from their ancestor, (see Clarke on “^{<121708>}Exodus 17:8”,) as *Pharaoh* was the name of all succeeding kings in Egypt. If this were the case, then *Amalek and his people* mean the *prince* and the *army* that fought under him. But if *Amalek* stand here for the *Amalekites*, then *his people* must mean the confederates he had employed on this occasion.

Verse 14. Write this for a memorial in a book] This is the first mention of *writing* on record: what it signified, or how it was done, we cannot tell. But it is evident that either this passage is introduced here instead of ^{<162517>}**Deuteronomy 25:17**, by way of *anticipation*, or that by the words **rpc btk** *kethob* and *sepher* was intended only a *monumental declaration* of the defeat of *Amalek* by *Joshua*, by some *action* or *symbolical* representation; for it is immediately subjoined, “And Moses built an altar, and called the name of it *Jehovah-nissi*.” See Dr. A. Bayley, and see the note on chap. xxx. It is very likely that the first *regular alphabetical* writing in the world was that written by the finger of God himself on the two tables of stone. What is said here was probably by way of *anticipation*, or means some other method of registering events than by *alphabetical* characters, if we allow that God gave the first specimen of regular writing on the tables of stone, which did not take place till some time after this.

Rehearse it in the ears of Joshua] Thus showing that Joshua was to succeed Moses, and that this charge should be given to every succeeding governor.

I will utterly put out the remembrance of Amalek] This threatening was accomplished by SAUL, ^{<Q1518>}**1 Samuel 15:3**, &c.; four hundred and twelve years after. Judgment is God's *strange* work; but it must take place when the sins which incensed it are neither repented of nor forsaken. This people, by their continued transgressions, proved themselves totally unworthy of a political existence; and therefore said God to Saul, *Go, and utterly destroy the SINNERS the Amalekites*; ^{<Q1518>}**1 Samuel 15:18**. So their *continuance* in *sin* was the cause of their final destruction.

Verse 15. Jehovah-nissi] *Jehovah is my ensign or banner*. The hands and rod of Moses were held up as soldiers are wont to hold up their *standards* in the time of battle; and as these standards bear the arms of the country, the soldiers are said *to fight under that banner*, i.e., under the direction and in the defence of that government. Thus the Israelites fought under the direction of God, and in the defence of his truth; and therefore the name of JEHOVAH became the *armorial bearing* of the whole congregation. By his direction they fought, and in his name and strength they conquered; each one feeling himself, not his own, but the Lord's soldier.

Verse 16. The Lord hath sworn that the Lord will have war with Amalek, &c.] This is no translation of the words **hmj l m hy sk l [dy yk ki yad al kes yah milckamah**, which have been variously rendered by different translators and critics; the most rational version of which is the following: *Because the hand of Amalek is against the throne of God, therefore will I have war with Amalek from generation to generation*. This gives a tolerably consistent sense, yet still there is considerable obscurity in the passage. *Houbigant*, a most judicious though bold critic, supposes that, as **ysn hwhy Jehovah-nissi, Jehovah my ensign**, was spoken of immediately before, **sk kes, a throne**, in this verse, is an error of some transcriber for **sn nes, an ensign**, which might be readily occasioned by the great similarity between the **k caph** and the **n nun**. He thinks farther that the two letters **hy yah**, which are supposed to be here a contraction of the word **hwhy Yehovah**, are separated, the **y yod** from the **sn nes**, which should be written **ycn nissi**, and the **h he**, from **hmj l m milchamah**, which should be written **hmj l mh hammilchamah**, and then the whole verse will run thus: *For the hand shall be upon the ensigns of war unto the Lord, against Amalek for ever*, i.e., God makes now a declaration of war against the Amalekites, which shall continue till their final destruction. The

conjecture of Mr. *Julius Bate*, in his *Literal Translation of the Pentateuch*, deserves attention. He supposes that, as *SK cos* signifies a *cup*, and a *cup* is emblematically used for *wrath*, on one of the stones of the altar, mentioned in the preceding verse, a *hand holding a cup* was sculptured, this being a memorial, according to the custom of hieroglyphical writing, that the Lord would continue the cup of wrath, portending continual war, against Amalek for ever. I prefer *Houbigant's* exposition.

1. THIS first victory of Israel must have inspired them with a considerable measure of confidence in God, and in his servant Moses. Though God alone could give them the victory, yet it was necessary to show them that it was by the influence of Moses they got it. Moses could not deliver Amalek into their hands; yet if Moses did not continue to hold up his hands, i.e., to pray, Amalek must prevail. God, therefore, wrought this work in such a way as to instruct the people, promote his own glory, and secure the true honour of his servant. The Divine Being always performs the *greatest number* possible of ends, by the *fewest* and *simplest means*. In every work of God there is as much of *wisdom* and *economy*, as there is of *sovereign* uncontrolled power.

2. It is not probable that the people whom Joshua chose out to lead against Amalek were *unarmed*; and we have already seen that it is not at all likely that they came armed out of Egypt. And as the whole circumstances of this case show that those who *fought* against the Amalekites were properly equipped for the fight, we may then safely presume that they got their arms from the Egyptians, whose bodies were thrown on the shore after having been overwhelmed in the Red Sea. Thus, what was a judgment in the one case, was a most gracious providence in the other. *Judgment* on God's *foes* is *mercy* to his *friends*.

3. Of the efficacy of prayer we have already had the most striking examples. He who has the spirit of prayer, has the highest interest in the court of heaven; and the only way to retain it, is to keep it in constant employment. *Apostasy begins in the closet*: no man ever backslid from the life and power of Christianity who continued constant and fervent, especially in private prayer. He who *prays without ceasing* is likely to *rejoice evermore*.

EXODUS

CHAPTER 18

Jethro, called the father-in-law of Moses, hearing of the deliverance which God had granted to Israel, 1, took Zipporah and her two sons, Gershom and Eliezer, and brought them to Moses, when the Israelites were encamped near Horeb, 2-5. He sends to Moses, announcing his arrival, 6. Moses goes out to meet him, 7, and gives him a history of God's dealings with the Israelites, 8. Jethro greatly rejoices, and makes striking observations on the power and goodness of God, 9-11. He offers burnt-offerings and sacrifices to Jehovah, and Aaron and all the elders of Israel feast with him, 12. The next day Jethro, observing how much Moses was fatigued by being obliged to sit as judge and hear causes from morning to evening, 13, inquires why he did so, 14. Moses answers, and shows that he is obliged to determine causes between man and man, and to teach them the statutes and laws of God, 15, 16. Jethro finds fault, and counsels him to appoint men who fear God, love truth, and hate covetousness, to be judges over thousands, hundreds, fifties, and tens, to judge and determine in all smaller matters, and refer only the greater and most important to himself, 17-22; and shows that this plan will be advantageous both to himself and to the people, 23. Moses hearkens to the counsel of Jethro, and appoints proper officers over the people, who enter upon their functions, determine all minor causes, and refer only the most difficult to Moses, 24-26. Moses dismisses Jethro, who returns to his own country, 27.

NOTES ON CHAP. 18

Verse 1. When Jethro, the priest of Midian, &c.] Concerning this person and his several names, See Clarke on “[Exodus 2:15](#)”; “[Exodus 2:16](#)”; “[Exodus 2:18](#)”; “[Exodus 3:1](#)”; See Clarke on “[Exodus 4:20](#)”; “[Exodus 4:24](#)”. Jethro was probably the son of Reuel, the father-in-law of Moses, and consequently the brother-in-law of Moses; for the word *chothen*, which we translate *father-in-law*, in this chapter means simply a *relative by marriage*. See Clarke’s note on “[Exodus 3:1](#)”.

Verse 2. After he had sent her back] Why Zipporah and her two sons returned to Midian, is not certainly known. From the transaction recorded [Exodus 4:20, 24](#), it seems as if she had been alarmed at the danger to which the life of one of her sons had been exposed, and fearing worse evils, left her husband and returned to her father. It is however possible that

Moses, foreseeing the troubles to which his wife and children were likely to be exposed had he taken them down to Egypt, sent them back to his father-in-law till it should please God to deliver his people.

Jethro, now finding that God had delivered them, and totally discomfited the Egyptians, their enemies, thought it proper to bring Zipporah and her sons to Moses, while he was in the vicinity of Horeb.

Verse 3. The name of the one was Gershom] See Clarke's note on "^{<0122>}Exodus 2:22".

Verse 5. Jethro-came with his sons] There are several reasons to induce us to believe that the fact related here is out of its due chronological order, and that Jethro did not come to Moses till the beginning of the second year of the exodus, (see ^{<0111>}Numbers 10:11,) some time after the tabernacle had been erected, and the Hebrew commonwealth established, both in things *civil* and *ecclesiastical*. This opinion is founded on the following reasons:—

1. On this verse, where it is said that Jethro came to Moses *while he was encamped at the mount of God*. Now it appears, from ^{<0191>}Exodus 19:1, 2, that they were not yet come to Horeb, the mount of God, and that they did not arrive there till the *third* month after their departure from Egypt; and the transactions with which this account is connected certainly took place in the *second* month; see ^{<0211>}Exodus 16:1.

2. Moses, in ^{<08106>}Deuteronomy 1:6, 9, 10, 12-15, relates that when they were about to *depart from Horeb*, which was on the 20th day of the second month of the second year from their leaving Egypt, that he then complained that he was not able to bear the burden alone of the government of a people so numerous; and that it was at that time that he established judges and captains over *thousands* and *hundreds* and *fifties* and *tens*, which appears to be the very transaction recorded in *this place*; the measure itself being recommended by Jethro, and done in consequence of his advice.

3. From ^{<0111>}Numbers 10:11, 29, &c., we find that when the cloud was taken up, and the Israelites were about to depart from Horeb, that Moses addressed *Hobab*, who is supposed to have been the same as *Jethro*, and who then was about to return to Midian, his own country, entreating him to stay with them as a guide while they travelled through the wilderness. It

therefore seems necessary that the transaction recorded in this chapter should be inserted Num. x. between the 10th and 11th verses.

^{<04100>}**Numbers 10:10-11.**

4. It has been remarked, that shortly after they had departed from Sinai the dispute took place between Miriam, Aaron, and Moses, concerning the Æthiopian woman Zipporah whom he had married, (see ^{<04120>}**Numbers 12:1**, &c. ;) and this is supposed to have taken place shortly after she had been brought back by Jethro.

5. In the discourse between Moses and Jethro, mentioned in this chapter, we find that Moses speaks of *the statutes and laws of the Lord* as things already revealed and acknowledged, which necessarily implies that these laws had already been given, (^{<01816>}**Exodus 18:16**,) which we know did not take place till several months after the transactions mentioned in the preceding chapters.

6. Jethro offers *burnt-offerings* and *sacrifices to God* apparently in that way in which they were commanded in the law. Now the *law* respecting *burnt-offerings* was not given till *after* the transactions mentioned here, unless we refer this chapter to a time *posterior* to that in which it appears in this place. See Clarke's note on "^{<021812>}**Exodus 18:12**".

From all these reasons, but particularly from the *two first* and the *two last*, it seems most likely that this chapter stands out of its due chronological order, and therefore I have adjusted the chronology in the margin to the time in which, from the reasons above alleged, I suppose these transactions to have taken place; but the matter is not of much importance, and the reader is at liberty to follow the common opinion. As Moses had in the preceding chapter related the war with Amalek and the curse under which they were laid, he may be supposed to have introduced here the account concerning Jethro the Midianite, to show that he was free from that curse, although the Midianites and the Kenites, the family of Jethro, were as one people, dwelling with the Amalekites. See ^{<07016>}**Judges 1:16**; ^{<13125>}**1 Chronicles 2:55**; ^{<09156>}**1 Samuel 15:6**. For although the *Kenites* were some of those people whose lands God had promised to the descendants of Abraham, (see ^{<01518>}**Genesis 15:18, 19**,) yet, in consideration of Jethro, the relative of Moses, all of them who submitted to the Hebrews were suffered to live in their own country; the rest are supposed to have taken refuge among the *Edomites* and *Amalekites*. See *Calmet, Locke, &c.*

Verse 6. And he said unto Moses] That is, by a messenger; in consequence of which Moses went out to meet him, as is stated in the next verse, for an interview had not yet taken place. This is supported by reading **hnh** *hinneh, behold*, for **yna** *ani, I*, which is the reading of the Septuagint and Syriac, and several Samaritan MSS.; instead therefore of *I, thy father*, we should read, *Behold thy father, &c.*-*Kennicott's Remarks.*

Verse 7. And did obeisance] **wj tvyw** *vaiyishtachu, he bowed himself down*, (See *Clarke's note on* “^{<0170>}**Genesis 17:3**”; and “^{<0181>}**Exodus 4:31**”); this was the general token of respect. *And kissed him*; the token of friendship. *And they asked each other of their welfare*; literally, *and they inquired, each man of his neighbour, concerning peace or prosperity*; the proof of affectionate intercourse. These three things constitute *good breeding* and *politeness*, accompanied with *sincerity*.

And they came into the tent.] Some think that the *tabernacle* is meant, which it is likely had been erected before this time; see *Clarke's note on* “^{<0186>}**Exodus 18:5**”. Moses might have thought proper to take his relative first to the house of God, before he brought him to his own tent.

Verse 9. And Jethro rejoiced for all the goodness] Every part of Jethro's conduct proves him to have been a religious man and a true believer. His thanksgiving to Jehovah (^{<0180>}**Exodus 18:10**) is a striking proof of it; he first blesses God for the preservation of Moses, and next for the deliverance of the people from their bondage.

Verse 11. Now I know that the Lord is greater than all gods] Some think that Jethro was *now* converted to the true God; but it is very probable that he enjoyed this blessing before he knew any thing of Moses, for it is not likely that Moses would have entered into an alliance with this family had they been heathens. Jethro no doubt had the true patriarchal religion.

Wherein they dealt proudly] Acting as tyrants over the people of God; enslaving them in the most unprincipled manner, and still purposing more tyrannical acts. He was *above them*-he showed himself to be infinitely superior to all their gods, by the miracles which he wrought. Various translations have been given of this clause; the above I believe to be the sense.

Verse 12. Jethro-took a burnt-offering] **hl** [*olah*. Though it be true that in the patriarchal times we read of a burnt-offering, (see ^{<0121>}**Genesis**

22:2, &c.,) yet we only read of one in the case of *Isaac*, and therefore, though this offering made by Jethro is not a decisive proof that the law relative to burnt-offerings, &c., had already been given, yet, taken with other *circumstances* in this account, it is a presumptive evidence that the meeting between Moses and Jethro took place *after* the erection of tabernacle. See Clarke's note on "^{<02185>}**Exodus 18:5**".

Sacrifices for God] **μῆν** **bz** *zebachim*, slain beasts, as the word generally signifies. We have already seen that sacrifices were instituted by God himself as soon as sin entered into our world; and we see that they were continued and regularly practised among all the people who had the knowledge of the only true God, from that time until they became a legal establishment. Jethro, who was a *priest*, (^{<0216>}**Exodus 2:16**,) had a right to offer these sacrifices; nor can there be a doubt of his being a worshipper of the true God, for those *Kenites*, from whom the *Rechabites* came, were descended from him; ^{<0325>}**1 Chronicles 2:55**. See also ^{<0350>}**Jeremiah 35:1-19**.

And Aaron came, and all the elders of Israel to eat bread] The *burnt-offering* was wholly consumed; every part was considered as the Lord's portion, and therefore it was entirely burnt up. The other sacrifices mentioned here were such that, after the blood had been poured out before God, the officers and assistants might feed on the flesh. Thus, in ancient times, contracts were made and covenants sealed; See Clarke note on "^{<01513>}**Genesis 15:13**", &c. It is very likely, therefore, that the sacrifices offered on this occasion, were those on the flesh of which Aaron and the elders of Israel feasted with Jethro.

Before God.] Before the *tabernacle*, where God dwelt; for it is supposed that the tabernacle was now erected. See Clarke's note on "^{<02185>}**Exodus 18:5**"; and see ^{<05215>}**Deuteronomy 12:5-7**, and ^{<03221>}**1 Chronicles 29:21, 22**, where the same form of speech, *before the Lord*, is used, and plainly refers to his manifested presence in the tabernacle.

Verse 13. To judge the people] To hear and determine controversies between man and man, and to give them instruction in things appertaining to God.

From the morning unto the evening.] Moses was obliged to sit all day, and the people were continually coming and going.

Verse 15. The people come unto me to inquire of God] To know the mind and will of God on the subject of their inquiries. Moses was the *mediator* between God and the people; and as they believed that all justice and judgment must come from him, therefore they came to Moses to know what God had spoken.

Verse 16. I do make them know the statutes of God, and his laws.] These words are so very particular that they leave little room for doubt that the law had been given. Such words would scarcely have been used had not the *statutes* and *laws* been then in existence. And this is one of the proofs that the transaction mentioned here stands out of its due chronological order; See Clarke's note on "⁽¹⁸¹⁶⁾Exodus 18:5".

Verse 18. Thou wilt surely wear away] *l bt l bm nabol tibbol, in wearing way, thou wilt wear away-by* being thus *continually* employed, thou wilt soon become *finally exhausted*. And *this people that is with thee*; as if he had said, "Many of them are obliged to wait so long for the determination of their suit that their patience must be soon necessarily worn out, as there is no one to hear every cause but thyself."

Verse 19. I will give thee counsel, and God shall be with thee] Jethro seems to have been a man of great *understanding* and prudence. His advice to Moses was most appropriate and excellent; and it was probably given under the immediate inspiration of God, for after such sacrificial rites, and public acknowledgment of God, the prophetic spirit might be well expected to descend and rest upon him. God could have showed Moses the propriety and necessity of adopting such measures before, but he chose in this case to help man by man, and in the present instance a permanent basis was laid to consolidate the union of the two families, and prevent all future misunderstandings.

Verse 20. Thou shalt teach them ordinances] *μyqj chukkim*, all such *precepts* as relate to the *ceremonies of religion* and *political economy*. And *laws*, *trwth hattoroth*, the instructions relative to the whole system of *morality*.

And shalt show them the way] *Ērdh ha eth hadderech*, THAT *very WAY*, that *only way*, which God himself has revealed, and in which they should walk in order to please him, and get their souls everlastingly saved.

And the work that they must do.] For it was not sufficient that they should *know* their duty both to God and man, but they must **DO** it too; ^{WC}[y *yaasun*, they must do it *diligently, fervently, effectually*; for the *paragogic nun* *deepens* and *extends* the meaning of the verb.

What a very comprehensive form of a preacher's duty does this verse exhibit! 1. He must *instruct* the people in the nature, use, and importance of the *ordinances* of religion. 2. He must lay before them the whole *moral law*, and their obligations to fulfill all its precepts. 3. He must point out to each his particular duty, and what is expected of him in his situation, connections, &c. And, 4. He must set them all *their work*, and see that they do it. On such a plan as this he will have full opportunity to show the people, 1. Their *sin, ignorance, and folly*; 2. The *pure and holy law* which they have broken, and by which they are condemned; 3. The *grace of God* that bringeth salvation, by which they are to be *justified* and finally saved; and, 4. The necessity of showing their *faith* by their *works*; not only denying ungodliness and worldly lusts, but living soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ.

Verse 21. Able men] Persons of wisdom, discernment, judgment, prudence, and fortitude; for who can be a *ruler* without these qualifications?

Such as fear God] Who are truly religious, without which they will feel little concerned either for the bodies or souls of the people.

Men of truth] Honest and true in their own hearts and lives; speaking the truth, and judging according to the truth.

Hating covetousness] Doing all for God's sake, and love to man; labouring to promote the general good; never perverting judgment, or suppressing the testimonies of God, for the love of money or through a base, man-pleasing spirit, but expecting their reward from the *mercy* of God in the resurrection of the just.

Rulers of thousands, &c.] *Millenaries, centurions, quinquagenaries, and decurions*; each of these, in all probability, dependent on that officer immediately above himself. So the *decurion*, or ruler over *ten*, if he found a matter too hard for him, brought it to the *quinquagenary*, or ruler of *fifty*; if, in the course of the exercise of *his* functions, *he* found a cause too

complicated for him to decide on, he brought it to the *centurion*, or ruler over a hundred. In like manner the *centurion* brought his difficult case to the *millenary*, or ruler over a *thousand*; the case that was too hard for *him* to judge, he brought to *Moses*; and the case that was too hard for *Moses*, he brought immediately to *GOD*. It is likely that each of these classes had a court composed of its own members, in which causes were heard and tried. Some of the rabbins have supposed that there were 600 rulers of *thousands*, 6000 rulers of *hundreds*, 12,000 rulers of *fifties* and 60,000 rulers of *tens*; making in the whole 78,600 officers. But Josephus says (*Antiq.*, lib. iii., chap. 4) that *Moses*, by the advice of *Jethro*, appointed rulers over *myriads*, and then over *thousands*; these he divided into *five hundreds*, and again into *hundreds*, and into *fifties*; and appointed rulers over each of these, who divided them into *thirties*, and at last into *twenties* and *tens*; that each of these companies had a chief, who took his name from the number of persons who were under his direction and government. Allowing what Josephus states to be correct, some have supposed that there could not have been less than 129,860 officers in the Israelitish camp. But such computations are either fanciful or absurd. That the people were divided into *thousands*, *hundreds*, *fifties* and *tens*, we know, for the text states it, but we cannot tell precisely how many of such divisions there were, nor, consequently, the number of officers.

Verse 23. If thou shalt do this thing, and God command thee] Though the measure was obviously of the utmost importance, and plainly recommended itself by its expediency and necessity; yet *Jethro* very modestly leaves it to the wisdom of *Moses* to choose or reject it; and, knowing that in all things his relative was now acting under the immediate direction of *God*, intimates that no measure can be safely adopted without a positive injunction from *God* himself. As the counsel was doubtless inspired by the *Divine Spirit*, we find that it was sanctioned by the same, for *Moses* acted in every respect according to the advice he had received.

Verse 27. And *Moses* let his father-in-law depart] But if this be the same transaction with that mentioned ^{CH. 10.} **Numbers 10:29**, &c., we find that it was with *great reluctance* that *Moses* permitted so able a counsellor to leave him; for, having the highest opinion of his judgment, experience, and discretion, he pressed him to stay with them, that he might be *instead of eyes to them* in the desert. But *Jethro* chose rather to return to his own country, where probably his family were so settled and circumstanced that they could not be conveniently removed, and it was more his duty to stay

with *them*, to assist them with his counsel and advice, than to travel with the Israelites. Many others might be found that could be eyes to the Hebrews in the desert, but no man could be found capable of being a father to his family, but himself. It is well to labour for the public good, but our own families are the first claimants on our care, attention, and time. He who neglects his own household on pretence of labouring even for the good of the public, has surely denied the faith, and is worse than an infidel.

It is strange that after this we hear no more of Zipporah! Why is she forgotten? Merely because she was the *wife of Moses*; for he chose to conduct himself so that to the remotest ages there should be the utmost proofs of his *disinterestedness*. While multitudes or the families of Israel are *celebrated* and *dignified*, his own he writes in the dust. He had no interest but that of God and his people; to promote this, he employed his whole time and his uncommon talents. His body, his soul, his whole life, were a continual offering to God. They were always on the Divine altar; and God had from his creature all the praise, glory, and honour that a creature could possibly give. Like his great antitype, he went about doing good; and God was with him. The zeal of God's house consumed him, for in that *house*, in *all* its concerns, we have the testimony of God himself that *he was faithful*, ^{<S181D>}**Hebrews 3:2**; and a higher character was never given, nor can be given of any governor, sacred or civil. He made no provision even for his own sons, Gershom and Eliezer; they and their families were incorporated with the Levites, ^{<12314>}**1 Chronicles 23:14**; and had no higher employment than that of taking care of the tabernacle and the tent, ^{<04121>}**Numbers 3:21-26**, and merely to *serve* at the tabernacle and to *carry burdens*, ^{<04024>}**Numbers 4:24-28**. No history, sacred or profane, has been able to produce a complete parallel to the disinterestedness of Moses. This one consideration is sufficient to refute every charge of imposture brought against him and his laws. There never was an imposture in the world (says Dr. PRIDEAUX, *Letter to the Deists*) that had not the following characters:—

1. It must always have for its end some *carnal interest*.
2. It can have none but *wicked men* for its authors.
3. Both of these must necessarily *appear* in the very *contexture* of the *imposture* itself.
4. That it can never be so framed, that it will not contain some *palpable falsities*, which will discover the falsity of all the rest.
5. That wherever it is first propagated, it must be done by *craft* and

fraud.

6. That when intrusted to *many persons*, it cannot be *long concealed*.

1. The keenest-eyed adversary of Moses has never been able to fix on him any *carnal* interest. No gratification of sensual passions, no accumulation of wealth, no aggrandizement of his family or relatives, no pursuit of worldly honour, has ever been laid to his charge.

2. His life was *unspotted*, and all his actions the offspring of the purest benevolence.

3. As his own hands were pure, so were the *hands of those* whom he *associated* with himself in the work.

4. No *palpable falsity* has ever been detected in his writings, though they have for their subject the most complicate, abstruse, and difficult topics that ever came under the pen of man.

5. No *craft*, no *fraud*, not even what one of his own countrymen thought he might lawfully use, *innocent guile*, because he had to do with a people greatly degraded and grossly stupid, can be laid to his charge. His conduct was as open as the day; and though continually watched by a people who were ever ready to murmur and rebel, and industrious to find an excuse for their repeated seditious conduct, yet none could be found either in his spirit, private life, or public conduct.

6. None ever came after to say, "We have joined with Moses in a *plot*, we have feigned a Divine authority and mission, we have succeeded in our innocent imposture, and now the mask may be laid aside." The whole work proved itself so fully to be of God that even the person who might wish to discredit Moses and his mission, could find no ground of this kind to stand on. The ten plagues of Egypt, the passage of the Red Sea, the destruction of the king of Egypt and his immense host, the quails, the rock of Horeb, the supernatural supply by the forty years' manna, the continual miracle of the Sabbath, on which the preceding day's manna kept good, though, if thus kept, it became putrid on any other day, together with the constantly attending supernatural cloud, in its threefold office of a *guide* by day, a *light* by night, and a *covering* from the ardours of the sun, all invincibly proclaim that God brought out this people from Egypt; that Moses was *the man of God*, chosen by him, and fully accredited in his mission; and that the laws and statutes which he gave were the offspring of the wisdom and

goodness of Him who is the Father of Lights, the fountain of truth and justice, and the continual and unbounded benefactor of the human race.

EXODUS

CHAPTER 19

The children of Israel, having departed from Rephidim, come to the wilderness of Sinai in the third month, 1, 2. Moses goes up into the mount to God, and receives a message which he is to deliver to the people, 3-6. He returns and delivers it to the people before the elders, 7. The people promise obedience, 8. The Lord proposes to meet Moses in the cloud, 9. He commands him to sanctify the people, and promises to come down visibly on Mount Sinai on the third day, 10, 11. He commands him also to set bounds, to prevent the people or any of the cattle from touching the mount, on pain of being stoned or shot through with a dart, 12, 13. Moses goes down and delivers this message, 14, 15. The third day is ushered in with the appearance of the thick cloud upon the mount, and with thunders, lightning, and the sound of a trumpet! at which the people are greatly terrified, 16.

NOTES ON CHAP. 19

Verse 1. In the third month] This was called *Sivan*, and answers to our *May*. For the Jewish months, years, &c., see the tables at the end of Deuteronomy.

The same day] There are *three* opinions concerning the meaning of this place, which are supported by respectable arguments. 1. The *same day* means the same day of the third month with that, viz., the 15th, on which the Israelites had left Egypt. 2. The *same day* signifies here a day of the same number with the month to which it is applied, viz., the *third* day of the *third* month. 3. By the *same day*, the *first* day of the month is intended. The Jews celebrate the feast of pentecost *fifty* days after the *passover*: from the departure out of Egypt to the coming to Sinai were *forty-five* days; for they came out the *fifteenth* day of the first month, from which day to the *first* of the third month *forty-five* days are numbered. On the 2d day of this third month Moses went up into the mountain, when *three* days were given to the people to purify themselves; this gives the *fourth* day of the *third* month, or the *forty-ninth* from the departure out of Egypt. On the *next day*, which was the *fiftieth* from the celebration of the passover, the glory of God appeared on the mount; in commemoration of which the Jews celebrate the feast of *pentecost*. This is the opinion of St. Augustine and of several moderns, and is defended at large by Houbigant. As the word **vdj**

chodesh, month, is put for new moon, which is with the Jews the *first* day of the month, this may be considered an additional confirmation of the above opinion.

The wilderness of Sinai.] Mount Sinai is called by the Arabs *Jibel Mousa* or the Mount of Moses, or, by way of eminence, *El Tor*, *THE Mount*. It is one hill, with two peaks or summits; one is called *Horeb*, the other *Sinai*. Horeb was probably its most ancient name, and might designate the whole mountain; but as the Lord had appeared to Moses on this mountain in a bush *hns seneh*, ^{<1082>}**Exodus 3:2**, from this circumstance it might have received the name of *Sinai* or *ynys rh har Sinai*, the *mount of the bush* or the mount of *bushes*; for it is possible that it was not in a *single bush*, but in a *thicket* of bushes, that the Angel of God made his appearance. The word *bush* is often used for *woods* or *forests*.

Verse 3. Moses went up unto God] It is likely that the cloud which had conducted the Israelitish camp had now removed to the top of Sinai; and as this was the symbol of the Divine presence, Moses went up to the place, there to meet the Lord.

The Lord called unto him] This, according to St. Stephen, was the *Angel of the Lord*, ^{<4073>}**Acts 7:38**. And from several scriptures we have seen that the *Lord Jesus* was the person intended; see **Clarke's notes on** ^{<01407>}**Genesis 16:7**"; ^{<01813>}**Genesis 18:13**"; ^{<1082>}**Exodus 3:2**".

Verse 4. How I bare you on eagles' wings] Mr. Bruce contends that the word *rvn nesher* does not mean the bird we term *eagle*; but a bird which the Arabs, from its *kind* and *merciful* disposition, call *rachama*, which is noted for its care of its young, and its carrying them upon its back. See his *Travels*, vol. vii., pl. 33. It is not unlikely that from this part of the sacred history the heathens borrowed their fable of the *eagle being a bird sacred to Jupiter*, and which was employed to carry the souls of departed heroes, kings, &c., into the celestial regions. The Romans have struck several medals with this device, which may be seen in different cabinets, among which are the following: one of *Faustina*, daughter of *Antoninus Pius*, on the reverse of which she is represented ascending to heaven on the *back of an eagle*; and another of *Salonia*, daughter of the Emperor *Galienus*, on the reverse of which she is represented on the *back of an eagle*, with a scepter in her hand, ascending to heaven. *Jupiter* himself is sometimes represented on the *back of an eagle* also, with his *thunder* in his hand, as

on a medal of *Licinus*. This brings us nearer to the letter of the text, where it appears that the heathens confounded the figure made use of by the sacred penman, *I bare you on eagles' wings*, with the manifestation of God in *thunder* and *lightning* on Mount Sinai. And it might be in reference to all this that the Romans took the *eagle* for their ensign. See *Scheuchzer, Fusellius, &c.*

Brought you unto myself.] In this and the two following verses, we see the design of God in selecting a people for himself. 1. They were *to obey his voice*, ^{<121916>}**Exodus 19:5**, to receive a *revelation* from him, and to act according to that revelation, and not according to their reason or fancy, in opposition to his declarations. 2. They were to obey his voice *indeed*, **w[mvt [wmv** *shamoa tishmeu, in hearing they should hear*; they should consult his testimonies, *hear* them whenever read or proclaimed, and obey them as soon as heard, affectionately and steadily. 3. They must *keep his covenant*-not only copy in their lives the *ten commandments*, but they must receive and preserve the grand *agreement* made between God and man by *sacrifice*, in reference to the incarnation and death of Christ; for from the foundation of the world the covenant of God ratified by sacrifices referred to this, and now the sacrificial system was to be more fully opened by the giving of the law. 4. They should then be God's peculiar treasure, **hl gs** *segullah*, his own *patrimony*, a people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his by his right of creation and providence, yet these should be peculiarly his, as receiving his revelation and entering into his covenant. 5. They should be a *kingdom of priests*, ^{<121906>}**Exodus 19:6**. Their state should be a *theocracy*; and as God should be the sole governor, being *king in Jeshurun*, so all his subjects should be *priests*, all *worshippers*, all *sacrificers*, every individual offering up *the victim for himself*. A beautiful representation of the Gospel dispensation, to which the Apostles Peter and John apply it, ^{<11106>}**1 Peter 2:5, 9**; ^{<11106>}**Revelation 1:6**; ^{<111510>}**Revelation 5:10**, and ^{<11106>}**Revelation 20:6**; under which dispensation every believing soul offers up for himself that Lamb of God which was slain for and which takes away the sin of the world, and through which alone a man can have access to God.

Verse 6. And a holy nation.] They should be a *nation*, one people; firmly united among themselves, living under their own laws; and powerful, because united, and acting under the direction and blessing of God. They

should be a *holy* nation, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace, to every person who conscientiously used it. Thus they should be both a *kingdom*, having God for their governor; and a *nation*, a multitude of peoples connected together; not a scattered, disordered, and disorganized people, but a *royal* nation, using their own rites, living under their own laws, subject in *religious* matters only to God, and in things *civil*, to every ordinance of man for God's sake.

This was the spirit and design of this wonderful institution, which could not receive its perfection but under the Gospel, and has its full accomplishment in every member of the mystical body of Christ.

Verse 7. The elders of the people] The head of each tribe, and the chief of each family, by whose ministry this gracious purpose of God was speedily communicated to the whole camp.

Verse 8. And all the people answered, &c.] The people, having such gracious advantages laid before them, most cheerfully consented to take God for their *portion*; as he had graciously promised to take them for his *people*. Thus a covenant was made, the parties being mutually bound to each other.

Moses returned the words] When the people had on their part consented to the covenant, Moses appears to have gone immediately up to the mountain and related to God the success of his mission; for he was now on the mount, as appears from ^{<[2194]}**Exodus 19:14**.

Verse 9. A thick cloud] This is interpreted by ^{<[2198]}**Exodus 19:18**: *And Mount Sinai was altogether on a SMOKE-and the SMOKE thereof ascended as the SMOKE of a furnace*; his usual appearance was in the cloudy pillar, which we may suppose was generally *clear* and *luminous*.

That the people may hear] See Clarke's note on "^{<[2159]}**Exodus 15:9**". The Jews consider this as the fullest evidence their fathers had of the Divine mission of Moses; themselves were permitted to see this awfully glorious sight, and to hear God himself speak out of the thick darkness: for before this, as Rabbi *Maymon* remarks, they might have thought that Moses wrought his miracles by *sorcery* or *enchantment*; but now, hearing the voice of God himself, they could no longer disbelieve nor even doubt.

Verse 10. Sanctify them] See the meaning of this term, ^{<12132>}**Exodus 13:2.**

Let them wash their clothes] And consequently bathe their bodies; for, according to the testimony of the Jews, these always went together.

It was necessary that, as they were about to appear in the presence of God, every thing should be clean and pure about them; that they might be admonished by this of the necessity of inward purity, of which the outward washing was the emblem.

From these institutions the heathens appear to have borrowed their precepts relative to *washings* and *purifications* previously to their offering sacrifice to their gods, examples of which abound in the Greek and Latin writers. They washed their hands and clothes, and bathed their bodies in pure water, before they performed any act of religious worship; and in a variety of cases, abstinence from all matrimonial connections was positively required, before a person was permitted to perform any religious rite, or assist at the performance.

Verse 12. Thou shalt set bounds] Whether this was a *line* marked out on the ground, beyond which they were not to go, or whether a *fence* was actually made to keep them off, we cannot tell; or whether this fence was made all round the mountain, or only at that part to which one wing of the camp extended, is not evident.

This verse strictly forbids the people from coming near and touching Mount Sinai, which was burning with FIRE. The words therefore in ^{<12195>}**Exodus 19:15**, *hva l a wvgt l a al tiggeshu el ishshah*, come not at your wives, seem rather to mean, *come not near unto the FIRE*; especially as the other phrase is not at all probable: but the *fire* is, on this occasion, spoken of so emphatically (see ^{<12104>}**Deuteronomy 5:4, 5, 22-25**) that we are naturally led to consider *hva ishshah* here as *vah ha-esh transposed*, or to say, with Simon in his Lexicon, *hva faem*, idem quod *masc. ca ignis*. So among other instances, we have *rba* and *hrba* a *wing*; *rwa* and *hrwa* *light*; *xma* and *hxma* *strength*; and *rma* and *hrma* a *speech*.-Burt. See KENNICOTT'S *Remarks*.

Whosoever toucheth the mount shall be surely put to death] The place was awfully sacred, because the dreadful majesty of God was displayed on it. And this taught them that God is a consuming fire, and that it is a fearful thing to fall into the hands of the living God.

Verse 13. There shall not a hand touch it] **wb** *bo*, HIM, not the *mountain*, but the *man* who had presumed to touch the mountain. He should be considered altogether as an unclean and accursed thing, not to be touched for fear of conveying defilement; but should be immediately stoned or pierced through with a dart, ^{<S1221>}**Hebrews 12:20**.

Verse 16. Thunders and lightnings, and a thick cloud-and the voice of the trumpet] The *thunders, lightnings, &c.*, announced the coming, as they proclaimed the majesty, of God. Of the thunders and lightnings, and the *deep, dark, dismal, electric cloud*, from which the thunders and lightnings proceeded, we can form a tolerable apprehension; but of the *loud, long-sounding trumpet*, we can scarcely form a conjecture. Such were the appearances and the noise that all the people in the camp trembled, and Moses himself was constrained to say, “I exceedingly fear and quake,” ^{<S1221>}**Hebrews 12:21**. Probably the sound of the *trumpet* was something similar to that which shall be blown by the angel when he sweareth, by Him that liveth for ever, *There shall be time no longer!*

Verse 17. And Moses brought forth the people-to meet with God] For though they might not touch the mount till they had permission, yet when the trumpet sounded long, it appears they might come up to *the nether part of the mount*, (see ^{<D1913>}**Exodus 19:13**, and ^{<D0411>}**Deuteronomy 4:11**;) and when the trumpet had ceased to sound, they might then go up unto the mountain, as to any other place.

It was absolutely necessary that God should give the people at large some particular evidence of his *being* and *power*, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the more readily credit Moses, who was to be the constant mediator between God and them. God, therefore, in his indescribable majesty, descended on the mount; and, by the *thick dark cloud*, the *violent thunders*, the *vivid lightnings*, the *long and loud blasts of the trumpet*, the *smoke* encompassing the whole mountain, and the excessive *earthquake*, proclaimed his *power*, his *glory*, and his *holiness*; so that the people, however unfaithful and disobedient afterwards, never once doubted the Divine interference, or suspected Moses of any cheat or imposture. Indeed, so absolute and unequivocal were the proofs of supernatural agency, that it was impossible these appearances could be attributed to any cause but the unlimited power of the author of Nature.

It is worthy of remark that the people were informed *three days* before, ^{<12190>}**Exodus 19:9-11**, that such an appearance was to take place; and this answered two excellent purposes: 1. They had time to *sanctify* and prepare themselves for this solemn transaction; and, 2. Those who might be *skeptical* had sufficient opportunity to make use of every precaution to prevent and detect an *imposture*; so this previous warning strongly serves the cause of Divine revelation.

Their being at first prohibited from touching the mount on the most awful penalties, and secondly, being permitted to see manifestations of the Divine majesty, and hear the words of God, subserved the same great purposes. Their being prohibited in the first instance would naturally whet their curiosity, make them cautious of being deceived, and ultimately impress them with a due sense of God's justice and their own sinfulness; and their being permitted afterwards to go up to the mount, must have deepened the conviction that all was fair and real, that there could be no imposture in the case, and that though the justice and purity of God forbade them to draw nigh for a time, yet his mercy, which had prescribed the means of purification, had permitted an access to his presence. The directions given from ^{<121910>}**Exodus 19:10-15** inclusive show, not only the *holiness* of God, but the *purity* he requires in his worshippers.

Besides, the whole scope and design of the chapter prove that no soul can possibly approach this holy and terrible Being but through a *mediator*; and this is the use made of this whole transaction by the author of the Epistle to the Hebrews, ^{<81218>}**Hebrews 12:18-24**.

Verse 20. The Lord came down] This was undoubtedly done in a *visible* manner, that the people might witness the awful appearance. We may suppose that every thing was arranged thus: the *glory of the Lord* occupied the *top* of the mountain, and near to this *Moses* was permitted to approach. *Aaron* and the *seventy elders* were permitted to advance *some way up the mountain*, while the *people* were only permitted to come up to its *base*. *Moses*, as the lawgiver, was to receive the statutes and judgments from God's mouth; *Aaron* and the elders were to receive them from *Moses*, and deliver them to the people; and the people were to act according to the direction received. Nothing can be imagined more glorious, terrible, majestic, and impressive, than the whole of this transaction; but it was chiefly calculated to impress *deep reverence*, *religious fear*, and *sacred awe*; and he who attempts to worship God uninfluenced by these, has

neither a proper sense of the Divine majesty, nor of the sinfulness of sin. It seems in reference to this that the apostle says, *Let us have grace whereby we may serve God acceptably with REVERENCE and GODLY FEAR: for our God is a CONSUMING FIRE;* ~~Exodus~~ **Hebrews 12:28, 29.** Who then shall dare to approach him in his *own* name and without a *mediator*?

Verse 22. Let the priests also-sanctify themselves] That there were *priests* among the Hebrews *before* the consecration of Aaron and his sons, cannot be doubted; though their functions might be in a considerable measure suspended while under persecution in Egypt, yet the persons existed whose right and duty it was to offer sacrifices to God. Moses requested liberty from Pharaoh to go into the wilderness to *sacrifice*; and had there not been among the people both *sacrifices* and *priests*, the request itself must have appeared nugatory and absurd. *Sacrifices* from the *beginning* had constituted an essential part of the worship of God, and there certainly were *priests* whose business it was to offer them to God before the giving of the law; though this, for especial reasons, was restricted to Aaron and his sons after the law had been given. As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity; and therefore God requires that they also should be purified for the purpose of approaching the mountain, and hearing their Maker promulgate his laws. **See Clarke's note on** ~~Exodus~~ **Exodus 28:1**".

Verse 23. The people cannot come up] Either because they had been so solemnly forbidden that they would not dare, with the penalty of instant death before their eyes, to transgress the Divine command; or the *bounds* which were set about the mount were such as rendered their passing them physically impossible.

And sanctify it.] *yhvdaq* *vekiddashio*. Here the word *vdq* *kadash* is taken in its proper literal sense, signifying the *separating* of a *thing*, *person* or *place*, from all profane or common uses, and devoting it to sacred purposes.

Verse 24. Let not the priests and the people break through] God knew that they were heedless, criminally curious, and stupidly obstinate; and therefore his mercy saw it right to give them line upon line, that they might not transgress to their own destruction.

FROM the very solemn and awful manner in which the LAW was introduced, we may behold it as the ministration of terror and death, ~~<47&07>~~ **2 Corinthians 3:7**, appearing rather to exclude men from God than to bring them nigh; and from this we may learn that an approach to God would have been for ever impossible, had not infinite mercy found out the Gospel scheme of salvation. By this, and this alone, we draw nigh to God; *for we have an entrance into the holiest by the blood of Jesus*, ~~<81019>~~ **Hebrews 10:19**. “For,” says the apostle, “ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and to the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more, (for they could not endure that which was commanded, And if so much as a beast touch the mountain it shall be stoned, or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake:) but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus the MEDIATOR of the NEW COVENANT; and to the blood of sprinkling, that speaketh better things than that of Abel;” ~~<81218>~~ **Hebrews 12:18-24**.

Reader, art thou still under the influence and condemning power of that fiery law which proceeded from his right hand? Art thou yet *afar off*? Remember, thou canst only *come nigh* by the blood of sprinkling; and till justified by his blood, thou art under the *curse*. Consider the terrible majesty of God. If thou have his *favour* thou hast *life*; if his *frown*, *death*. Be instantly reconciled to God, for though thou hast deeply *sinned*, and he is *just*, yet he is the justifier of him that believeth in Christ Jesus. Believe on him, receive his salvation, OBEY *his voice indeed*, and KEEP his *covenant*, and THEN *shalt thou be a king and a priest unto God and the Lamb*, and be finally saved with all the power of an endless life. Amen.

EXODUS

CHAPTER 20

The preface to the ten commandments, 1, 2. The FIRST commandment, against mental or theoretic idolatry, 3. The SECOND, against making and worshipping images, or practical idolatry, 4-6. The THIRD, against false swearing, blasphemy, and irreverent use of the name of God, 7. The FOURTH, against profanation of the Sabbath, and idleness on the other days of the week, 8-11. The FIFTH, against disrespect and disobedience to parents, 12. The SIXTH, against murder and cruelty, 13. The SEVENTH, against adultery and uncleanness, 14. The EIGHTH, against stealing and dishonesty, 15. The NINTH, against false testimony, perjury, &c., 16. The TENTH, against covetousness, 17. The people are alarmed at the awful appearance of God on the mount, and stand afar off, 18. They pray that Moses may be mediator between God and them, 19. Moses encourages them, 20. He draws near to the thick darkness, and God communes with him, 21, 22. Farther directions against idolatry, 23. Directions concerning making an altar of earth, 24; and an altar of hewn stone, 25. None of these to be ascended by steps, and the reason given, 26.

NOTES ON CHAP. 20

Verse 1. All these words] Houbigant supposes, and with great plausibility of reason, that the clause **hl ah pyrbdh l k ta** eth col haddebarim haelleh, “all these words,” belong to the latter part of the concluding verse of chap. xix., which he thinks should be read thus: *And Moses went down unto the people, and spake unto them ALL THESE WORDS*; i.e., delivered the solemn charge relative to their not attempting to come up to that part of the mountain on which God manifested himself in his glorious majesty, lest he should break forth upon them and consume them. For how could Divine justice and purity suffer a people so defiled to stand in his immediate presence? When Moses, therefore, had gone down and spoken *all these words*, and he and Aaron had *reascended the* mount, then the Divine Being, as supreme legislator, is majestically introduced thus: *And God spake, saying*. This gives a dignity to the commencement of this chapter of which the clause above mentioned, if not referred to the speech of Moses, deprives it. The *Anglo-Saxon* favours this emendation: [*Anglo-Saxon*], *God spoke* **THUS**, which is the whole of the first verse as it stands in that version.

Some learned men are of opinion that the TEN COMMANDMENTS were delivered on May 30, being then the day of *pentecost*.

THE TEN COMMANDMENTS

The laws delivered on Mount Sinai have been variously named. In ^{<16413>}**Deuteronomy 4:13**, they are called **μyrbdh trc[** asereth haddebarim, THE TEN WORDS. In the preceding chapter, ^{<12156>}**Exodus 19:5**, God calls them **ytyrb ta** eth berithi, my COVENANT, i.e., the agreement he entered into with the people of Israel to take them for his peculiar people, if they took him for their God and portion. *IF ye will obey my voice indeed, and KEEP my COVENANT, THEN shall ye be a peculiar treasure unto me.* And the word *covenant* here evidently refers to the *laws* given in this chapter, as is evident from ^{<16413>}**Deuteronomy 4:13**: *And he declared unto you his COVENANT, which he commanded you to perform, even TEN COMMANDMENTS.* They have been also termed the *moral law*, because they contain and lay down rules for the regulation of the *manners* or *conduct* of men. Sometimes they have been termed *the LAW*, **hrwth hattorah**, by way of eminence, as containing the grand system of *spiritual instruction, direction, guidance, &c.* See on the word *LAW*, ^{<12149>}**Exodus 12:49**. See **Clarke note on “^{<12149>}Exodus 12:49”**. And frequently the *DECALOGUE*, **Δεκαλογος**, which is a literal translation into Greek of the **μyrbdh trc[** asereth haddebarim, or TEN WORDS, of Moses.

Among divines they are generally divided into what they term the *first* and *second* tables. The *FIRST table* containing the *first, second, third, and fourth* commandments, and comprehending the whole system of *theology*, the true notions we should form of the Divine nature, the reverence we owe and the religious service we should render to him. The *SECOND*, containing the *six* last commandments, and comprehending a complete system of *ethics*, or *moral duties*, which man owes to his fellows, and on the due performance of which the order, peace and happiness of society depend. By this division, the *FIRST table* contains our *duty* to *GOD*; the *SECOND* our *duty* to our *NEIGHBOUR*. This division, which is natural enough, refers us to the grand principle, love to God and love to man, through which both tables are observed. 1. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. 2. Thou shalt love thy neighbour as thyself. On these two hang all the law and the prophets. See

Clarke note on “^{<<10237>}Matthew 22:37”]; and “^{<<10238>}Matthew 22:38”. See Clarke note on “^{<<10239>}Matthew 22:39”]; and “^{<<10240>}Matthew 22:40”].

THE FIRST COMMANDMENT

Against *mental* or *theoretic* idolatry.

Verse 2. I am the LORD thy God] *Ëyhl a hwhy* *Yehovah eloheycha*. On the word JEHOVAH, which we here translate LORD, see Clarke’s notes on “^{<<10104>}Genesis 2:4”, and “^{<<10105>}Exodus 6:3”. And on the word Elohim, here translated GOD, see Clarke note on “^{<<101010>}Genesis 1:1”. It is worthy of remark that each *individual* is addressed here, and not the *people collectively*, though they are all necessarily included; that each might feel that he was bound for *himself* to hear and do all these words. Moses laboured to impress this *personal interest* on the people’s minds, when he said, ^{<<10105>}Deuteronomy 5:3, 4: “The Lord made this covenant with *us*, even *us*, who are all of *us* here alive this day.”

Brought thee out of the land of Egypt, &c.] And by this very thing have proved myself to be superior to all gods, unlimited in power, and most gracious as well as fearful in operation. This is the preface or introduction, but should not be separated from the commandment. Therefore,—

Verse 3. Thou shalt have no other gods before me.] *µyrj a µyhl a elohim acherim*, no *strange gods*-none that thou art not *acquainted* with, none who has not *given thee* such *proofs* of his power and godhead as I have done in delivering thee from the Egyptians, dividing the Red Sea, bringing water out of the rock, quails into the desert, manna from heaven to feed thee, and the pillar of cloud to direct, enlighten, and shield thee. By these miracles God had rendered himself *familiar* to them, they were intimately *acquainted* with the operation of his hands; and therefore with great propriety he says, Thou shalt have no *strange gods* before me; *ynp l* [*al panai*, before or in the place of those *manifestations* which I have made of myself.

This commandment prohibits every species of *mental* idolatry, and all inordinate attachment to *earthly* and *sensible* things. As God is the *fountain of happiness*, and no intelligent creature can be happy but through him, whoever seeks happiness in the *creature* is necessarily an *idolater*; as he puts the *creature* in the place of the *Creator*, expecting that from the gratification of his passions, in the use or abuse of earthly things, which is

to be found in God alone. The very first commandment of the whole series is divinely calculated to prevent man's misery and promote his happiness, by taking him off from all false dependence, and leading him to God himself, the *fountain of all good*.

THE SECOND COMMANDMENT

Against *making and worshipping images*.

Verse 4. Thou shalt not make unto thee any graven image] As the word **I sp** *pasal* signifies to *hew, carve, grave, &c.*, **I sp** *pesel* may here signify any kind of image, either of *wood, stone, or metal*, on which the *axe, the chisel, or the graving tool* has been employed. This commandment includes in its prohibitions *every species of idolatry* known to have been practised among the Egyptians. The reader will see this the more plainly by consulting the notes on the *ten plagues*, particularly those on chap. xii.

Or any likeness, &c.] To know the full spirit and extent of this commandment, this place must be collated with ^{CRHIS} **Deuteronomy 4:15, &c.:** *Take ye therefore good heed unto yourselves-lest ye corrupt yourselves-and make you a graven image, the similitude of any figure, the likeness of MALE or FEMALE. All who have even the slightest acquaintance with the ancient history of Egypt, know that Osiris and his wife Isis were supreme divinities among that people.*

The likeness of any beast.-hmhb behemah, such as the ox and the heifer. Among the Egyptians the ox was not only sacred but *adored*, because they supposed that in one of these animals *Osiris* took up his residence: hence they always had a *living ox*, which they supposed to be the habitation of this deity; and they imagined that on the death of one he entered into the body of another, and so on successively. This famous *ox-god* they called *Apis* and *Mnevis*.

The likeness of any winged fowl.-The ibis, or stork, or crane, and hawk, may be here intended, for all these were objects of Egyptian idolatry.

The likeness of any thing that CREEPETH.-The crocodile, serpents, the scarabeus or beetle, were all objects of their adoration; and Mr. Bryant has rendered it very probable that even the frog itself was a sacred animal, as from its inflation it was emblematic of the prophetic influence, for they supposed that the god inflated or distended the body of the person by whom he gave oracular answers.

The likeness of any FISH.-All fish were esteemed sacred animals among the Egyptians. One called *Oxurunchus* had, according to Strabo, lib. xvii., a temple, and divine honours paid to it. Another fish, called *Phagrus*, was worshipped at *Syene*, according to *Clemens Alexandrinus* in his *Cohortatio*. And the *Lepidotus* and *eel* were objects of their adoration, as we find from *Herodotus*, lib. ii., cap. 72. In short, *oxen, heifers, sheep, goats, lions, dogs, monkeys, and cats*; the *ibis, the crane, and the hawk*; the *crocodile, serpents, frogs, flies, and the scarabeus or beetle*; the *Nile and its fish*; the *sun, moon, planets, and stars*; *fire, light, air, darkness, and night*, were all objects of Egyptian idolatry, and all included in this very *circumstantial* prohibition as detailed in Deuteronomy, and very forcibly in the *general* terms of the text: *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the HEAVENS above, or that is in the EARTH beneath, or that is in the WATER under the earth.* And the reason of this becomes self-evident, when the various objects of Egyptian idolatry are considered.

To countenance its *image worship*, the *Roman Catholic Church* has left the whole of this second commandment out of the decalogue, and thus lost one whole commandment out of the *ten*; but to keep up the *number* they have divided the *tenth* into *two*. This is totally contrary to the faith of God's elect and to the acknowledgment of that truth which is according to godliness. The verse is found in every MS. of the *Hebrew Pentateuch* that has ever yet been discovered. It is in all the *ancient versions*, Samaritan, Chaldee, Syriac, Septuagint, Vulgate, Coptic, and Arabic; also in the Persian, and in all modern versions. There is not one word of the whole verse wanting in the many hundreds of MSS. collected by *Kennicott* and *Deuteronomy Rossi*. This corruption of the word of God by the Roman Catholic Church stamps it, as a *false* and *heretical* Church, with the deepest brand of ever-during infamy!

This commandment also prohibits every species of *external* idolatry, as the *first* does all idolatry that may be called *internal* or *mental*. All *false worship* may be considered of this kind, together with all *image worship*, and all other superstitious rites and ceremonies. **See Clarke's note on "[Exodus 20:23](#)".**

Verse 5. Jealous God] This shows in a most expressive manner the love of God to this people. He felt for them as the most affectionate husband could

do for his spouse; and was *jealous* for their fidelity, because he willed their invariable happiness.

Visiting the iniquity of the fathers upon the children] This necessarily implies-IF *the children walk in the steps of their fathers*; for no man can be condemned by Divine justice for a crime of which he was never guilty; see ^{<3130>}**Ezekiel 13:1-9.** *Idolatry* is however particularly intended, and *visiting* sins of this kind refers principally to *national judgments*. By withdrawing the Divine protection the idolatrous Israelites were delivered up into the hands of their enemies, from whom the gods in whom they had trusted could not deliver them. This God did to the *third and fourth generations*, i.e., *successively*; as may be seen in every part of the Jewish history, and particularly in the book of *Judges*. And this, at last, became the grand and the only effectual and lasting means in his hand of their final deliverance from idolatry; for it is well known that after the Babylonish captivity the Israelites were so completely saved from idolatry, as never more to have disgraced themselves by it as they had formerly done. These national judgments, thus continued from generation to generation, appear to be what are designed by the words in the text, *Visiting the sins of the fathers upon the children, &c.*

Verse 6. And showing mercy unto thousands] Mark; even those who love God and keep his commandments *merit* nothing from him, and therefore the salvation and blessedness which these enjoy come from the *mercy* of God: *Showing mercy, &c.* What a disproportion between the works of *justice* and *mercy*! *Justice* works to the *third* or *fourth*, *mercy* to *thousands* of generations!

The heathen had maxims like these. Theocritus also teaches that the children of the good shall be blessed because of their parents' piety, and that evil shall come upon the offspring of the wicked:—

Ευσεβων παιδεσσι τα λωια, δυσσεβων δ ου.

Idyll. 26, v. 32.

*Upon the children of the righteous fall
The choicest blessings; on the wicked, wo.*

That love me, and keep my commandments.] It was this that caused Christ to comprise the fulfilment of the whole law in *love* to God and man; see **Clarke's note on** "^{<020>}**Exodus 20:1**". And as love is the grand principle of obedience, and the only incentive to it, so there can be no

obedience without it. It would be more easy even in Egyptian bondage to make brick without straw, than to do the will of God unless his love be shed abroad in the heart of the Holy Spirit. *Love*, says the apostle, *is the fulfilling of the law*; ^{<51310>}**Romans 13:10.**

THE THIRD COMMANDMENT

Against *false swearing, blasphemy, and irreverent use of the name of God.*

Verse 7. Thou shalt not take the name of the Lord thy God in vain]

This precept not only forbids all *false oaths*, but all *common swearing* where the name of God is used, or where he is appealed to as a witness of the truth. It also necessarily forbids all *light* and *irreverent* mention of God, or any of his attributes; and this the original word **awvl** *lashshav* particularly imports: and we may safely add to all these, that every *prayer, ejaculation, &c.*, that is not accompanied with *deep reverence* and the *genuine spirit of piety*, is here condemned also. In how many thousands of instances is this commandment broken in the *prayers*, whether *read* or *extempore*, of inconsiderate, bold, and presumptuous worshippers! And how few are there who do not break it, both in their public and private devotions! How low is piety when we are obliged in order to escape damnation, to pray to God to “pardon the *sins* of our *holy things!*”

Even heathens thought that the names of their gods should be treated with reverence.

Παντως μεν δη καλον επι ηδευμα, θεων ονοματα μη
χραινειν ραδιως, εχοντα ως εχουσιν ημων εκαστοτε τα
πολλα οι πλειστοι καθαροτητος τε και αγνειας τα περι
τους θεους.

“It is most undoubtedly right not easily to pollute the names of the gods, using them as we do common names; but to watch with purity and holiness all things belonging to the gods.”

The Lord will not hold him guiltless, &c.] Whatever the person himself may think or hope, however he may plead in his own behalf, and say he intends no evil, &c.; if he in any of the above ways, or in any other way, *takes the name of God in vain*, God will not *hold him guiltless*-he will account him *guilty* and punish him for it. Is it necessary to say to any truly spiritual mind, that all such interjections as *O God! my God! good God!*

good Heavens! &c., &c., are formal positive breaches of this law? How many who pass for *Christians* are highly criminal here!

THE FOURTH COMMANDMENT

Against *profanation* of the *Sabbath*, and *idleness* on the *other days* of the *week*.

Verse 8. Remember the Sabbath day, to keep it holy.] See what has been already said on this precept, ^{<000>}**Genesis 2:2**, and elsewhere. See **Clarke note on “<000>Genesis 2:2”**. As this was the most ancient institution, God calls them to *remember* it; as if he had said, Do not *forget* that when I had finished my creation I instituted the Sabbath, and *remember* why I did so, and for what purposes. The word **tbv** *shabbath* signifies *rest* or *cessation* from *labour*; and the sanctification of the seventh day is commanded, as having something *representative* in it; and so indeed it has, for it typifies the *rest which remains for the people of God*, and in this light it evidently appears to have been understood by the apostle, Heb. iv. Because this commandment has not been particularly mentioned in the New Testament as a moral precept binding on all, therefore some have presumptuously inferred that there is *no Sabbath* under the Christian dispensation. The truth is, the Sabbath is considered as a *type*: all types are of full force till the thing signified by them takes place; but the thing signified by the Sabbath is that *rest in glory* which *remains* for the people of God, therefore the moral obligation of the Sabbath must continue till *time* be swallowed up in eternity.

Verse 9. Six days shalt thou labour] Therefore he who idles away time on any of the six days, is as guilty before God as he who works on the Sabbath. No work should be done on the Sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute *necessity* and *mercy* are alone excepted. He who works by his *servants* or *cattle* is equally guilty as if he worked himself. *Hiring out horses, &c.*, for *pleasure* or *business*, *going on journeys*, *paying worldly visits*, or *taking jaunts* on the Lord's day, are breaches of this law. The whole of it should be devoted to the *rest of the body* and the improvement of the mind. God says *he has hallowed it*-he has made it *sacred* and set it apart for the above purposes. It is therefore the most proper day for public religious worship.

THE FIFTH COMMANDMENT

Against *disrespect* and *disobedience to parents*.

Verse 12. Honour thy father and thy mother] There is a degree of affectionate respect which is owing to parents, that no person else can properly claim. For a considerable time parents stand as it were in the place of God to their children, and therefore rebellion against their lawful commands has been considered as rebellion against God. This precept therefore prohibits, not only all injurious acts, irreverent and unkind speeches to parents, but enjoins all necessary acts of kindness, filial respect, and obedience. We can scarcely suppose that a man *honours* his parents who, when they fall weak, blind, or sick, does not exert himself to the uttermost in their support. In such cases God as truly requires the children to *provide* for their parents, as he required the parents to feed, nourish, support, instruct, and defend the children when they were in the lowest state of helplessness in fancy. **See Clarke's note on** ^{<ORIG>}**Genesis 48:12**". The rabbins say, *Honour the Lord with thy substance*, ^{<TR>}**Proverbs 3:9**; and, *Honour thy father and mother*. The LORD is to be honoured thus if thou have it; thy father and mother, whether thou have it or not; for if thou have nothing, thou art bound to *beg* for them. See *Ainsworth*.

That thy days may be long] This, as the apostle observes, ^{<TR>}**Ephesians 6:2**, is the *first commandment to which* God has annexed a promise; and therefore we may learn in some measure how important the duty is in the sight of God. In ^{<TR>}**Deuteronomy 5:16** it is said, *And that it may go well with thee*; we may therefore conclude that it will go *ill* with the disobedient; and there is no doubt that the untimely deaths of many young persons are the judicial consequence of their disobedience to their parents. Most who come to an untimely end are obliged to confess that *this*, with the *breach of the Sabbath*, was the principal cause of their ruin. Reader, art thou guilty? Humble thyself therefore before God, and repent. 1. As *children* are bound to succour their parents, so *parents* are bound to educate and instruct their children in all useful and necessary knowledge, and not to bring them up either in *ignorance* or *idleness*. 2. They should teach their children the fear and knowledge of God, for how can they expect affection or dutiful respect from those who have not the fear of God before their eyes? Those who are *best educated* are generally the *most dutiful*. Heathens also inculcated respect to parents.

Ουδεν προς θεων τιμιωτερον αγαλμα αν κτησαιμεθα πατρος και προπατορος παρειμενων γηρα, και μητερων την αυτην δυναμιν εχουσων' ους ουθαν αγαλλη τις, τιμαις γεγηθεν ο θεος." "πασ δη νουν εχων φοβειται και τιμα, γονενων ευχας ειδες πολλοις και πολλακις επιτελεις γενομενας. Plato de Leg., lib. xi., vol. ix, p. 160. Ed. Bipont.

“We can obtain no more honourable possession from the gods than fathers and forefathers worn down with age, and mothers who have undergone the same change, whom when we delight, God is pleased with the honour; and every one that is governed by right understanding fears and reverences them, well knowing that the prayers of parents oftentimes, and in many particulars, have received full accomplishment.”

THE SIXTH COMMANDMENT

Against *murder* and *cruelty*.

Verse 13. Thou shalt not kill.] This commandment, which is general, prohibits *murder* of every kind. 1. All *actions* by which the lives of our fellow creatures may be *abridged*. 2. All *wars* for extending empire, commerce, &c. 3. All *sanguinary laws*, by the operation of which the lives of men may be taken away for offences of comparatively trifling demerit. 4. All *bad dispositions* which lead men to wish evil to, or meditate mischief against, one another; for, says the Scripture, *He that hateth his brother in his heart is a murderer*. 5. All *want of charity* to the helpless and distressed; for he who has it in his power to save the life of another by a timely application of succour, food, raiment, &c., and does not do it, and the life of the person either *falls* or is *abridged* on this account, is in the sight of God *a murderer*. He who neglects to save life is, according to an incontrovertible maxim in *law*, the SAME as he who takes it away. 6. All *riot* and *excess*, all *drunkenness* and *gluttony*, all *inactivity* and *slothfulness*, and all *superstitious mortifications* and *self-denials*, by which life may be destroyed or shortened; all these are point-blank sins against the *sixth* commandment.

THE SEVENTH COMMANDMENT

Against *adultery* and *uncleanness*.

Verse 14. Thou shalt not commit adultery.] Adultery, as defined by our laws, is of *two* kinds; *double*, when between two married persons; *single*,

when *one* of the parties is married, the other single. One principal part of the *criminality* of adultery consists in its *injustice*. 1. It robs a man of his *right* by taking from him the *affection* of his wife. 2. It does him a *wrong* by fathering on him and obliging him to maintain as *his own* a spurious offspring—a child which is *not his*. The *act* itself, and every thing leading to the act, is prohibited by this commandment; for our Lord says, Even *he who looks on a woman to lust after her, has already committed adultery with her in his heart*. And not only *adultery* (the unlawful commerce between two married persons) is forbidden here, but also *fornication* and all kinds of mental and sensual uncleanness. All impure *books, songs, paintings, &c.*, which tend to inflame and debauch the mind, are against this law, as well as another species of impurity, for the account of which the reader is referred to; **See Clarke note on “^{<01330>}Genesis 38:30”**. That *fornication* was included under this command we may gather from St. Matthew, ^{<01519>}**Matthew 15:19**, where our Saviour expresses the sense of the different commandments by a *word for each*, and mentions them *in the order* in which they stand; but when he comes to the seventh he uses two words, *μοιχειαι πορνειαι*, to express its meaning, and then goes on to the eighth, &c.; thus evidently showing that fornication was understood to be comprehended under the command, “Thou shalt not commit adultery.” As to the word adultery, *adulterium*, it has probably been derived from the words *ad alterius torum, to another’s bed*; for it is *going to the bed of another man* that constitutes the *act* and the *crime*. *Adultery* often means idolatry in the worship of God.

THE EIGHTH COMMANDMENT

Against *stealing* and *dishonesty*.

Verse 15. Thou shalt not steal.] All *rapine* and *theft* are forbidden by this precept; as well *national* and *commercial* wrongs as petty larceny, highway robberies, and private stealing: even the taking advantage of a seller’s or buyer’s ignorance, to give the one *less* and make the other pay *more* for a commodity than its worth, is a breach of this sacred law. All *withholding of rights* and *doing of wrongs* are against the spirit of it. But the word is principally applicable to *clandestine stealing*, though it may undoubtedly include all *political injustice* and *private wrongs*. And consequently all *kidnapping, crimping, and slave-dealing* are prohibited here, whether practised by *individuals* or by the *state*. Crimes are not lessened in their demerit by the *number*, or *political importance* of those who commit them.

A *state* that enacts *bad laws* is as criminal before God as the *individual* who breaks *good* ones.

It has been supposed that under the *eighth* commandment, injuries done to *character*, the depriving a man of his *reputation* or *good name*, are included, hence those words of one of our poets:—

*Good name in man or woman
Is the immediate jewel of their souls.
Who steals my purse steals trash,—
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.*

THE NINTH COMMANDMENT

Against *false testimony, perjury, &c.*

Verse 16. Thou shalt not bear false witness, &c.] Not only false oaths, to deprive a man of his *life* or of his *right*, are here prohibited, but all *whispering, tale-bearing, slander, and calumny*; in a word, whatever is deposed as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the *spirit* and *letter* of this law. *Suppressing the truth* when known, by which a person may be defrauded of his *property* or his *good name*, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a *false* testimony against or belies even the devil himself, comes under the curse of this law, because his testimony is *false*. By the term *neighbour* any *human* being is intended, whether he rank among our *enemies* or *friends*.

THE TENTH COMMANDMENT

Against *covetousness*.

Verse 17. Thou shalt not covet thy neighbour's house-wife, &c.] *Covet* signifies to desire or long after, in order to enjoy as a *property* the person or thing coveted. He breaks this command who by any means endeavours to deprive a man of his *house* or *farm* by taking them *over his head*, as it is expressed in some countries; who lusts after his neighbour's wife, and endeavours to ingratiate himself into her affections, and to lessen her husband in her esteem; and who endeavours to possess himself of the *servants, cattle, &c.*, of another in any clandestine or unjustifiable manner.

“This is a most excellent moral precept, the observance of which will prevent all public crimes; for he who feels the force of the law that prohibits the inordinate desire of any thing that is the property of another, can never make a breach in the peace of society by an act of wrong to any of even its feeblest members.”

Verse 18. And all the people saw the thunderings, &c.] They had witnessed all these awful things before, (see ^{<121916>}**Exodus 19:16,**) but *here* they seem to have been repeated; probably at the end of each command, there was a peal of thunder, a blast of the trumpet, and a gleam of lightning, to impress their hearts the more deeply with a due sense of the Divine Majesty, of the holiness of the law which was now delivered, and of the fearful consequences of disobedience. This had the desired effect; the people were impressed with a deep religious fear and a terror of God’s judgments; acknowledged themselves perfectly satisfied with the discoveries God had made of himself; and requested that Moses might be constituted the *mediator* between God and them, as they were not able to bear these tremendous discoveries of the *Divine Majesty*. “*Speak thou with us, and we will hear; but let not God speak with us, lest we die;*”

^{<12219>}**Exodus 20:19.** This teaches us the absolute necessity of that great Mediator between God and man, Christ Jesus, as no man can come unto the Father but *by him*.

Verse 20. And Moses said-Fear not: for God is come to prove you, and that his fear may be before your faces] The maxim contained in this verse is, *Fear not, that he may fear*-do not fear with such a fear as brings *consternation* into the soul, and produces nothing but terror and confusion; but fear with that *fear* which *reverence* and *filial affection* inspire, *that ye sin not*-that, through the love and reverence ye feel to your Maker and Sovereign, ye may abstain from every appearance of evil, lest you should forfeit that love which is to you better than life. He who fears in the *first* sense can neither *love* nor *obey*; he who *fears not* in the *latter* sense is sure to fall under the first temptation that may occur. *Blessed is the man who thus feareth always.*

Verse 22. I have talked with you from heaven.] Though God manifested himself by the *fire*, the *lightning*, the *earthquake*, the *thick darkness*, &c., yet the *ten words*, or *commandments* were probably uttered from the *higher regions of the air*, which would be an additional proof to the people that there was no *imposture* in this case; for though strange appearances

and voices might be counterfeited on earth, as was often, no doubt, done by the magicians of Egypt; yet it would be utterly impossible to represent a voice, in a long continued series of instruction, as proceeding from heaven itself, or the higher regions of the atmosphere. This, with the earthquake and repeated thunders, (see on ^{<122018>}**Exodus 20:18**,) would put the *reality* of this whole procedure beyond all doubt; and this enabled Moses, ^{<181626>}**Deuteronomy 5:26**, to make such an appeal to the people on a fact incontrovertible and of infinite importance, that God had indeed talked with them face to face.

Verse 23. Ye shall not make with me gods of silver] The expressions here are very remarkable. Before it was said, Ye shall have no other gods BEFORE *me*, *ynp l a al panai*, ^{<122018>}**Exodus 20:3**. Here they are commanded, ye shall not make gods of *silver* or *gold* *yta itti* WITH *me*, as *emblems* or *representatives* of God, in order, as might be pretended, to keep these displays of his magnificence in memory; on the contrary, he would have only an *altar of earth-of plain turf*, on which they should offer those sacrifices by which they should commemorate their own guilt and the necessity of an atonement to reconcile themselves to God. See **Clarke's note on** "^{<122014>}**Exodus 20:4**".

Verse 24. Thy burnt-offerings, and thy peace-offerings] The *law* concerning which was shortly to be given, though sacrifices of this kind were in use from the days of Abel.

In all places where I record my name] Wherever I am worshipped, whether in the open wilderness, at the tabernacle, in the temple, the synagogues, or elsewhere, *I will come unto thee and bless thee*. These words are precisely the same in signification with those of our Lord, ^{<101820>}**Matthew 18:20**: *For where two or three are gathered together in my name, there am I in the midst of them*. And as it was JESUS who was the angel that spoke to them in the wilderness, ^{<141738>}**Acts 7:38**, from the same mouth *this* promise in the *law* and *that* in the *Gospel* proceeded.

Verse 25. Thou shalt not build it of hewn stone] Because they were now in a wandering state, and had as yet no fixed residence; and therefore no time should be wasted to rear costly altars, which could not be transported with them, and which they must soon leave. Besides, they must not lavish skill or expense on the construction of an altar; the altar of itself, whether costly or mean, was nothing in the worship; it was only the *place* on which

the victim should be laid, and their mind must be attentively fixed on that God to whom the sacrifice was offered, and on the sacrifice itself, as that appointed by the Lord to make an atonement for their sins.

Verse 26. Neither shalt thou go up by steps unto mine altar] The word altar comes from *altus*, *high* or *elevated*, though the Hebrew word **j bzm** *mizbach*, from **j bz** *zabach*, to *slay*, *kill*, &c., signifies merely a *place for sacrifice*; see ⁽¹⁰⁰³⁾ **Genesis 8:20**. But the heathens, who imitated the rites of the true God in their idolatrous worship, made their altars very high; whence they derived their name *altaria*, *altars*, i.e., very high or elevated places; which they built thus, partly through pride and vain glory, and partly that their gods might the better hear them. Hence also the *high places* or idolatrous altars so often and so severely condemned in the Holy Scriptures. The heathens made some of their altars excessively high; and some imagine that the pyramids were *altars* of this kind, and that the inspired writer refers to those in these prohibitions. God therefore ordered *his* altars to be made, 1. either of simple turf, that there might be no unnecessary expense, which, in their present circumstances, the people could not well afford; and that they might be no incentives to idolatry from their costly or curious structure; or 2. of *unhewn stone*, that no images of animals or of the celestial bodies might be sculptured on them, as was the case among the idolaters, and especially among the Egyptians, as several of their ancient altars which remain to the present day amply testify; which altars themselves, and the images carved on them, became in process of time incentives to idolatry, and even objects of worship. In short, God formed every part of his worship so that every thing belonging to it might be as dissimilar as possible from that of the surrounding heathenish nations, and especially the Egyptians, from whose land they had just now departed. This seems to have been the whole design of those statutes on which many commentators have written so largely and learnedly, imagining difficulties where probably there are none. The *altars* of the tabernacle were of a different kind.

IN this and the preceding chapter we have met with some of the most awful displays of the Divine Majesty; manifestations of justice and holiness which have no parallel, and can have none till that day arrive in which he shall appear in his glory, to judge the quick and the dead. The glory was truly terrible, and to the children of Israel insufferable; and yet how highly privileged to have God himself speaking to them from the midst of the fire,

giving them statutes and judgments so righteous, so pure, so holy, and so truly excellent in their operation and their end, that they have been the admiration of all the wise and upright in all countries and ages of the world, where their voice has been heard! Mohammed defied all the poets and literati of Arabia to match the *language* of the *Koran*; and for purity, elegance, and dignity it bore away the palm, and remained unrivalled. This indeed was the only advantage which the work derived from its author; for its other excellences it was indebted to *Moses* and the *prophets*, to *Christ* and the *apostles*; as there is scarcely a pure, consistent, theologic notion in it, that has not been borrowed from our sacred books. Moses calls the attention of the people, not to the *language* in which these Divine laws were given, though that is all that it should be, and every way worthy of its author; compressed yet perspicuous; simple yet dignified; in short, such as God should speak if he wished his creatures to comprehend; but he calls their attention to the purity, righteousness, and usefulness of the grand revelation which they had just received. *For what nation, says he, is there so great, who hath God so nigh unto them, as Jehovah our God is, in all things that we call upon him for? And what nation hath statutes and judgments so righteous as all this law which I set before you this day?* And that which was the sum of all excellence in the present case was this, that the GOD who gave these laws dwelt among his people; to him they had continual access, and from him received that power without which obedience so extensive and so holy would have been impossible; and yet not one of these laws exacted more than eternal reason, the nature and fitness of things, the prosperity of the community, and the peace and happiness of the individual, required. *The LAW is holy, and the COMMANDMENT is HOLY, JUST, and GOOD.*

To show still more clearly the excellence and great utility of the ten commandments, and to correct some mistaken notions concerning them, it may be necessary to make a few additional observations. And 1. It is worthy of remark that there is none of these commandments, nor any part of one, which can fairly be considered as merely *ceremonial*. All are *moral*, and consequently of everlasting obligation. 2. When considered merely as to the *letter*, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he is under a *fatal* and *uncontrollable necessity* to break? 3. Though by the incarnation and death of Christ all the *ceremonial* law which referred to him and his sacrifice is necessarily

abrogated, yet, as none of these ten commandments refer to any thing properly *ceremonial*, therefore *they* are not abrogated. 4. Though Christ came into the world to redeem them who believe from the curse of the law, he did not redeem them from the necessity of *walking in that newness of life* which these commandments so strongly inculcate. 5. Though Christ is *said* to have *fulfilled the law* for us, yet it is nowhere intimated in the *Scripture* that he has so fulfilled these TEN LAWS, as to exempt us from the necessity and *privilege* of being *no* idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all these he writes on the heart of every soul redeemed by his blood. 6. Do not those who scruple not to insinuate that the proper observation of these laws is *impossible in this life*, and that *every man since the fall does daily break them in thought, word, and deed*, bear false witness against God and his truth? and do they not greatly err, *not knowing the Scripture*, which teaches the necessity of such obedience, nor the *power of God*, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the *regenerate* man, as some have unwarily asserted, does *daily break these commands*, these ten words, in *thought, word, and deed*, he may be as bad as *Satan* for aught we know; for Satan himself cannot transgress in more *forms* than these, for sin can be committed in no other way, either by bodied or disembodied spirits, than by *thought, or word, or deed*. Such sayings as these tend to destroy the distinction between good and evil, and leave the infidel and the believer on a par as to their moral state. The people of God should be careful how they use them. 7. It must be granted, and indeed has sufficiently appeared from the preceding exposition of these commandments, that they are not only to be understood in the *letter* but also in the *spirit*, and that therefore they may be *broken in the heart* while *outwardly kept inviolate*; yet this does not prove that a soul influenced by the grace and spirit of Christ cannot most conscientiously observe them; for the grace of the Gospel not only saves a man from *outward* but also from *inward* sin; for, says the heavenly messenger, *his name shall be called JESUS, (i.e., Saviour,) because he shall save, (i.e., DELIVER) his people FROM their sins*. Therefore the weakness or corruption of human nature forms no argument here, because the blood of Christ cleanses from all unrighteousness; and *he* saves to the uttermost all who come unto the Father through him. It is therefore readily granted that no man *unassisted* and *uninfluenced* by the *grace* of Christ can keep these commandments, either in the *letter* or in the *spirit*; but he

who is truly converted to God, and has Christ dwelling in his heart by faith, can, in the *letter* and in the *spirit*, do all these things, BECAUSE CHRIST STRENGTHENS *him*.-Reader, the following is a good prayer, and oftentimes thou hast *said* it; now learn to *pray* it: “Lord, have mercy upon us, and *incline* our hearts to keep these laws! Lord, have mercy upon us, and write all these thy laws *in our hearts*, we beseech thee!”-*Com. Service*.

EXODUS

CHAPTER 21

Laws concerning servants. They shall serve for only seven years, 1, 2. If a servant brought a wife to servitude with him, both should go out free on the seventh year, 3. If his master had given him a wife, and she bore him children, he might go out free on the seventh year, but his wife and children must remain, as the property of the master, 4. If, through love to his master, wife, and children, he did not choose to avail himself of the privilege granted by the law, of going out free on the seventh year, his ear was to be bored to the door post with an awl, as an emblem of his being attached to the family for ever, 5, 6. Laws concerning maid-servants, betrothed to their masters or to the sons of their masters, 7-11. Laws concerning battery and murder, 12-15. Concerning men-stealing, 16. Concerning him that curses his parents, 17. Of strife between man and man, 18, 19; between a master and his servants, 20, 21. Of injuries done to women in pregnancy, 22. The LEX TALIONIS, or law of like, 23-25. for injuries done to servants, by which they gain the right of freedom, 26, 27. Laws concerning the ox which has gored men, 28-32. Of the pit left uncovered, into which a man or a beast has fallen, 33, 34. Laws concerning the ox that kills another, 35, 36.

NOTES ON CHAP. 21

Verse 1. Now these are the judgments] There is so much good sense, feeling, humanity, equity, and justice in the following laws, that they cannot but be admired by every intelligent reader; and they are so very plain as to require very little comment. The laws in this chapter are termed *political*, those in the succeeding chapter *judicial*, laws; and are supposed to have been delivered to Moses *alone*, in consequence of the request of the people, ^{<122019>} **Exodus 20:19**, that God should communicate his will to Moses, and that Moses should, as mediator, convey it to them.

Verse 2. If thou buy a Hebrew servant] Calmet enumerates *six* different ways in which a Hebrew might lose his liberty: 1. In extreme *poverty* they might sell their liberty. ^{<182539>} **Leviticus 25:39**: *If thy brother be waxen poor, and be sold unto thee, &c.* 2. A *father* might sell his children. *If a man sell his daughter to be a maidservant*; see ^{<122107>} **Exodus 21:7**. 3. *Insolvent debtors* became the slaves of their creditors. *My husband is dead-and the creditor is come to take unto him my two sons to be bondmen*, ^{<123041>} **2 Kings 4:1**. 4. A *thief*, if he had not money to pay the fine laid on him by the law,

was to be sold for his profit whom he had robbed. *If he have nothing, then he shall be sold for his theft;* ^{<12218>} **Exodus 22:3,4.** 5. A Hebrew was liable to be taken *prisoner* in war, and so sold for a slave. 6. A Hebrew slave who had been ransomed from a Gentile by a Hebrew might be *sold* by him who ransomed him, to one of his *own nation*.

Six years he shall serve] It was an excellent provision in these laws, that no man could finally injure himself by any rash, foolish, or precipitate act. No man could make himself a servant or slave for more than *seven* years; and if he mortgaged the family inheritance, it must return to the family at the *jubilee*, which returned every *fiftieth* year.

It is supposed that the term *six years* is to be understood as referring to the *sabbatical* years; for let a man come into servitude at whatever part of the interim between two sabbatical years, he could not be detained in bondage beyond a sabbatical year; so that if he fell into bondage the *third* year after a sabbatical year, he had but *three* years to serve; if the *fifth*, but *one*. **See Clarke note on “^{<12231>}Exodus 23:11”**, &c. Others suppose that this privilege belonged only to the year of *jubilee*, beyond which no man could be detained in bondage, though he had been sold only one year before.

Verse 3. If he came in by himself] If he and his wife came in together, they were to go out together: in all respects as he entered, so should he go out. This consideration seems to have induced St. Jerome to translate the passage thus: *Cum quali veste intraverat, cum tali exeat*. “He shall have the same coat in going out, as he had when he came in,” i.e., if he came in with a new one, he shall go out with a new one, which was perfectly just, as the former coat must have been worn out in his master’s service, and not his own.

Verse 4. The wife and her children shall be her master’s] It was a law among the Hebrews, that if a Hebrew had children by a Canannitish woman, those children must be considered as Canaanitish only, and might be sold and bought, and serve for ever. The law here refers to such a case only.

Verse 6. Shall bring him unto the judges] *μῦηλ ἁθ ἰ α ἑλ ἡελοῦ*, literally, *to God*; or, as the Septuagint have it, *πρὸς τὸ κριτήριον θεοῦ*, *to the judgment of God*; who condescended to dwell among his people; who determined all their differences till he had given them laws for all

cases, and who, by his omniscience, brought to light the hidden things of dishonesty. See ^{<12218>}**Exodus 22:8**.

Bore his ear through with an awl] This was a ceremony sufficiently significant, as it implied, 1. That he was closely *attached* to that house and family. 2. That he was bound to *hear* all his master's orders, and to *obey* them punctually. Boring of the ear was an ancient custom in the east. It is referred to by *Juvenal*:—

Prior, inquit, ego adsum.
Cur timeam, dubitemve locum defendere? quamvis
Natus ad Euphraten, MOLLES quod in AURE FENESTRÆ
Arguerint, licet ipse negem.
Sat. i. 102.

*“First come, first served, he cries; and I, in spite
Of your great lordships, will maintain my right:
Though born a slave, though my torn EARS are BORED,
'Tis not the birth, 'tis money makes the lord.”*
DRYDEN.

Calmet quotes a saying from *Petronius* as attesting the same thing; and one from Cicero, in which he rallies a Libyan who pretended he did not hear him: “It is not,” said he, “because your *ears* are not *sufficiently bored*,” alluding to his having been a slave.

Verse 7. If a man sell his daughter] This the Jews allowed no man to do but in extreme distress—when he had no goods, either movable or immovable left, even to the clothes on his back; and he had this permission only while she was *unmarriageable*. It may appear at first view strange that such a law should have been given; but let it be remembered, that this servitude could extend, at the utmost, only to *six* years; and that it was nearly the same as in some cases of *apprenticeship* among us, where the parents *bind* the child for *seven* years, and have from the master so much per week during that period.

Verse 9. Betrothed her unto his son, he shall deal with her] He shall give her the same dowry he would give to one of his own daughters. From these laws we learn, that if a man's son married his servant, by his father's consent, the father was obliged to treat her in every respect as a *daughter*; and if the son married another woman, as it appears he might do, ^{<12210>}**Exodus 21:10**, he was obliged to make no abatement in the privileges

of the *first* wife, either in her *food*, *raiment*, or *duty of marriage*. The word **hṭn** [*onathah*, here, is the same with St. Paul's **οφειλομενην ευνοιαν**, *the marriage debt*, and with the **ομιλιαν** of the Septuagint, which signifies *the cohabitation of man and wife*.

Verse 11. These three] 1. Her *food*, **hrav** *sheerah*, her *flesh*, for she must not, like a common slave, be fed merely on *vegetables*. 2. Her *raiment*-her private wardrobe, with all occasional necessary additions. And, 3. The *marriage debt*-a due proportion of the husband's time and company.

Verse 13. I will appoint thee a place whither he shall flee.] From the earliest times the nearest akin had a right to revenge the murder of his relation, and as this right was universally acknowledged, no law was ever made on the subject; but as this might be abused, and a person who had killed another *accidentally*, having had no previous malice against him, might be put to death by the *avenger of blood*, as the nearest kinsman was termed, therefore God provided the cities of refuge to which the accidental manslayer might flee till the affair was inquired into, and settled by the civil magistrate.

Verse 14. Thou shalt take him from mine altar] Before the cities of refuge were assigned, the altar of God was the common *asylum*.

Verse 15. That smiteth his father, or his mother] As such a case argued peculiar depravity, therefore no mercy was to be shown to the culprit.

Verse 16. He that stealeth a man] By this law every man-stealer, and every receiver of the stolen person, should lose his life; no matter whether the latter stole the man himself, or gave money to a *slave captain* or *negro-dealer* to steal him for him.

Verse 19. Shall pay for the loss of his time, and shall cause him to be thoroughly healed.] This was a wise and excellent institution, and most courts of justice still regulate their decisions on such cases by this Mosaic precept.

Verse 21. If the slave who had been beaten by his master died under his hand, the master was punished with death; see **Genesis 9:5, 6**. But if he survived the beating a *day* or *two* the master was not punished, because it

might be presumed that the man died through some other cause. And all penal laws should be construed as favourably as possible to the accused.

Verse 22. And hurt a woman with child] As a *posterity* among the Jews was among the peculiar promises of their covenant, and as every man had some reason to think that the Messiah should spring from *his* family, therefore any injury done to a woman with child, by which the fruit of her womb might be destroyed, was considered a very heavy offence; and as the crime was committed principally against the husband, the degree of punishment was left to *his* discretion. But *if mischief followed*, that is, if the child had been fully formed, and was killed by this means, or the woman lost her life in consequence, then the punishment was as in other cases of murder—the person was put to death; ^{<02123>}**Exodus 21:23.**

Verse 24. Eye for eye] This is the earliest account we have of the *lex talionis*, or law of *like for like*, which afterwards prevailed among the Greeks and Romans. Among the latter, it constituted a part of the *twelve tables*, so famous in antiquity; but the punishment was afterwards changed to a *pecuniary* fine, to be levied at the discretion of the prætor. It prevails less or more in most civilized countries, and is fully acted upon in the *canon law*, in reference to all calumniators: *Calumniator, si in accusatione defecerit, talionem recipiat*. “If the calumniator fall in the proof of his accusation, let him suffer the same punishment which he wished to have inflicted upon the man whom he falsely accused.” Nothing, however, of this kind was left to *private revenge*; the magistrate awarded the punishment when the fact was proved, otherwise the *lex talionis* would have utterly destroyed the peace of society, and have sown the seeds of hatred, revenge, and all uncharitableness.

Verse 26. If a man smite the eye, &c.] See the following verse.

Verse 27. If he smite out his-tooth] It was a noble law that obliged the unmerciful slaveholder to set the slave at liberty whose eye or tooth he had knocked out. If this did not teach them *humanity*, it taught them *caution*, as one rash blow might have deprived them of all right to the future services of the slave; and thus self-interest obliged them to be cautious and circumspect.

Verse 28. If an ox gore a man] It is more likely that a *bull* is here intended, as the word signifies *both*, see ^{<02210>}**Exodus 22:1**; and the Septuagint translate the ΓWV *shor* of the original by $\tau\alpha\upsilon\rho\varsigma$, a *bull*.

Mischief of this kind was provided against by most nations. It appears that the Romans *twisted hay about the horns* of their dangerous cattle, that people seeing it might shun them; hence that saying of Horace. Sat., lib. i., sat. 4, ver. 34: *Fænum habet in cornu, longe fuge*. “He has hay on his horns; fly for life!” The laws of the *twelve tables* ordered, *That the owner of the beast should pay for what damages he committed, or deliver him to the person injured*. See Clarke’s note on “^{<0220>}Exodus 22:1”.

His flesh shall not be eaten] This served to keep up a due detestation of murder, whether committed by man or beast; and at the same time punished the man as far as possible, by the total loss of the beast.

Verse 30. If there be laid on him a sum of money-the ransom of his life] So it appears that, though by the law he forfeited his *life*, yet this might be commuted for a *pecuniary* mulct, at which the life of the deceased might be valued by the magistrates.

Verse 32. Thirty shekels] Each worth about three shillings English; see ^{<0206>}Genesis 20:16; 23:15. So, counting the shekel at its *utmost* value, the life of a slave was valued at *four pounds ten shillings*. And at this price these same vile people valued the life of our blessed Lord; see ^{<8112>}Zechariah 11:12, 13; ^{<0265>}Matthew 26:15. And in return, the justice of God has ordered it so, that *they have been sold for slaves* into every country of the universe. And yet, strange to tell, they see not the hand of God in so visible a retribution!

Verse 33. And if a man shall open a pit, or-dig a pit] That is, if a man shall open a *well* or *cistern* that had been before closed up, or dig a new one; for these two cases are plainly intimated: and if he did this in some public place where there was danger that men or cattle might fall into it; for a man might do as he pleased in his *own grounds*, as those were his private right. In the above case, if he had neglected to cover the pit, and his neighbour’s ox or ass was killed by falling into it, he was to pay its value in money. ^{<0213>}Exodus 21:33 and ^{<0214>}Exodus 21:34 seem to be out of their places. They probably should conclude the chapters, as, where they are, they interrupt the statutes concerning the *goring ox*, which begin at ^{<0218>}Exodus 21:28.

THESE different regulations are as remarkable for their justice and prudence as for their humanity. Their great tendency is to show the valuableness of human life, and the necessity of having peace and good understanding in

every neighbourhood; and they possess that quality which should be the object of all good and wholesome laws-the *prevention of crimes*. Most criminal codes of jurisprudence seem more intent on the punishment of crimes than on *preventing* the commission of them. The law of God always *teaches* and *warns*, that his creatures may not fall into condemnation; for judgment is his strange work, i.e., one reluctantly and seldom executed, as this text is frequently understood.

EXODUS

CHAPTER 22

Laws concerning theft, 1-4; concerning trespass, 5; concerning casualties, 6. Laws concerning deposits, or goods left in custody of others, which may have been lost, stolen, or damaged, 7-13. Laws concerning things borrowed or let out on hire, 14, 15. Laws concerning seduction, 16, 17. Laws concerning witchcraft, 18; bestiality, 19; idolatry, 20. Laws concerning strangers, 21; concerning widows, 22-24; lending money to the poor, 25; concerning pledges, 26; concerning respect to magistrates, 28; concerning the first ripe fruits, and the first-born of man and beast, 29, 30. Directions concerning carcasses found torn in the field, 31.

NOTES ON CHAP. 22

Verse 1. If a man shall steal] This chapter consists chiefly of *judicial* laws, as the preceding chapter does of *political*; and in it the same good sense, and well-marked attention to the welfare of the community and the moral improvement of each individual, are equally evident.

In our translation of this verse, by rendering different Hebrew words by the same term in English, we have greatly obscured the sense. I shall produce the verse with the original words which I think improperly translated, because *one English* term is used for *two Hebrew* words, which in this place certainly do not mean the same thing. *If a man shall steal an ox (רִשְׁוֹ shor) or a sheep, (הֶשֶׁם seh,) and kill it, or sell it; he shall restore five oxen (רִבְעָה bakar) for an ox, (רִשְׁוֹ shor,) and four sheep (אַרְבָּעִים tson) for a sheep (הֶשֶׁם seh.)* I think it must appear evident that the sacred writer did not intend that these words should be understood as above. A *shor* certainly is different from a *bakar*, and a *seh* from a *tson*. Where the difference in every case lies, wherever these words occur, it is difficult to say. The *shor* and the *bakar* are doubtless creatures of the *beeve* kind, and are used in different parts of the sacred writings to signify the *bull*, the *ox*, the *heifer*, the *steer*, and the *calf*. The *seh* and the *tson* are used to signify the *ram*, the *wether*, the *ewe*, the *lamb*, the *he-goat*, the *she-goat*, and the *kid*. And the latter word *אַרְבָּעִים tson* seems frequently to signify the *flock*, composed of either of these lesser cattle, or both sorts conjoined.

As **rwv** *shor* is used, ^{<18210>}**Job 21:10**, for a *bull* probably it may mean so here. *If a man steal a BULL he shall give five OXEN for him*, which we may presume was no more than his real value, as very few bulls could be kept in a country destitute of *horses*, where *oxen* were so necessary to till the ground. For though some have imagined that there were no castrated cattle among the Jews, yet this cannot be admitted on the above reason; for as they had no horses, and bulls would have been unmanageable and dangerous, they must have had *oxen* for the purposes of agriculture. *Tson* **ax** is used for a flock either of *sheep* or *goats*, and *seh* **hv** for an individual of either species. For every *seh*, four, taken indifferently from the *tson* or flock must be given; i.e., a sheep stolen might be recompensed with four out of the *flock*, whether of sheep or goats: so that a *goat* might be compensated with four *sheep*, or a *sheep* with four *goats*.

Verse 2. If a thief be found] If a thief was found breaking into a house in the night season, he might be killed; but not if the sun had risen, for then he might be known and taken, and the restitution made which is mentioned in the succeeding verse. So by the law of England it is a burglary to break and enter a house by night; and “anciently the *day* was accounted to begin only from sunrising, and to end immediately upon sunset: but it is now generally agreed that if there be daylight enough begun or left, either by the *light of the sun* or *twilight*, whereby the countenance of a person may reasonably be discerned, it is no burglary; but that this does not extend to *moonlight*, for then many *midnight* burglaries would go unpunished. And besides, the *malignity* of the offence does not so properly arise, as Mr. Justice *Blackstone* observes, from its being done in the dark, as at the *dead of night* when all the creation except beasts of prey are at rest; when sleep has disarmed the owner, and rendered his castle defenceless.”-*East’s Pleas of the Crown*, vol. ii., p. 509.

Verse 4. He shall restore double.] In no case of theft was the life of the offender taken away; the utmost that the law says on this point is, that, if when *found breaking into a house, he should be smitten so as to die, no blood should be shed for him;* ^{<12212>}**Exodus 22:2**. If he had *stolen and sold* the property, then he was to restore *four* or *fivefold*, ^{<12211>}**Exodus 22:1**; but if the animal was found *alive* in his possession, he was to restore *double*.

Verse 6. If fire break out] Mr. Harmer observes that it is a common custom in the east to set the dry herbage on fire before the autumnal rains, which fires, for want of care, often do great damage: and in countries

where great drought prevails, and the herbage is generally parched, great caution was peculiarly necessary; and a law to guard against such evils, and to punish inattention and neglect, was highly expedient. See *Harmer's Observat.*, vol. iii., p. 310, &c.

Verse 7. Deliver unto his neighbour] This is called *pledging* in the law of *bailments*; it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them; if they were stolen, and the thief was found, *he* was to pay double; if he could not be found, the *oath* of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance. Among the Romans, if goods were lost which a man had intrusted to his neighbour, the depositary was obliged to pay their full value. But if a man had been driven by necessity, as in case of fire, to lodge his goods with one of his neighbours, and the goods were lost, the depositary was obliged to pay double their value, because of his unfaithfulness in a case of such distress, where his dishonesty, connected with the destruction by the *fire*, had completed the ruin of the sufferer. To this case the following law is applicable: *Cum quis fidem elegit, nec depositum redditur, contentus esse debet simplo: cum vero extante necessitate deponat, crescit perfidia crimen, &c.*-Digest., lib. xvi., tit. 3, 1. 1.

Verse 8. Unto the judges] See Clarke's note on "⁴²²¹⁰⁶Exodus 21:6".

Verse 9. Challengeth to be his] It was necessary that such a matter should come before the judges, because the person in whose possession the goods were found might have had them by a fair and honest purchase; and, by sifting the business, the thief might be found out, and if found, be obliged to pay *double* to his neighbour.

Verse 11. An oath of the Lord be between them] So solemn and awful were all appeals to God considered in those ancient times, that it was taken for granted that the man was innocent who could by an oath appeal to the omniscient God that he had not put his hand to his neighbour's goods. Since oaths have become *multiplied*, and since they have been administered on the most *trifling occasions*, their solemnity is gone, and their importance little regarded. Should the oath ever reacquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty, and as sparingly as in the days of Moses.

Verse 13. If it be torn in pieces-let him bring it for witness] Rather, *Let him bring d[hprch ed hatterephah, a testimony or evidence of the torn thing*, such as the *horns, hoofs, &c.* This is still a law in some countries among graziers: if a horse, cow, sheep, or goat, intrusted to them, be lost, and the keeper asserts it was devoured by dogs, &c., 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 by the law. The *ear* is often the place marked, but this is not absolutely required, because a ravenous beast may eat the *ear* as well as any other part, but he cannot eat the *horns* or the *hoofs*. It seems however that in after times *two* of the *legs* and the *ear* were required as evidences to acquit the shepherd of all guilt. See ^{<A1812>}**Amos 3:12.**

Verse 16. If a man entice a maid] This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person who might feel inclined to take the advantage of a young woman knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded had she been still a virgin. According to the *Targumist* here, and to ^{<A1729>}**Deuteronomy 22:29**, the dowry was *fifty shekels* of silver, which the seducer was to pay to her father, and he was obliged to take her to wife; nor had he authority, according to the Jewish canons, *ever to put her away by a bill of divorce*. This one consideration was a powerful curb on disorderly passions, and must tend greatly to render marriages respectable, and prevent all crimes of this nature.

Verse 18. Thou shalt not suffer a witch to live.] If there had been no *witches*, such a law as this had never been made. The existence of the *law*, given under the direction of the Spirit of God, proves the existence of the *thing*. It has been doubted whether *hpvkm mecash-shephah*, which we translate *witch*, really means a person who practised divination or sorcery by spiritual or infernal agency. Whether the persons thus denominated only *pretended* to have an art which had no existence, or whether they *really* possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches, wizards, those who dealt with familiar spirits, &c.*, are represented in the sacred writings as actually possessing a power to evoke

the dead, to perform, supernatural operations, and to discover hidden or secret things by spells, charms, incantations, &c., is evident to every unprejudiced reader of the Bible. Of Manasseh it is said: *He caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times* [^{nw} w, *veonen*, *he used divination by clouds*] *and used enchantments, and used witchcraft,* [^{āvkw} *vechishsheph*,] *and dealt with a familiar spirit,* [^{bwa hc} w *veasah ob*, *performed a variety of operations by means of what was afterwards called the πνευμα πυθωνος, the spirit of Python,*] *and with wizards,* [^{ynw} dy *yiddeoni, the wise or knowing ones;*] *and he wrought much evil in the sight of the Lord;* **2 Chronicles 33:6.** It is very likely that the Hebrew ^{āvkw} *cashaph*, and the Arabic [Arabic] *cashafa*, had originally the same meaning, *to uncover, to remove a veil, to manifest, reveal, make bare or naked;* and [Arabic] *mecashefat* is used to signify *commerce with God*. See *Wilmet and Giggeius*. The *mecashshephah* or *witch*, therefore, was probably a person who professed *to reveal hidden mysteries, by commerce with God, or the invisible world.*

From the severity of this law against witches, &c., we may see in what light these were viewed by Divine justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, *the foretelling of future events*, which implied in itself the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God and the revelation he had made of himself. Many of the Israelites had, no doubt, learned these curious arts from their long residence with the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them, and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with *death*.

Verse 19. Lieth with a beast] If this most abominable crime had not been common, it never would have been mentioned in a sacred code of laws. It is very likely that it was an *Egyptian* practice; and it is certain, from an account in *Sonnini's Travels*, that it is practised in Egypt to the present day.

Verse 20. Utterly destroyed.] The word **ṣrj** *cherem* denotes a thing utterly and finally separated from God and devoted to destruction, without the possibility of redemption.

Verse 21. Thou shalt neither vex a stranger, nor oppress him] This was not only a very *humane* law, but it was also the offspring of a sound policy: “*Do not vex a stranger*; remember ye were strangers. Do not *oppress* a stranger; remember ye were *oppressed*. Therefore do unto all men as ye would they should do to you.” It was the produce of a sound policy: “Let strangers be well treated among you, and many will come to take refuge among you, and thus the strength of your country will be increased. If refugees of this kind be treated well, they will become proselytes to your religion, and thus their souls may be saved.” In every point of view, therefore, justice, humanity, sound policy, and religion, say. *Neither vex nor oppress a stranger*.

Verse 22. Ye shall not afflict any widow, or fatherless child.] It is remarkable that offences against this law are not left to the discretion of the *judges* to be *punished*; God reserves the punishment to himself, and by this he strongly shows his abhorrence of the crime. It is no common crime, and shall not be punished in a common way; the *wrath of God shall wax hot* against him who *in any wise* afflicts or wrongs a *widow* or a *fatherless child*: and we may rest assured that he who *helps* either does a service highly acceptable in the sight of God.

Verse 25. Neither shalt thou lay upon him usury.] **Ēvn** *neshech*, from *nashach*, to *bite*, *cut*, or *pierce* with the *teeth*; *biting usury*. So the Latins call it *usura vorax*, *devouring usury*. “The increase of usury is called **Ēvn** *neshech*, because it resembles the biting of a serpent; for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself till it reaches the vitals, so the *increase of usury*, which at first is not perceived nor felt, at length grows so much as by degrees to devour another’s substance.”-*Leigh*.

It is evident that what is here said must be understood of accumulated usury, or what we call *compound interest* only; and accordingly **Ēvn** *neshech* is mentioned with and distinguished from **hybrt** *tarbith* and **hybrm** *marbith*, *interest* or *simple interest*, ^{<182536>} **Leviticus 25:36, 37; Pr 28:8;** ^{<61818>} **Ezekiel 18:8, 13, 17,** and ^{<102212>} **Exodus 22:12.** -*Parkhurst*.

Perhaps *usury* may be more properly defined *unlawful interest*, receiving more for the loan of money than it is really worth, and more than the law allows. It is a wise regulation in the laws of England, that if a man be convicted of *usury*-taking unlawful interest, the *bond* or *security* is rendered void, and he forfeits *treble the sum* borrowed. Against such an oppressive practice the wisdom of God saw it essentially necessary to make a law to prevent a people, who were naturally what our Lord calls the Pharisees, **φιλαργυροι**, *lovers of money*, (⁴²¹⁶⁴**Luke 16:14**;) from oppressing each other; and who, notwithstanding the law in the text, practise usury in all places of their dispersion to the present day.

Verse 26. If thou-take thy neighbour's raiment to pledge] It seems strange that any pledge should be taken which must be so *speedily* restored; but it is very likely that the pledge was restored by *night* only, and that he who pledged it brought it back to his creditor next morning. The opinion of the rabbins is, that whatever a man needed for the support of life, he had the use of it when absolutely necessary, though it was pledged. Thus he had the use of his working tools by day, but he brought them to his creditor in the evening. His *hyke*, which serves an Arab as a *plaid* does a Highlander, (See Clarke note "⁴²¹²³**Exodus 12:34**",) was probably the *raiment* here referred to: it is a sort of coarse blanket, about six yards long, and five or six feet broad, which an Arab always carries with him, and on which he sleeps at night, it being his only substitute for a bed. As the fashions in the east scarcely ever change, it is very likely that the raiment of the Israelites was precisely the same with that of the modern Arabs, who live in the very same desert in which the Hebrews were when this law was given. How necessary it was to restore the *hyke* to a poor man before the going down of the sun, that he might have something to repose on, will appear evident from the above considerations. At the same time, the returning it *daily* to the creditor was a continual acknowledgment of the debt, and served instead of a written acknowledgment or *bond*; as we may rest assured that writing, if practised at all before the giving of the law, was not common: but it is most likely that it did not exist.

Verse 28. Thou shalt not revile the gods] Most commentators believe that the word *gods* here means *magistrates*. The original is **μυηι α Ελοhim**, and should be understood of the true God only: *Thou shalt not blaspheme or make light of [l l q̄t tekallel] God*, the fountain of justice and power, *nor curse the ruler of thy people*, who derives his authority

from God. We shall ever find that he who despises a good civil government, and is disaffected to that under which he lives, is one who has little fear of God before his eyes. The spirit of disaffection and sedition is ever opposed to the religion of the Bible. When those who have been pious get under the spirit of misrule, they infallibly get shorn of their spiritual strength, and become like salt that has lost its savour. He who can indulge himself in speaking evil of the civil ruler, will soon learn to blaspheme God. The highest authority says, *Fear God: honour the king.*

Verse 29. The first of thy ripe fruits] This offering was a public acknowledgment of the bounty and goodness of God, who had given them their proper *seed time*, the *first* and the *latter rain*, and the *appointed weeks of harvest*.

From the practice of the people of God the heathens borrowed a similar one, founded on the same reason. The following passage from *Censorinus, Deuteronomy Die Natali*, is beautiful, and worthy of the deepest attention:—

Illi enim (majores nostri) qui alimenta, patriam, lucem, se denique ipsos deorum dono habebant, ex omnibus aliquid diis sacrabant, magis adeo, ut se gratos approbarent, quam quod deos arbitrarentur hoc indigere. Itaque cum perceperant fruges, antequam vescerentur, Diis libare instituerunt: et cum agros atque urbes, deorum munera, possiderent, partem quandam templis sacellisque, ubi eos colerent, dicavere.

“Our ancestors, who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property, rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore as soon as the harvest was got in, *before they had tasted of the fruits*, they appointed libations to be made to the gods. And as they held their fields and cities as gifts from their gods, they consecrated a certain part for temples and shrines, where they might worship them.”

Pliny is express on the same point, who attests that the Romans never tasted either their new corn or wine, till the priests had offered the FIRST-FRUITS to the gods. *Ac ne degustabant quidem, novas fruges aut vina, antequam sacerdotes PRIMITIAS LIBASSENT.* Hist. Nat., lib. xviii., c. 2.

Horace bears the same testimony, and shows that his countrymen offered, not only their *first-fruits*, but the *choicest* of all their fruits, to the Lares or household gods; and he shows also the wickedness of those who sent these as presents to the *rich*, before the gods had been thus honoured:—

—*Dulcia poma,*
Et quoscumque feret cultus tibi fundus honores,
Ante Larem gustet venerabilior Lare dives.
Sat., lib. ii., s. v., ver. 12.

—”*What your garden yields,*
The choicest honours of your cultured fields,
To him be sacrificed, and let him taste,
Before your gods, the vegetable feast.”
DUNKIN.

And to the same purpose Tibullus, in one of the most beautiful of his elegies:—

Et quodcumque mihi pomum novus educat annus,
Libatum agricolæ ponitur ante deo.
Flava Ceres, tibi sit nostro de rure corona
Spicea, quæ templi pendeat ante fores.
Eleg., lib. i., eleg. i. ver. 13.

”*My grateful fruits, the earliest of the year,*
Before the rural god shall daily wait.
From Ceres’ gifts I’ll cull each browner ear,
And hang a wheaten wreath before her gate.”
GRAINGER.

The same subject he touches again in the fifth elegy of the same book, where he specifies the different offerings made for the produce of the *fields*, of the *flocks*, and of the *vine*, ver. 27:—

Illa deo sciet agricolæ pro vitibus uvam,
Pro segete spicas, pro grege ferre dapem.
”*With pious care will load each rural shrine,*
For ripen’d crops a golden sheaf assign,
Cates for my fold, rich clusters for my wine.
Id.-See Calmet.

These quotations will naturally recall to our memory the offerings of Cain and Abel, mentioned ^{<004B>}**Genesis 4:3, 4.**

The rejoicings at our *harvest-home* are distorted remains of that gratitude which our ancestors, with all the primitive inhabitants of the earth, expressed to God with appropriate signs and ceremonies. Is it not possible to restore, in some goodly form, a custom so pure, so edifying, and so becoming? There is a laudable custom, observed by some pious people, of dedicating a new house to God by prayer, &c., which cannot be too highly commended.

Verse 30. Seven days it shall be with his dam] For the *mother's health* it was necessary that the young one should suck so long; and prior to this time the process of nutrition in a young animal can scarcely be considered as completely formed. Among the Romans *lambs* were not considered as pure or clean before the *eighth day*; nor *calves* before the *thirtieth*: *Pecoris fœtus die octavo purus est, bovis trigesimo.*-Plin. Hist. Nat., lib. viii.

Verse 31. Neither shall ye eat-flesh-torn of beasts in the field] This has been supposed to be an ordinance against eating flesh cut off the animal while alive, and so the Syriac seems to have understood it. If we can credit Mr. Bruce, this is a frequent custom in Abyssinia; but human nature revolts from it. The *reason* of the prohibition against eating the flesh of animals that had been *torn*, or as we term it *worried in the field*, appears to have been simply this: That the people might not eat the *blood*, which in this case must be coagulated in the flesh; and the *blood*, being *the life of the beast*, and emblematical of the *blood of the covenant*, was ever to be held sacred, and was prohibited from the days of Noah. **See Clarke note on “~~<0100>~~Genesis 9:4”.**

In the conclusion of this chapter we see the grand reason of all the ordinances and laws which it contains. No command was issued merely from the *sovereignty* of God. He gave them to the people as restraints on disorderly passions, and incentives to holiness; and hence he says, *Ye shall be holy men unto me*. Mere outward services could neither *please him* nor *profit them*; for from the very beginning of the world the end of the commandment was love out of a pure heart and good conscience, and faith unfeigned, ~~<0100>~~ **1 Timothy 1:5**. And without these accompaniments no set of religious duties, however punctually performed, could be pleasing in the sight of that God who seeks truth in the inward parts, and in whose eyes the faith that worketh by love is alone valuable. A *holy heart* and a *holy, useful life* God invariably requires in all his worshippers. Reader, how standest *thou* in his sight?

EXODUS

CHAPTER 23

Laws against evil-speaking, 1. Against bad company, 2. Against partiality, 3. Laws commanding acts of kindness and humanity, 4, 5. Against oppression, 6. Against unrighteous decisions, 7. Against bribery and corruption, 8. Against unkindness to strangers, 9. The ordinance concerning the Sabbatical year, 10, 11. The Sabbath a day of rest, 12. General directions concerning circumcision, &c., 13. The three annual festivals, 14. The feast of unleavened bread, 15. The feast of harvest, and the feast of ingathering, 16. All the males to appear before God thrice in a year, 17. Different ordinances-no blood to be offered with leavened bread-no fat to be left till the next day-the first fruits to be brought to the house of God-and a kid not to be seethed in its mother's milk, 18, 19. Description of the Angel of God, who was to lead the people into the promised land, and drive out the Amorites, &c., 20-23. Idolatry to be avoided, and the images of idols destroyed, 24. Different promises to obedience, 25-27. Hornets shall be sent to drive out the Canaanites, &c., 28. The ancient inhabitants to be driven out by little and little, and the reason why, 29, 30. The boundaries of the promised land, 31. No league or covenant to be made with the ancient inhabitants, who are all to be utterly expelled, 32, 33.

NOTES ON CHAP. 23.

Verse 1. Thou shalt not raise a false report] Acting contrary to this precept is a sin against the *ninth* commandment. And the *inventor* and *receiver* of false and slanderous reports, are almost equally criminal. The word seems to refer to *either*, and our translators have very properly retained both senses, putting *raise* in the *text*, and *receive* in the margin. The original **act al lo tissa** has been translated, thou shalt not *publish*. Were there no *publishers* of slander and calumny, there would be no *receivers*; and were there none to receive them, there would be none to raise them; and were there no *raisers*, *receivers*, nor *propagators* of calumny, lies, &c., society would be in *peace*.

Verse 2. Thou shalt not follow a multitude to do evil] Be *singular*. Singularity, if in the right, can never be criminal. So completely disgraceful is the way of sin, that if there were not a multitude walking in that way, who help to keep each other in countenance, every *solitary* sinner would be obliged to hide his head. But **mybr rabbim**, which we translate *multitude*, sometimes signifies the *great*, *chiefs*, or *mighty ones*; and is so

understood by some eminent critics in this place: “Thou shalt not follow the example of the great or rich, who may so far disgrace their own character as to live without God in the world, and trample under foot his laws.” It is supposed that these directions refer principally to matters which come under the eye of the civil magistrate; as if he had said, “Do not join with great men in condemning an innocent or righteous person, against whom they have conceived a prejudice on the account of his religion,” &c.

Verse 3. Neither shalt thou countenance a poor man in his cause.] The word *Id dal*, which we translate *poor man*, is probably put here in opposition to *pybr rabbim*, the great, or noble men, in the preceding verse: if so, the meaning is, Thou shalt neither be influenced by the *great* to make an unrighteous decision, nor by the poverty or distress of the poor to give thy voice against the dictates of justice and truth. Hence the ancient maxim, FIAT JUSTITIA, RUAT CÆLUM. “Let justice be done, though the heavens should be dissolved.”

Verse 4. If thou meet thine enemy’s ox-going astray] From the humane and heavenly maxim in this and the following verse, our blessed Lord has formed the following precept: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which *despitefully* use you and *persecute* you;” ^{<1054>}**Matthew 5:44.** A precept so plain, wise, benevolent, and useful, can receive no other comment than that which its influence on the heart of a kind and merciful man produces in his life.

Verse 6. Thou shalt not wrest the judgment of thy poor] Thou shalt neither countenance him in his crimes, nor condemn him in his righteousness. See ^{<10236>}**Exodus 23:5, 7.**

Verse 8. Thou shalt take no gift] A strong ordinance against *selling* justice, which has been the disgrace and ruin of every state where it has been practised. In the excellent charter of British liberties called *Magna Charta*, there is one article expressly on this head: *Nulli vendemus, nulli negabimus aut differemus, rectum aut justitiam.*-Art. xxxiii. “To none will we sell, to none will we deny or defer, right or justice.” This was the more necessary in those early and corrupt times, as he who had *most money*, and gave the largest presents (called then *oblata*) to the king or queen, was sure to gain his cause in the king’s court; whether he had right and justice on his side or not.

Verse 9. Ye know the heart of a stranger] Having been strangers yourselves, under severe, long continued, and cruel oppression, ye know the fears, cares, anxieties, and dismal forebodings which the heart of a stranger feels. What a forcible appeal to humanity and compassion!

Verse 11. The seventh year thou shalt let it rest] As, every *seventh day* was a *Sabbath day*, so every *seventh year* was to be a *Sabbath year*. The reasons for this ordinance Calmet gives thus:-

“1. To maintain as far as possible an equality of condition among the people, in setting the slaves at liberty, and in permitting all, as children of one family, to have the free and indiscriminate use of whatever the earth produced.

“2. To inspire the people with sentiments of humanity, by making it their duty to give rest, and proper and sufficient nourishment, to the *poor*, the *slave*, and the *stranger*, and even to the *cattle*.

“3. To accustom the people to submit to and depend on the Divine providence, and expect their support from that in the *seventh year*, by an extraordinary provision on the *sixth*.

“4. To detach their affections from earthly and perishable things, and to make them disinterested and heavenly-minded.

“5. To show them God’s dominion over the country, and that HE, not *they*, was lord of the soil and that they held it merely from his bounty.” See this ordinance at length, Lev. 25.

That God intended to teach them the doctrine of *providence* by this ordinance, there can be no doubt; and this is marked very distinctly, ^{<R251>}**Leviticus 25:20,21**: “And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.” That is, There shall be, not *three* crops in *one* year, but *one* crop equal in its abundance to *three*, because it must supply the wants of three years. 1. For the *sixth* year, supplying fruit for its own consumption; 2. For the *seventh* year, in which they were neither to sow nor reap; and 3. For the *eighth* year, for though they ploughed, sowed, &c., that year, yet a whole course of its seasons was requisite to bring all these fruits to perfection, so that they could not have the fruits of the eighth year till the *ninth*, (see ^{<R252>}**Leviticus 25:22**,) till which time God

promised that they should *eat of the old store*. What an astonishing proof did this give of the being, power, providence, mercy, and goodness of God! Could there be an infidel in such a land, or a sinner against God and his own soul, with such proofs before his eyes of God and his attributes as one sabbatical year afforded?

It is very remarkable that the observance of this ordinance is nowhere expressly mentioned in the sacred writings; though some suppose, but without sufficient reason, that there is a reference to it in ^{<2408>}**Jeremiah 34:8, 9**. Perhaps the major part of the people could not trust God, and therefore continued to sow and reap on the seventh year, as on the preceding. This greatly displeased the Lord, and therefore he sent them into captivity; so that the land enjoyed those *Sabbaths*, through lack of inhabitants, of which their ungodliness had deprived it. See ^{<21824>}**Leviticus 18:24, 25, 28; 26:34, 35, 43;** ^{<14361>}**2 Chronicles 36:20, 21**. Commentators have been much puzzled to ascertain the *time* in which the sabbatical year *began*; because, if it began in *Abib* or March, they must have lost two harvests; for they could neither reap nor plant that year, and of course they could have no crop the year following; but if it began with what was called the civil year, or in *Tisri* or *Marcheshvan*, which answers to the beginning of our *autumn*, they would then have had that year's produce reaped and gathered in.

Verse 12. Six days thou shalt do thy work] Though they were thus bound to keep the sabbatical year, yet they must not neglect the seventh day's rest or weekly Sabbath; for that was of perpetual obligation, and was paramount to all others. That the sanctification of the Sabbath was of great consequence in the sight of God, we may learn from the various repetitions of this law; and we may observe that it has still for its object, not only the benefit of the soul, but the health and comfort of the body also. *Doth God care for oxen?* Yes; and he mentions them with tenderness, *that thine ox and thine ass may rest*. How criminal to employ the labouring cattle on the Sabbath, as well as upon the other days of the week! More cattle are destroyed in England than in any other part of the world, in proportion, by excessive and continued labour. The noble horse in general has no Sabbath! Does God look on this with an indifferent eye? Surely he does not. "England," said a foreigner, "is the *paradise of women*, the *purgatory of servants*, and the *hell of horses*."

The son of thy handmaid, and the stranger-be refreshed.] *vpny*

yinnaphesh may be *respirited* or *new-souled*; have a complete renewal both of bodily and spiritual strength. The expression used by Moses here is very like that used by St. Paul, ^{<41819>}**Acts 3:19**: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (*καιροι αναψυξεως*, the times of *re-souling*) shall come from the presence of the Lord;” alluding, probably, to those times of refreshing and rest for body and soul originally instituted under the law.

Verse 14. Three times thou shalt keep a feast unto me in the year.] The three feasts here referred to were, 1. The feast of the PASSOVER; 2. The feast of PENTECOST; 3. The feast of TABERNACLES.

1. The feast of the *Passover* was celebrated to keep in remembrance the wonderful deliverance of the Hebrews from Egypt. 2. The feast of *Pentecost*, called also the *feast of harvest* and the *feast of weeks*, ^{<12342>}**Exodus 34:22**, was celebrated *fifty* days after the Passover to commemorate the giving of the law on Mount Sinai, which took place fifty days after, and hence called by the Greeks *Pentecost*. 3. The feast of *Tabernacles*, called also *the feast of the ingathering*, was celebrated about the 15th of the month *Tisri* to commemorate the Israelites’ dwelling in tents for forty years, during their stay in the wilderness. **See Clarke on** ^{<48234>}**Leviticus 23:34**”.

“God, out of his great wisdom,” says Calmet, “appointed several festivals among the Jews for many reasons: 1. To perpetuate the memory of those great events, and the wonders he had wrought for the people; for example, the *Sabbath* brought to remembrance the *creation* of the world; the *Passover*, the departure out of Egypt; the *Pentecost*, the giving of the law; the feast of *Tabernacles*, the sojourning of their fathers in the wilderness, &c. 2. To keep them faithful to their religion by appropriate ceremonies, and the splendour of Divine service. 3. To procure them lawful pleasures, and necessary rest. 4. To give them instruction; for in their religious assemblies the law of God was always read and explained. 5. To consolidate their social union, by renewing the acquaintance of their tribes and families; for on these occasions they come together from different parts of the land to the holy city.”

Besides the feasts mentioned above, the Jews had,

1. The feast of the *Sabbath*, which was a *weekly* feast.

2. The feast of the *Sabbatical Year*, which was a *septennial* feast.
3. The feast of *Trumpets*, which was celebrated on the first day of what was called their civil year, which was ushered in by the blowing of a trumpet; ^{<1723>}**Leviticus 23:24**, &c.
4. The feast of the *New Moon*, which was celebrated on the first day the moon appeared after her change.
5. The feast of *Expiation*, which was celebrated annually on the tenth day of Tisri or September, on which a general atonement was made for all the sins, negligences, and ignorances, throughout the year.
6. The feast of *Lots* or *Purim*, to commemorate the preservation of the Jews from the general massacre projected by Haman. See the book of *Esther*.
7. The feast of the *Dedication*, or rather the *Restoration* of the temple, which had been profaned by *Antiochus Epiphanes*. This was also called the feast of *Lights*.

Besides these, the Jews have had several other feasts, such as the feast of *Branches*, to commemorate the taking of Jericho.

The feast of *Collections*, on the 10th of September, on which they make contributions for the service of the temple and synagogue.

The feast for the death of *Nicanor*. **1Mac 7:48**, &c.

The feast for the *discovery of the sacred fire*, **2Mac 1:18**, &c.

The feast of the *carrying of wood* to the temple, called *Xylophoria*, mentioned by Josephus.-WAR, b. ii. c. 17.

Verse 17. All thy males] *Old men, sick men, male idiots, and male children* under *thirteen* years of age, excepted; for so the Jewish doctors understand this command.

Verse 18. The blood of my sacrifice with leavened bread] The sacrifice here mentioned is undoubtedly the *Passover*; (see ^{<1735>}**Exodus 34:25**;) this is called by way of eminence *MY sacrifice*, because God had instituted it for that especial purpose, the redemption of Israel from the Egyptian bondage, and because it typified THE LAMB of GOD, who taketh away the sin of the world. We have already seen how strict the prohibition against

leaven was during this festival, and what was signified by it. See on chap. xii. See Clarke's note on "^{<1219>}Exodus 12:19".

Verse 19. Thou shalt not seethe a kid in his mother's milk.] This passage has greatly perplexed commentators; but Dr. Cudworth is supposed to have given it its true meaning by quoting a MS. comment of a *Karaite* Jew, which he met with, on this passage. "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking by these means to make them fruitful, that they might bring forth more abundantly in the following year."-*Cudworth on the Lord's Supper*, 4to.

I give this comment as I find it, and add that *Spenser* has shown that the *Zabii* used this kind of magical milk to sprinkle their trees and fields, in order to make them fruitful. Others understand it of eating flesh and milk together; others of a lamb or a kid *while it is sucking its mother*, and that the paschal lamb is here intended, which it was not lawful to offer while sucking.

After all the learned labour which critics have bestowed on this passage, and by which the obscurity in some cases is become more intense, the simple object of the precept seems to be this: "Thou shalt do nothing that may have any tendency to blunt thy moral feelings, or teach thee hardness of heart." Even *human* nature shudders at the thought of causing the mother to lend her milk to seethe the flesh of her young one! We need go no farther for the delicate, tender, humane, and impressive meaning of this precept.

Verse 20. Behold, I send an Angel before thee] Some have thought that this was *Moses*, others *Joshua*, because the word *Ēal m malach* signifies an *angel* or *messenger*; but as it is said, ^{<1221>}**Exodus 23:21**, *My name is in him*, (*wbrqb bekirbo, intimately, essentially in him*.) it is more likely that the great Angel of the Covenant, the Lord Jesus Christ, is meant, in whom dwelt all the fulness of the Godhead bodily. We have had already much reason to believe that this glorious personage often appeared in a human form to the patriarchs, &c.; and of him *Joshua* was a very expressive type, the names *Joshua* and *Jesus*, in Hebrew and Greek, being of exactly the same signification, because radically the same, from [vy *yasha*, he saved,

delivered, preserved, or kept safe. Nor does it appear that the description given of the Angel in the text can belong to any other person.

Calmet has referred to a very wonderful comment on these words given by Philo Judæus Deuteronomy Agricultura, which I shall produce here at full length as it stands in Dr. *Mangey's* edition, vol. 1., p. 308: *ως ποιμην και βασιλευς ο θεος αγει κατα δικην και νομον, προστησαμενος τον ορθον αυτου λογον πρωτογονον υιον, ος την επιμελειαν της ιερας ταυτης αγελης, οια τις μεγαλου βασιλεως υπαρχος, διαδεξεται. και γαρ ειρηται που' ιδου εγω ειμι, αποστελω αγγελον μον εις προσωπον σου, του φυλαξαι σε εν τη οδω.* “God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his *right* WORD, his ONLY-BEGOTTEN SON, who, as the Viceroy of the Great King, takes care of and ministers to this sacred flock. For it is somewhere said, (^{<02230>}**Exodus 23:20,**) *Behold, I AM, and I will send my ANGEL before thy face, to keep thee in the way.*”

This is a testimony liable to no suspicion, coming from a person who cannot be supposed to be even friendly to Christianity, nor at all acquainted with that *particular doctrine* to which his words seem so pointedly to refer.

Verse 21. He will not pardon your transgressions] He is not like a man, with whom ye may think that ye may trifle; were he either man or *angel*, in the common acceptance of the term, it need not be said, *He will not pardon your transgressions*, for neither man nor angel could do it.

My name is in him.] The *Jehovah* dwells in him; in him dwelt all the fulness of the Godhead bodily; and because of this he could either pardon or punish. *All power is given unto me in heaven and earth,* ^{<02818>}**Matthew 28:18.**

Verse 23. Unto the Amorites] There are only *six* of the *seven* nations mentioned here, but the Septuagint, Samaritan, Coptic, and one Hebrew MS., add *Girgashite*, thus making the *seven* nations.

Verse 24. Break down their images.] *μϋhtbxm matstsebotheyhem*, from *bxn natsab*, to *stand up; pillars, anointed stones, &c.*, such as the *baitulia*. See Clarke on “^{<02818>}**Genesis 28:18**”.

Verse 25. Shall bless thy bread and thy water] That is, all thy provisions, no matter of what sort; the meanest fare shall be sufficiently nutritive when God's blessing is in it.

Verse 26. There shall nothing cast their young, nor be barren] Hence there must be a very great increase both of *men* and *cattle*.

The number of thy days I will fulfil.] Ye shall all live to a good old age, and none die *before his time*. This is the blessing of the righteous, for wicked men *live not out half their days*; ^{<19523>}**Psalm 55:23**.

Verse 28. I will send hornets before thee] h[rxh *hatstsirah*. The root is not found in Hebrew, but it may be the same with the Arabic [Arabic] *saraa*, to *lay prostrate*, to *strike down*; the *hornet*, probably so called from the destruction occasioned by the violence of its sting. The *hornet*, in natural history, belongs to the species *crabro*, of the genus *vespa* or *wasp*; it is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length, though I have seen some an inch and a half long, and so strong that, having caught one in a small pair of forceps, it repeatedly escaped by using violent contortions, so that at last I was obliged to abandon all hopes of securing it alive, which I wished to have done. How distressing and destructive a multitude of these might be, any person may conjecture; even the bees of one hive would be sufficient to sting a thousand men to madness, but how much worse must wasps and hornets be! No armour, no weapons, could avail against these. A few thousands of them would be quite sufficient to throw the best disciplined army into confusion and rout. From ^{<19342>}**Joshua 24:12**, we find that two kings of the Amorites were actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.

Verse 31. I will set thy bounds from the Red Sea] On the south-east, *even unto the sea of the Philistines*-the Mediterranean, on the north-west; *and from the desert*-of Arabia, or the wilderness of Shur, on the west, *to the river*-the Euphrates, on the north-east. Or in general terms, from the Euphrates on the east, to the Mediterranean Sea on the west; and from Mount Libanus on the north, to the Red Sea and the Nile on the south. This promise was not completely fulfilled till the days of David and Solomon. The general disobedience of the people *before* this time prevented a more speedy accomplishment; and their disobedience

afterwards caused them to lose the possession. So, though *all the promises of God are YEA and AMEN*, yet they are fulfilled but to a few, because men are *slow of heart to believe*; and the blessings of providence and grace are taken away from several because of their *unfaithfulness*.

Verse 32. Thou shalt make no covenant with them] They were incurable idolaters, and the cup of their iniquity was full. And had the Israelites contracted any alliance with them, either sacred or civil, they would have enticed them into their idolatries, to which the Jews were at all times most unhappily prone; and as God intended that they should be the preservers of the true religion till the coming of the Messiah, hence he strictly forbade them to tolerate idolatry.

Verse 33. They shall not dwell in thy land] They must be utterly expelled. The land was the Lord's, and he had given it to the progenitors of this people, to Abraham, Isaac, and Jacob. The latter being obliged to leave it because of a famine, God is now conducting back his posterity, who alone had a *Divine and natural right* to it, and therefore their seeking to possess the inheritance of their fathers can be only criminal in the sight of those who are systematically opposed to the thing, because it is a part of *Divine revelation*.

WHAT a pity that the Mosaic Law should be so little studied! What a number of just and equal laws, pious and humane institutions, useful and instructive ordinances, does it contain! Everywhere we see the purity and benevolence of God always working to prevent crimes and make the people happy! But what else can be expected from that God who is love, whose tender mercies are over all his works, and who hateth nothing that he has made? Reader, thou art not straitened in him, be not straitened in thy own bowels. Learn from him to be just, humane, kind, and merciful. Love thy enemy, and do good to him that hates thee. Jesus is with thee; hear and obey his voice; provoke him not, and he will be an enemy to thine enemies, and an adversary to thine adversaries. *Believe, love, obey*; and the road to the kingdom of God is plain before thee. Thou shalt inherit the good land, and be established in it for ever and ever.

EXODUS

CHAPTER 24

Moses and Aaron, Nadab and Abihu, and the seventy elders, are commanded to go to the mount to meet the Lord, 1. Moses alone to come near to the Divine presence, 2. He informs the people, and they promise obedience, 3. He writes the words of the Lord, erects an altar at the foot of the hill, and sets up twelve pillars for the twelve tribes, 4. The young priests offer burnt-offerings and peace-offerings, 5. Moses reads the book of the covenant, sprinkles the people with the blood, and they promise obedience, 6-8. Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, go up to the mount, and get a striking display of the majesty of God, 9-11. Moses alone is called up into the mount, in order to receive the tables of stone, written by the hand of God, 12. Moses and his servant Joshua go up, and Aaron and Hur are left regents of the people during his absence, 13, 14. The glory of the Lord rests on the mount, and the cloud covers it for six days, and on the seventh God speaks to Moses out of the cloud, 15, 16. The terrible appearance of God's glory on the mount, 17. Moses continues with God on the mount forty days, 18.

NOTES ON CHAP. 24

Verse 1. Come up unto the Lord] Moses and Aaron were already on the mount, or at least some way up, (^{<121924>}**Exodus 19:24**.) where they had heard the voice of the Lord distinctly speaking to them: and the people also saw and heard, but in a less distinct manner, probably like the hoarse grumbling sound of distant thunder; see ^{<122018>}**Exodus 20:18**. Calmet, who complains of the apparent want of order in the facts laid down here, thinks the whole should be understood thus:—"After God had laid before Moses and Aaron all the laws mentioned from the beginning of the 20th chapter to the end of the 23d, before they went down from the mount to lay them before the people, he told them that, when they had proposed the conditions of the covenant to the Israelites, and they had ratified them, they were to come up again unto the mountain accompanied with Nadab and Abihu the sons of Aaron, and seventy of the principal elders of Israel. Moses accordingly went down, spoke to the people, ratified the covenant, and then, according to the command of God mentioned here, he and the others reascended the mountain. *Tout cela est raconté ici avec assez peu d'ordre.*"

Verse 2. Moses alone shall come near] The people stood at the foot of the mountain. Aaron and his two sons and the seventy elders went up, probably about half way, and Moses alone went to the summit.

Verse 3. Moses-told the people all the words of the Lord] That is, the *ten commandments*, and the various *laws* and *ordinances* mentioned from the beginning of the 20th to the end of the 23d chapter.

Verse 4. Moses wrote all the words of the Lord] After the people had promised obedience, (^{<024B>}**Exodus 24:3**.) and so entered into the bonds of the covenant, “it was necessary,” says Calmet, “to draw up an *act* by which the memory of these transactions might be preserved, and confirm the covenant by authentic and solemn ceremonies.” And this Moses does. 1. As *legislator*, he reduces to writing all the articles and conditions of the agreement, with the people’s act of consent. 2. As their *mediator* and the *deputy* of the Lord, he accepts on his part the resolution of the people; and Jehovah on his part engages himself to Israel, to be their God, their King, and Protector, and to fulfil to them all the promises he had made to their fathers. 3. To make this the more solemn and affecting, and to ratify the covenant, which could not be done without sacrifice, shedding and sprinkling of blood, Moses builds an *altar*, probably of turf, as was commanded, (^{<021B>}**Exodus 20:24**), and erects twelve pillars, no doubt of unhewn stone, and probably set round about the altar. The *altar* itself represented the *throne of God*; the *twelve stones*, the *twelve tribes of Israel*. These were the *two parties*, who were to contract, or enter into covenant, on this occasion.

Verse 5. He sent young men] Stout, able, reputable young men, chosen out of the different tribes, for the purpose of killing, flaying, and offering the oxen mentioned here.

Burnt-offerings] They generally consisted of sheep and goats, (^{<0310>}**Leviticus 1:10**). These were wholly consumed by fire.

Peace-offerings] Bullocks or goats; see (^{<0809>}**Hebrews 9:19**). The blood of these was poured out before the Lord, and then the priests and people might feast on the flesh.

Verse 7. The book of the covenant] The writing containing the laws mentioned in the three preceding chapters. As this writing contained the agreement made between God and them, it was called the *book of the*

covenant; but as no covenant was considered to be ratified and *binding* till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here.

Half of the blood being sprinkled on the ALTAR, and half of it sprinkled on the PEOPLE, showed that both GOD and THEY were mutually bound by this covenant. GOD was bound to the PEOPLE to support, defend, and save them; the PEOPLE were bound to GOD to fear, love, and serve him. On the ancient method of making covenants, see Clarke on “^{<01018>}Genesis 6:18”;
and “^{<01518>}Genesis 15:18”. Thus the blood of the *new* covenant was necessary to propitiate the throne of justice on the one hand, and to reconcile men to God on the other. On the nature and various kinds of the Jewish offerings, see Clarke’s note on “^{<03701>}Leviticus 7:1”, &c.

Verse 10. They saw the God of Israel] The seventy elders, who were representatives of the whole congregation, were chosen to witness the manifestation of God, that they might be satisfied of the truth of the revelation which he had made of *himself* and of his *will*; and on this occasion it was necessary that the people also should be favoured with a sight of the glory of God; see ^{<02018>}Exodus 20:18. Thus the certainty of the revelation was established by many witnesses, and by those especially of the most *competent* kind.

A paved work of a sapphire stone] Or *sapphire brick-work*. I suppose that something of the *Musive* or *Mosaic* pavement is here intended; floors most curiously inlaid with variously coloured stones or small square tiles, disposed in a great variety of ornamental forms. Many of these remain in different countries to the present day. The Romans were particularly fond of them, and left monuments of their taste and ingenuity in pavements of this kind, in most countries where they established their dominion. Some very fine specimens are found in different parts of Britain.

Sapphire is a precious stone of a fine *blue* colour, next in hardness to the diamond. The *ruby* is considered by most mineralogists of the same genus; so is also the *topaz*: hence we cannot say that the sapphire is only of a *blue* colour; it is *blue*, *red*, or *yellow*, as it may be called *sapphire*, *ruby*, or *topaz*; and some of them are *blue* or *green*, according to the light in which they are held; and some *white*. A very large specimen of such a one is now before me. The ancient oriental sapphire is supposed to have been the same with the *lapis lazuli*. Supposing that these different kinds of sapphires are here intended, how glorious must a pavement be, constituted of polished

stones of this sort, perfectly transparent, with an effulgence of heavenly splendour poured out upon them! The *red*, the *blue*, the *green*, and the *yellow*, arranged by the wisdom of God, into the most beautiful emblematic representations, and the whole *body of heaven in its clearness* shining upon them, must have made a most glorious appearance. As the Divine glory appeared above the mount, it is reasonable to suppose that the Israelites saw the sapphire pavement over their heads, as it might have occupied a space in the atmosphere equal in extent to the base of the mountain; and being *transparent*, the intense brightness shining upon it must have greatly heightened the *effect*.

It is necessary farther to observe that all this must have been only an appearance, unconnected with any personal similitude; for this Moses expressly asserts, ^{<60415>}**Deuteronomy 4:15**. And though the *feet* are here mentioned, this can only be understood of the sapphirine *basis* or pavement, on which this celestial and indescribable glory of the Lord appeared. There is a similar description of the glory of the Lord in the Book of Revelation, ^{<60413>}**Revelation 4:3**: “And he who sat [upon the throne] was to look upon like a *jasper* and a *sardine* stone; and there was a rainbow round about the throne, in sight like unto an *emerald*.” In neither of these appearances was there any similitude or likeness of any thing in heaven, earth, or sea. Thus God took care to preserve them from all incentives to *idolatry*, while he gave them the fullest proofs of his being. In Scheuchzer’s *Physica Sacra*, among his numerous fine engravings, there is one of this glorious manifestation, which cannot be too severely reprehended. The Supreme Being is represented as an old man, sitting on a throne, encompassed with glory, having a crown on his head, and a sceptre in his hand, the people prostrate in adoration at the foot of the piece. A print of this kind should be considered as utterly improper, if not *blasphemous*.

Verse 11. Upon the nobles of-Israel he laid not his hand] This laying on of the hand has been variously explained. 1. He did not conceal himself from the nobles of Israel by covering them with his hand, as he did Moses, ^{<12322>}**Exodus 33:22**. 2. He did not endue any of the nobles, i.e., the *seventy elders*, with the gift of prophecy; for so laying on of the hand has been understood. 3. He did not slay any of them; none of them received any injury; which is certainly one meaning of the phrase: see ^{<16131>}**Nehemiah 13:21**; ^{<19521>}**Psalms 55:20**. *Also they saw God*, i.e., although they had this discovery of his majesty, yet they *did eat and drink*, i.e., were preserved

alive and unhurt. Perhaps the *eating and drinking* here may refer to the peace-offerings on which they feasted, and the libations that were then offered on the ratification of the covenant. But they rejoiced the more because they had been so highly favoured, and were still permitted to live; for it was generally apprehended that God never showed his glory in this signal manner but for the purpose of manifesting his *justice*; and therefore it appeared a strange thing that these should have seen God as it were face to face, and yet live. See ^{<01613>}**Genesis 16:13; 33:10**; and ^{<07132>}**Judges 13:22, 23**.

Verse 12. Come up to me into the mount, and be there] We may suppose Moses to have been, with Aaron, Nadab, Abihu, and the seventy elders, about midway up the mount; for it plainly appears that there were several *stations* on it.

Verse 13. Moses rose up] In ^{<02416>}**Exodus 24:16** it is said that *the glory of the Lord abode on the mount, and the cloud covered it*. The glory was probably above the cloud, and it was to the cloud that Moses and his servant Joshua ascended at this time, leaving Aaron and the elders below. After they had been in this region, viz., where the cloud encompassed the mountain, for six days, God appears to have called Moses up higher: compare verses ^{<02416>}**Exodus 24:16** and ^{<02418>}**Exodus 24:18**. Moses then ascended to the *glory*, leaving Joshua in the cloud, with whom he had, no doubt, frequent conferences during the forty days he continued with God on the mount.

Verse 14. Tarry ye here for us] Probably Moses did not know that he was to continue so long on the mount, nor is it likely that the elders tarried the whole forty days where they were: they doubtless, after waiting some considerable time, returned to the camp; and their return is supposed to have been the grand cause why the Israelites made the golden calf, as they probably reported that Moses was lost.

Aaron and Hur are with you] Not knowing how long he might be detained on the mount, and knowing that many cases might occur which would require the interference of the chief magistrate, Moses constituted them regents of the people during the time he should be absent.

Verse 16. And the seventh day he called] It is very likely that Moses went up into the mount on the *first* day of the week; and having with Joshua remained in the *region of the cloud* during *six days*, on the *seventh*,

which was the Sabbath, God spake to him, and delivered successively to him, during forty days and forty nights, the different statutes and ordinances which are afterwards mentioned.

Verse 17. The glory of the Lord was like devouring fire] This appearance was well calculated to inspire the people with the deepest reverence and godly fear; and this is the use the apostle makes of it, ^{<8128>}**Hebrews 12:28,29**, where he evidently refers to this place, saying, *Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a CONSUMING FIRE.* Seeing the glory of the Lord upon the mount like a devouring fire, Moses having tarried long, the Israelites probably supposed that he had been devoured or consumed by it, and therefore the more easily fell into idolatry. But how could they do this, with this tremendous sight of God's glory before their eyes?

Verse 18. Forty days and forty nights.] During the whole of this time he neither ate bread nor drank water; see ^{<123428>}**Exodus 34:28;** ^{<6000>}**Deuteronomy 9:9.** Both his body and soul were so sustained by the invigorating presence of God, that he needed no earthly support, and this may be the simple reason why he took none. Elijah fasted *forty* days and *forty* nights, sustained by the same influence, ^{<11908>}**1 Kings 19:8;** as did likewise our blessed Lord, when he was about to commence the public ministry of his own Gospel, ^{<10112>}**Matthew 4:2.**

1. MOSES, who was the mediator of the Old Covenant, is alone permitted to draw nigh to God; none of the people are suffered to come up to the Divine glory, not even Aaron, nor his sons, nor the nobles of Israel. Moses was a type of Christ, who is the mediator of the *New Covenant*; and he alone has access to God in behalf of the human race, as Moses had in behalf of Israel.

2. The law can inspire nothing but terror, when viewed unconnected with its sacrifices, and those sacrifices are nothing but as they refer to Jesus Christ, the Lamb of God, who alone by the sacrifice of himself, bears away the sin of the world.

3. The blood of the victims was sprinkled both on the *altar* and on the *people*, to show that the death of Christ gave to Divine *justice* what it demanded, and to *men* what they needed. The people were sanctified by it unto God, and God was propitiated by it unto the people. By this sacrifice the law was magnified and made honourable, so Divine justice received its

due; and those who believe are justified from all guilt, and sanctified from all sin, so they receive all that they need. Thus God is well pleased, and believers eternally saved. This is a glorious economy, highly worthy of God its author.

EXODUS

CHAPTER 25

The Lord addresses Moses out of the Divine glory, and commands him to speak unto the Israelites, that they may give him free-will offerings, 1, 2. The different kinds of offerings, gold, silver, and brass, 3. Purple, scarlet, fine linen, and goats' hair, 4. Rams' skins, badgers' skins, (rather violet-coloured skins,) and shittim wood, 5. Oil and spices, 6. Onyx stones, and stones for the ephod and breastplate, 7. A sanctuary is to be made after the pattern of the tabernacle, 8, 9. The ark and its dimensions, 10. Its crown of gold, 11. Its rings, 12. Its staves, and their use, 13-15. The testimony to be laid up in the ark, 16. The mercy-seat and its dimensions, 17. The cherubim, how made and placed, 18-20. The mercy-seat to be placed on the ark, and the testimony to be put within it, 21. The Lord promises to commune with the people from the mercy-seat, 22. The table of shew-bread, and its dimensions, 23. Its crown and border of gold, 24, 25. Its rings, 26, 27. Staves, 28. Dishes, spoons, and bowls, 29. Its use, 30. The golden candlestick; its branches, bowls, knops, and flowers, 31-36. Its seven lamps, 37. Tongs and snuffers, 38. The weight of the candlestick and its utensils, one talent of gold, 39. All to be made according to the pattern showed to Moses on the mount, 40.

NOTES ON CHAP. 25

Verse 2. That they bring me an offering] The offering here mentioned is the **hmwr t** *terumah*, a kind of free-will offering, consisting of any thing that was necessary for the occasion. It signifies properly any thing that was *lifted up*, the *heave-offering*, because in presenting it to God it was *lifted up* to be laid on his altar; but see Clarke on “^{<10237>}Exodus 29:27”. God requires that they should build him a tent, suited in some sort to his dignity and eminence, because he was to act as their king, and to dwell among them; and they were to consider themselves as his subjects, and in this character to bring him presents, which was considered to be the duty of every subject appearing before his prince. See ^{<10235>}Exodus 23:15.

Verse 3. This is the offering] There were three kinds of metals:

1. GOLD, **bhz** *zahab*, which may properly signify *wrought gold*; what was *bright* and *resplendent*, as the word implies. In ^{<18215>}Job 28:15,16,17,19, gold is mentioned *five* times, and *four* of the words are different in the original. 1. **rws** SEGOR, from **rws** *sagar*, to *shut up*; *gold in the mine*, or

shut up in its ore. 2. **ṣtk** KETHEM, from **ṣtk** *catham*, to *sign, seal, or stamp*; gold made current by being coined; standard or sterling gold, exhibiting the stamp expressive of its value. 3. **bhz** ZAHAB, *wrought gold, pure, highly polished gold*; probably what was used for *overlaying or gilding*. 4. **zp** PAZ, denoting *solidity, compactness, and strength*; probably *gold* formed into different kinds of *plate*, as it is joined in ^{<12517>}**Exodus 25:17** of the above chapter with **yl k** *keley, vessels*. The *zahab*, or *pure gold*, is here mentioned, because it was in a state that rendered it capable of being variously manufactured for the service of the sanctuary.

2. SILVER, **āsk** *keseḥ*, from *casaph*, to be *pale, wan, or white*; so called from its well-known colour.

3. BRASS, **tvj n** *nechosheth, copper*; unless we suppose that the factitious metal commonly called brass is intended: this is formed by a combination of the oxide or ore of zinc, called *lapis calaminaris*, with copper. Brass seems to have been very anciently in use, as we find it mentioned ^{<1012>}**Genesis 4:22**; and the preparation of copper, to transform it into this factitious metal, seems to be very pointedly referred to ^{<1821>}**Job 28:2**: *Iron is taken out of the earth, and brass is molten out of the stone*; **hvwj n qwxy ˆba** *eben yatsuk nechushah*, translated by the Vulgate, *Lapis, solutus calore, in æs vertitur*, “The stone, liquefied by heat, is turned into brass.” Is it going too far to say that the stone here may refer to the *lapis calaminaris*, which was used to turn the copper into brass? Because brass was capable of so fine a polish as to become exceedingly bright, and keep its lustre a considerable time, hence it was used for all weapons of war and defensive armour among ancient nations; and *copper* seems to have been in no repute, but for its use in making *brass*.

Verse 4. Blue] **tl kt** *techeleth*, generally supposed to mean an *azure or sky colour*; rendered by the Septuagint **ζακινθον**, and by the Vulgate *hyacinthum*, a *sky-blue or deep violet*.

Purple] **ˆmgra** *argaman*, a very precious colour, extracted from the *purpura* or *murex*, a species of shell-fish, from which it is supposed the famous *Tyrian purple* came, so costly, and so much celebrated in antiquity. See this largely described, and the manner of dyeing it, in Pliny, *Hist. Nat.*, lib. ix., c. 60-65, edit. Bipont.

Scarlet] **t [l w t** *tolaath*, signifies a *worm*, of which this colouring matter was made; and, joined with **ynv** *shani*, which signifies to *repeat* or *double*, implies that to strike this colour the wool or cloth was twice dipped: hence the Vulgate renders the original *coccum bis tinctum*, “scarlet twice dyed;” and to this Horace refers, *Odar.*, lib. ii., od. 16, v. 35:—

———**Te BIS Afro**
Murice TINCTÆ
Vestiunt LANÆ.——

“Thy robes the twice dyed purple stains.”

It is the same colour which the Arabs call *al kermez*, whence the French *cramoisi*, and the English *crimson*. On this subject much may be seen in *Bochart*, *Calmet*, and *Scheuchzer*.

Fine linen] **vv** *shesh*; whether this means *linen*, *cotton*, or *silk*, is not agreed on among interpreters. Because **vv** *shesh* signifies *six*, the rabbins suppose that it always signifies the fine linen of Egypt, in which *six folds* constituted one thread; and that when a *single fold* was meant, **db** *bad* is the term used. See Clarke’s note on “⁰¹⁴²Genesis 41:42”.

Goats’ hair] **μyz** [*izzim*, *goats*, but used here elliptically for goats’ hair. In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, in some cases almost as fine as silk, which they shear at proper times, and manufacture into garments. From Virgil, *Georg.* iii., v. 305-311, we learn that goats’ hair manufactured into cloth was nearly of equal value with that formed from wool.

*Hæ quoque non cura nobis leviore tuendæ;
 Nec minor usus erit: quamvis Milesia magno
 Vellera mutantur, Tyrios incocta rubores.
 Nec minus interea barbas incanaque menta
 Cinyphii tondent hirci, setasque comantes,
 Usum in castrorum, et miseris velamina nautis.*

*“For hairy goats of equal profit are
 With woolly sheep, and ask an equal care.
 ‘Tis true the fleece when drunk with Tyrian juice
 Is dearly sold, but not for needful use:
 Meanwhile the pastor shears their hoary beards
 And eases of their hair the loaden herds.
 Their camelots, warm in tents, the soldier hold,
 And shield the shivering mariner from the cold.”*
 DRYDEN.

Verse 5. Rams’ skins dyed red μυδμ μλ γ α τ ρ [*oroth eylim*
meoddamim, literally, *the skins of red rams*. It is a fact attested by many
 respectable travellers, that in the Levant sheep are often to be met with that
 have *red* or *violet-coloured* fleeces. And almost all ancient writers speak of
 the same thing. Homer describes the rams of Polyphemus as having a
 violet-coloured fleece.

Ἀρσενες οἰες ἦσαν εὐτρεφεες δασυμαλλοί,
 Καλοὶ τε, μεγάλοι τε, ἰοδνεφες εἰρος ἔχοντες.
 Odys., lib. ix., ver. 425.

*“Strong were the rams, with native purple fair,
 Well fed, and largest of the fleecy care.”*
 POPE.

Pliny, Aristotle, and others mention the same. And from facts of this kind it
 is very probable that the fable of the *golden fleece* had its origin. In the
 Zetland Isles I have seen sheep with variously coloured fleeces, some
white, some *black*, some *black and white*, some of a very fine *chocolate*
colour. Beholding those animals brought to my recollection those words of
 Virgil:—

*Ipsē sed in pratis Aries jam suave rubenti
 Murice, jam croceo mutabit vellera luto.*
Eclog. iv., ver. 43.

*“No wool shall in dissembled colours shine;
 But the luxurious father of the fold,
 With native purple or unborrow’d gold,
 Beneath his pompous fleece shall proudly sweat,
 And under Tyrian robes the lamb shall bleat.”*
 DRYDEN.

Badgers' skins] $\mu y v j t t r [$ *oroth techashim*. Few terms have afforded greater perplexity to critics and commentators than this. Bochart has exhausted the subject, and seems to have proved that no kind of *animal* is here intended, but a *colour*. None of the ancient versions acknowledge an animal of any kind except the Chaldee, which seems to think the *badger* is intended, and from it we have borrowed our translation of the word. The Septuagint and Vulgate have skins dyed a *violet* colour; the Syriac, *azure*; the Arabic, *black*; the Coptic, *violet*; the modern Persic, *ram-skins*, &c. The colour contended for by Bochart is the *hysginus*, which is a very deep blue. So Pliny, *Coccoque tinctum Tyrio tingere, ut fieret hysginum*. "They dip crimson in purple to make the colour called *hysginus*."-Hist. Nat., lib. ix., c. 65, edit. Bipont.

Shittim wood] By some supposed to be the finest species of the cedar; by others, the *acacia Nilotica*, a species of *thorn*, solid, light, and very beautiful. This acacia is known to have been plentiful in Egypt, and it abounds in Arabia Deserta, the very place in which Moses was when he built the tabernacle; and hence it is reasonable to suppose that he built it of that wood, which was every way proper for his purpose.

Verse 6. Oil for the light] This they must have brought with them from Egypt, for they could not get any in the wilderness where there were no olives; but it is likely that this and some other directions refer more to what was to be done when in their fixed and settled residence, than while wandering in the wilderness.

Spices] To make a confection for *sweet* incense, abounded in different parts of these countries.

Verse 7. Onyx stones] We have already met with the stone called $\mu h v$ *shoham*, ^{<010212>}**Genesis 2:12**, and acknowledged the difficulty of ascertaining what is meant by it. Some think the *onyx*, some the *sardine*, and some the *emerald*, is meant. We cannot say precisely what it was; possibly it might have been that fine pale pebble, called the *Egyptian pebble*, several specimens of which now lie before me, which were brought from the coast of the *Red Sea*, and other parts in Egypt, by a particular friend of mine, on purpose to add to my collection of minerals.

Stones to be set in the ephod] $\mu y a l m y n b a$ *abney milluim*, *stones of filling up*. Stones so cut as to be proper to be set in the gold work of the breastplate.

The **dpa ephod**.-It is very difficult to tell what this was, or in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of Divine worship, for without it no person attempted to inquire of God. As the word itself comes from the root **dpa aphad**, he *tied* or *bound close*, Calmet supposes that it was a kind of girdle, which, brought from behind the neck and over the shoulders, and so hanging down before, was put cross upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast there was a square ornament called **^vj choshen**, the *breastplate*, in which twelve precious stones were set, each bearing one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods, one of plain linen for the priests, the other very much embroidered for the high priest. As there was nothing singular in this common sort, no particular description is given; but that of the high priest is described very much in detail ^{<12816>}**Exodus 28:6-8**. It was distinguished from the common ephod by being composed of *gold, blue, purple, scarlet, fine twisted linen*, and *cunning work*, i.e., superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the twelve names of the twelve tribes of Israel were engraved, six names on each stone. These two stones, thus engraved, were different from those on the breastplate, with which they have been confounded. From Calmet's description the ephod seems to have been a series of belts, fastened to a collar, which were intended to keep the garments of the priest closely attached to his body: but there is some reason to believe that it was a sort of garment like that worn by our heralds; it covered the back, breast, and belly, and was open at the sides. A piece of the same kind of stuff with itself united it on the shoulders, where the two stones, already mentioned, were placed, and it was probably without sleeves. See Clarke on ^{<12812>}**Exodus 28:2**, &c.

Verse 8. Let them make me a sanctuary] **vdqm mikdash**, a *holy place*, such as God might dwell in; this was that part of the tabernacle that was called the most holy place, into which the high priest entered only once a year, on the great day of atonement.

That I may dwell among them.] "This," says Mr. Ainsworth, "was the main end of all; and to this all the particulars are to be referred, and by this they are to be opened. For this sanctuary, as Solomon's temple afterwards, was the place of prayer, and of the public service of God," ^{<13174>}**Leviticus**

17:4-6; ^{<4213>}Matthew 21:13; and it signified the *Church* which is the habitation of God through the Spirit, ^{<47616>}2 Corinthians 6:16; ^{<8019>}Ephesians 2:19-22; ^{<6212>}Revelation 21:2,3; and was a visible sign of God's *presence* and *protection*, ^{<12361>}Leviticus 26:11,12; ^{<3572>}Ezekiel 37:27,28; ^{<11062>}1 Kings 6:12,13; and of his leading them to his heavenly glory. For as the high priest entered into the tabernacle, and through the veil into the most holy place where God dwelt; so Christ entered into the holy of holies, and we also enter through the veil, that is to say his flesh. See the use made of this by the apostle, ^{<5901>}Hebrews 9:1-28; ^{<58101>}Hebrews 10:1-18. Thus the *sanctuary* is to be applied as a type, 1. To *Christ's* person, ^{<5882>}Hebrews 8:2; 9:11, 12; ^{<43219>}John 2:19-21. 2. To every *Christian*, ^{<40619>}1 Corinthians 6:19. 3. To the *Church*; both *particular*, ^{<58106>}Hebrews 3:6; ^{<54815>}1 Timothy 3:15; and *universal*, ^{<58102>}Hebrews 10:21: and it was because of the very extensive signification of this building, that the different things concerning this sanctuary are particularly set down by Moses, and so variously applied by the prophets and by the apostles."-See *Ainsworth*. As the *dwelling* in this tabernacle was the highest proof of God's grace and mercy towards the Israelites, so it typified Christ's dwelling by faith in the hearts of believers, and thus giving them the highest and surest proof of their reconciliation to God, and of his love and favour to them; see ^{<49122>}Ephesians 1:22; 3:17.

Verse 9. After the pattern of the tabernacle] It has been supposed that there had been a tabernacle before that erected by Moses, though it probably did not now exist; but the tabernacle which Moses is ordered to make was to be formed exactly on the model of this ancient one, the pattern of which God showed him in the mount, ^{<12540>}Exodus 25:40. The word [^]kvm *mishcan* signifies literally the *dwelling* or *habitation*; and this was so called because it was the dwelling place of God; and the *only* place on the earth in which he made himself manifest. See **Clarke's note on** ^{<12540>}Exodus 25:40", and on ^{<12337>}Exodus 33:7-10.

Verse 10. They shall make an ark] [^]wra *aron* signifies an *ark*, *chest*, *coffer*, or *coffin*. It is used particularly to designate that chest or coffer in which the *testimony* or two *tables of the covenant* was laid up, on the top of which was the *propitiatory* or *mercy-seat*, (see on ^{<12517>}Exodus 25:17,) and at the end of which were the *cherubim* of gold, (^{<12518>}Exodus 25:18-20,) between whom the visible sign of the presence of the supreme God appeared as seated upon his throne. The ark was the most excellent of

all the holy things which belonged to the Mosaic economy, and for its sake the tabernacle and the temple were built, ^{<0263>}**Exodus 26:33; 40:18, 21**. It was considered as conferring a sanctity wherever it was fixed, ^{<4481>}**2 Chronicles 8:11; ^{<10312>}2 Samuel 6:12**.

Two cubits and a half shall be the length, &c.] About *four feet five inches* in length, taking the cubit as *twenty-one inches*, and *two feet six inches* in breadth and in depth. As this ark was chiefly intended to deposit the two tables of stone in, which had been written by the finger of God, we may very reasonably conjecture that the length of those tables was not less than *four feet* and their breadth not less than *two*. As to their thickness we can say nothing, as the depth of the ark was intended for other matters besides the two tables, such as Aaron's rod, the pot of manna, &c., &c., though probably these were laid up *beside*, not in, the ark.

Verse 11. A crown of gold round about.] A border, or, as the Septuagint have it, *κυματια χρυσα στεπτα κυκλω*, *waves of gold wreathed round about*.

Verse 15. The staves-shall not be taken from it.] Because it should ever be considered as in readiness to be removed, God not having told them at what hour he should command them to strike their tents. If the staves were never to be taken out, how can it be said, as in ^{<0046>}**Numbers 4:6**, that when the camp should set forward, they should *put in the staves thereof*, which intimates that when they encamped, they *took out the staves*, which appears to be contrary to what is here said? To reconcile these two places, it has been supposed, with great show of probability, that besides the staves which passed through the rings of the ark, and by which it was carried, there were two other staves or poles in the form of a *bier* or *handbarrow*, on which the ark was laid in order to be transported in their journeyings, when it and its own staves, still in their rings, had been wrapped up in the covering of what is called *badgers' skins* and *blue cloth*. The staves of the ark itself, which might be considered as its *handles* simply to lift it by, were never taken out of their rings; but the staves or poles which served as a bier were taken from under it when they encamped.

Verse 16. The testimony] The two tables of stone which were not yet given; these tables were called **td** [*eduth*, from **d**] *forward, onward, to bear witness to or of a person or thing*. Not only the tables of stone, but all

the contents of the ark, Aaron's rod, the pot of manna, the holy anointing oil, &c., bore *testimony* to the Messiah in his *prophetic, sacerdotal, and regal* offices.

Verse 17. A mercy-seat] *trpk capporeth*, from *rpk caphar*, to *cover* or *overspread*; because by an act of pardon sins are represented as being *covered*, so that they no longer appear in the eye of Divine justice to displease, irritate, and call for punishment; and the person of the offender is *covered* or protected from the stroke of the broken law. In the Greek version of the Septuagint the word *ἱλαστήριον*, *hilasterion*, is used, which signifies a *propitiatory*, and is the name used by the apostle, ^{<8016>}**Hebrews 9:5**. This *mercy-seat* or *propitiatory* was made of pure gold; it was properly the lid or covering of that vessel so well known by the name of the *ark* and *ark of the covenant*. On and before this, the high priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*: and it was in this place that God promised to meet the people, (see ^{<1252>}**Exodus 25:22**;) for *there* he dwelt, and *there* was the symbol of the Divine presence. At each end of this propitiatory was a cherub, between whom this glory was manifested; hence in Scripture it is so often said that *he dwelleth between the cherubim*. As the word *ἱλαστήριον*, *propitiatory* or *mercy-seat*, is applied to Christ, ^{<8125>}**Romans 3:25**, *whom God hath set forth to be a PROPITIATION (ἱλαστήριον) through faith in his blood-for the remission of sins that are past*; hence we learn that Christ was the true *mercy-seat*, the thing signified by the *capporeth*, to the ancient believers. And we learn farther that it was by his blood that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim over this propitiatory or *mercy-seat*, so it is said, *God was in Christ reconciling the world unto himself*; ^{<47619>}**2 Corinthians 5:19**, &c. See Clarke on ^{<80738>}“**Leviticus 7:38**”.

Verse 18. Thou shalt make two cherubims] What these were we cannot distinctly say. It is generally supposed that a cherub was a creature with four heads and one body: and the animals, of which these emblematical forms consisted, were the noblest of their kinds; the *lion* among the *wild beasts*, the *bull* among the *tame* ones, the *eagle* among the *birds*, and *man* at the head of all; so that they might be, says Dr. Priestley, the representatives of all *nature*. Concerning their *forms* and design there is much difference of opinion among divines. It is probable that the term often means a *figure* of any kind, such as was ordinarily *sculptured* on

stone, engraved on metal, carved on wood, or embroidered on cloth. See on ^{<125708>}**Exodus 37:8**. It may be only necessary to add, that cherub is the singular number; *cherubim*, not cherubims, the plural. See what has been said on this subject in the note on ^{<10034>}**Genesis 3:24**. See **Clarke's note** "^{<10034>}**Genesis 3:24**".

Verse 22. And there I will meet with thee] That is, over the mercy-seat, between the cherubim. In this place God chose to give the most especial manifestations of himself; here the Divine glory was to be seen; and here Moses was to come in order to consult Jehovah, relative to the management of the people.

Ainsworth has remarked that the rabbins say, "The heart of man may be likened to God's sanctuary; for as, in the sanctuary, the *shechinah* or *Divine glory* dwelt, because *there* were the ark, the tables, and the cherubim; so, in the heart of man, it is meet that a place be made for the Divine Majesty to dwell in, and that it be the holy of holies." This is a doctrine most implicitly taught by the apostles; and the absolute necessity of having the heart made a habitation of God through the Spirit, is strongly and frequently insisted on through the whole of the New Testament. See the note on the following verse.

Verse 23. Thou shalt also make a table of shittim wood] The same wood, the *acacia*, of which the arkstaves, &c., were made. On the subject of the ark, table of shew-bread, &c., Dr. *Cudworth*, in his very learned and excellent treatise on the Lord's Supper, has the following remarks:—

"When God had brought the children of Israel out of Egypt, resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built to sojourn with them also. This mystery of the tabernacle was fully understood by the learned Nachmanides, who, in few words, but pregnant, expresseth himself to this purpose: 'The mystery of the tabernacle was this, that it was to be a place for the shechinah, or habitation of Divinity, to be fixed in;' and this, no doubt, as a special type of God's future dwelling in Christ's human nature, which was the TRUE SHECHINAH: but when the Jews were come into their land, and had there built them houses, God intended to have a fixed dwelling-house also; and therefore his movable

tabernacle was to be turned into a standing temple. Now the tabernacle or temple, being thus as a house for God to dwell in visibly, to make up the notion of dwelling or habitation complete there must be all things suitable to a house belonging to it; hence, in the holy place, there must be a table, and a candlestick, because this was the ordinary furniture of a room, as the fore-commended Nachmanides observes. The table must have its dishes, and spoons, and bowls, and covers belonging to it, though they were never used; and always be furnished with bread upon it. The candlestick must have its lamps continually burning. Hence also there must be a continual fire kept in this house of God upon the altar, as the *focus* of it; to which notion I conceive the Prophet Isaiah doth allude, ^{<3310>}**Isaiah 31:9**: *Whose fire is in Zion, and his furnace in Jerusalem*; and besides all this, to carry the notion still farther, there must be some constant meat and provision brought into this house; which was done in the sacrifices that were partly consumed by fire upon God's own altar, and partly eaten by the priests, who were God's family, and therefore to be maintained by him. That which was consumed upon God's altar was accounted *God's mess*, as appeareth from ^{<3012>}**Malachi 1:12**, where the altar is called *God's table*, and the sacrifice upon it, *God's meat*: *Ye say, The table of the LORD is polluted; and the fruit thereof, even HIS MEAT, is contemptible*. And often, in the law, the sacrifice is called God's **mj l** *lechem*, i.e., his *bread* or *food*. Wherefore it is farther observable, that besides the flesh of the beast offered up in sacrifice, there was a *minchah*, i.e., a *meat-offering*, or rather *bread-offering*, made of flour and oil; and a *libamen* or *drink-offering*, which was always joined with the daily sacrifice, as the *bread* and *drink* which was to go along with God's meat. It was also strictly commanded that there should be salt in every sacrifice and oblation, because all meat is unsavoury without salt, as Nachmanides hath here also well observed; 'because it was not honourable that God's meat should be unsavoury, without salt.' Lastly, all these things were to be consumed on the altar only by the holy fire which came down from heaven, because they were God's portion, and therefore to be eaten or consumed by himself in an extraordinary manner." See Clarke on "^{<0252>}**Exodus 25:22**".

Verse 29. The dishes thereof] **wytr[q** *kearothaiv*, probably the deep bowls in which they kneaded the mass out of which they made the *shew-bread*.

And spoons thereof] **wytpk** *cappothaiu*, probably *censers*, on which they put up the incense; as seems pretty evident from ^{<0474>}**Numbers 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86**, where the same word is used, and the instrument, whatever it was, is always represented as being filled with incense.

Covers thereof] **wytwcq** *kesothaiv*, supposed to be a *large cup* or *tankard*, in which pure wine was kept on the table along with the shewbread for *libations*, which were poured out before the Lord every Sabbath, when the old bread was removed, and the new bread laid on the table.

Bowls thereof] **wytyqnm** *menakkiothaiv*, from **hqñ** *nakah*, to *clear away, remove, empty, &c.*; supposed by Calmet to mean, either the *sieves* by which the Levites cleansed the wheat they made into bread, (for it is asserted that the grain, out of which the shew-bread was made, was sowed, reaped, ground, sifted, kneaded, baked, &c., by the Levites themselves,) or the *ovens* in which the bread was baked. Others suppose they were vessels which they dipped into the *kesoth*, to take out the wine for libations.

Verse 30. Shew-bread] **µynp µj |** *lechem panim* literally, *bread of faces*; so called, either because they were placed *before the presence* or *face of God* in the sanctuary, or because they were made *square*, as the Jews will have it. It is probable that they were in the form of *cubes* or *hexædrons*, each side presenting the same appearance; and hence the Jews might suppose they were called the *bread* or *loaves of faces*: but the Hebrew text seems to intimate that they were called the *bread of faces*, **µynp** *panim*, because, as the Lord says, they were set **ynp|** *lephanai*, *before my FACE*. These loaves or cakes were *twelve*, representing, as is generally supposed, the twelve tribes of Israel. They were in two rows of six each. On the top of each row there was a golden dish with frankincense, which was burned before the Lord, as a memorial, at the end of the week, when the old loaves were removed and replaced by new ones, the priests taking the former for their domestic use.

It is more difficult to ascertain the use of these, or what they represented, than almost any other emblem in the whole Jewish economy. Many have *conjectured* their meaning, and I feel no disposition to increase their number by any addition of my own. The note on ^{<102573>}**Exodus 25:23**, from Dr. Cudworth, appears to me more rational than any thing else I have met with. The tabernacle was God's house, and in it he had his *table*, his *bread*, his *wine*, *candlestick*, &c., to show them that he had *taken up his dwelling* among them. See Clarke's note on ^{<102573>}**Exodus 25:23**".

Verse 31. A candlestick of pure gold] This *candlestick* or *chandelier* is generally described as having one *shaft* or *stock*, with *six branches* proceeding from it, adorned at equal distances with six flowers like lilies, with as many *bowls* and *knops* placed alternately. On each of the branches there was a lamp, and one on the top of the shaft which occupied the centre; thus there were *seven* lamps in all, ^{<102577>}**Exodus 25:37**. These *seven lamps* were lighted every evening and extinguished every morning.

We are not so certain of the precise *form* of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table, and the two silver trumpets.

Titus, after the overthrow of Jerusalem, A.D. 70, had the golden *candlestick* and the golden *table* of the shew-bread, the *silver trumpets*, and the book of the *law*, taken out of the temple and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of *Peace*. Some plants also of the balm of *Jericho* are said to have been carried in the procession. At the foot of Mount Palatine there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews is represented, and on which the several monuments which were carried in the procession are sculptured, and particularly the *golden candlestick*, the *table* of the *shew-bread* and the two *silver trumpets*. A *correct* MODEL of this arch, taken on the spot, now stands before me; and the spoils of the temple, the *candlestick*, the *golden table*, and the two *trumpets*, are represented on the panel on the left hand, in the inside of the arch, in *basso-relievo*. The *candlestick* is not so ornamented as it appears in many prints; at the same time it looks much better than it does in the engraving of this arch given by Montfaucon, *Antiq. Expliq.*, vol. iv., pl. 32. It is likely that on the real arch this candlestick is less in size than the *original*, as it scarcely measures three feet in height. See the *Diarium Italicum*, p. 129. To see these sacred articles given up by that God who

ordered them to be made according to a pattern exhibited by himself, gracing the triumph of a *heathen* emperor, and at last consecrated to an *idol*, affords melancholy reflections to a pious mind. But these things had accomplished the end for which they were instituted, and were now of *no farther use*. The glorious personage typified by all this ancient apparatus, had about *seventy* years before this made his appearance. The true *light* was come, and the *Holy Spirit* poured out from on high; and therefore the *golden candlestick*, by which they were typified, was given up. The ever-during bread had been sent from heaven; and therefore the *golden table*, which bore its *representative*, the *shew-bread*, was now no longer needful. The *joyful sound* of the *everlasting Gospel* was then published in the world; and therefore the *silver trumpets* that typified this were carried into captivity, and their sound was no more to be heard. Strange providence but unutterable mercy of God! The Jews lost both the *sign* and the *thing signified*; and that very *people*, who destroyed the holy city, carried away the spoils of the temple, and dedicated them to the objects of their idolatry, were the first in the universe to receive the *preaching* of the Gospel, the *light* of salvation, and the *bread of life*! There is a sort of *coincidence* or *association* here, which is worthy of the most serious observation. The Jews had these significant *emblems* to lead them to, and prepare them for, the things *signified*. They trusted in the *former*, and rejected the *latter*! God therefore deprived them of *both*, and gave up their temple to the spoilers, their land to desolation, and themselves to captivity and to the sword. The *heathens* then carried away the *emblems of their salvation*, and God shortly gave unto those heathens that very salvation of which these things were the emblems! Thus because of their unbelief and rebellion, *the kingdom of heaven*, according to the prediction of our blessed Lord, *was taken from the Jews, and given to a nation* (the Gentiles) *that brought forth the fruits thereof*; ^{<12143>}**Matthew 21:43**. Behold the GOODNESS and SEVERITY of God!

Verse 39. Of a talent of pure gold shall he make it, with all these vessels.] That is, a talent of gold in weight was used in making the candlestick, and the different vessels and instruments which belonged to it. According to Bishop Cumberland, a talent was *three thousand* shekels. As the Israelites brought each *half a shekel*, ^{<12305>}**Exodus 38:26**, so that *one hundred talents, one thousand seven hundred and seventy-five shekels*, were contributed by *six hundred and three thousand five hundred and fifty* persons; by halving the number of the Israelites, he finds they contributed

three hundred and one thousand seven hundred and seventy-five shekels in all. Now, as we find that this number of shekels made one hundred talents, and one thousand seven hundred and seventy-five shekels over, if we subtract one thousand seven hundred and seventy-five, the odd shekels, from three hundred and one thousand seven hundred and seventy-five, we shall have for a remainder three hundred thousand, the number of shekels in one hundred talents: and if this remainder be divided by one hundred, the number of talents, it quotes three thousand, the number of shekels in each talent. A silver shekel of the sanctuary, being equal, according to Dr. Prideaux, to three shillings English, three thousand such shekels will amount to four hundred and fifty pounds sterling; and, reckoning gold to silver as fifteen to one, a talent of gold will amount to six thousand seven hundred and fifty pounds sterling: to which add two hundred and sixty-three pounds for the one thousand seven hundred and seventy-five shekels, at three shillings each, and it makes a total of seven thousand and thirteen pounds, which immense sum was expended on the candlestick and its furniture. It is no wonder, then, (if the candlestick in the second temple was equal in value to that in the ancient tabernacle,) that Titus should think it of sufficient consequence to be one of the articles, with the golden table, and silver trumpets, that should be employed to grace his triumph. Their intrinsic worth was a matter of no consequence to Him whose are the silver and gold, the earth and its fulness; they had accomplished their design, and were of no farther use, either in the kingdom of providence, or the kingdom of grace. See Clarke's note on "^{<1251>}Exodus 25:31", and "^{<12324>}Exodus 38:24".

Verse 40. And look that thou make, &c.] This verse should be understood as an order to Moses after the tabernacle, &c., had been described to him; as if he had said: "When thou comest to make all the things that I have already described to thee, with the other matters of which I shall afterwards treat, see that thou make every thing according to the pattern which thou didst see in the mount." The Septuagint have it, *κατα τον τυτον τον δεδειγμενον σοι* according to the TYPE-form or fashion, which was shown thee. It appears to me that St. Paul had this command particularly in view when he gave that to his son Timothy which we find in the second epistle, ^{<5013>}**2 Timothy 1:13:** *υποτυπωσιν εχε υγιαινωντων λογων, ων παρ εμου ηκουσας.* "Hold fast the FORM of sound words which thou hast heard of me." The tabernacle was a type of the Church of God; that Church is built upon the foundation of the

prophets and apostles, Jesus Christ being the chief cornerstone, ^{<4022>}**Ephesians 2:20-22**: the *doctrines*, therefore, delivered by the prophets, Jesus Christ, and his apostles, are essential to the constitution of this church. As God, therefore, gave the *plan* or *form* according to which the tabernacle must be constructed, so he gives the *doctrines* according to which the Christian Church is to be modelled; and apostles, and subordinate builders, are to have and hold fast that FORM of sound words, and construct this heavenly building according to that *form* or *pattern* which has come through the express revelation of God.

IN different parts of this work we have had occasion to remark that the heathens borrowed their best things from Divine revelation, both as it refers to what was *pure* in their *doctrines*, and *significant* in their *religious rites*. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship. They had their IAO or JOVE, in imitation of the true JEHOVAH; and from different *attributes* of the Divine Nature they formed an innumerable group of gods and goddesses. They had also their temples in imitation of the temple of God; and in these they had their holy and more holy places, in imitation of the courts of the Lord's house. The heathen temples consisted of several parts or divisions: 1. The *area* or porch; 2. The *ναος* or *temple*, similar to the *nave* of our churches; 3. The *adytum* or holy place, called also *penetrable* and *sacrarium*; and, 4. The *οπισθοδομος* or the *inner temple*, the most secret recess, where they had their *mysteria*, and which answered to the *holy of holies* in the tabernacle. And as there is no evidence whatever that there was any temple among the heathens prior to the tabernacle, it is reasonable to conclude that it served as a model for all that they afterwards built. They had even their *portable temples*, to imitate the tabernacle; and the shrines for Diana, mentioned ^{<41924>}**Acts 19:24**, were of this kind. They had even their *arks* or sacred *coffers*, where they kept their most holy things, and the mysterious emblems of their religion; together with *candlesticks* or *lamps*, to illuminate their temples, which had few windows, to imitate the golden candlestick in the Mosaic tabernacle. They had even their *processions*, in imitation of the carrying about of the ark in the wilderness, accompanied by such ceremonies as sufficiently show, to an unprejudiced mind, that they borrowed them from this sacred original. Dr. Dodd has a good note on this subject, which I shall take the liberty to extract.

Speaking of the ark, he says, “We meet with imitations of this Divinely instituted emblem among several heathen nations. Thus *Tacitus*, *Deuteronomy Moribus Germanorum*, cap. 40, informs us that the inhabitants of the north of Germany, our Saxon ancestors, in general worshipped *Herthum* or *Hertham*, i.e., the *mother earth*: *Hertham* being plainly derived from *xra arets*, *earth*, and *µa am*, *mother*: and they believed her to interpose in the affairs of men, and to visit nations: that to her, in a sacred grove in a certain island of the ocean, a *vehicle* covered with a *vestment* was consecrated, and allowed to be touched by the *priests only*, (compare ^{<1006>}**2 Samuel 6:6, 7**; ^{<1319>}**1 Chronicles 13:9, 10**,) who perceived when the goddess entered into her secret place, *penetrable*, and with profound veneration attended her *vehicle*, which was drawn by *cows*; see ^{<0007>}**1 Samuel 6:7-10**. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit; they engaged in no war, they handled no weapons; peace and quietness were then only known, only relished, till the same priest reconducted the goddess to her temple. Then the *vehicle* and *vestment*, and, if you can believe it, the *goddess herself*, were washed in a sacred lake.”

Apuleius, *Deuteronomy Aur. Asin.*, lib. ii., describing a solemn idolatrous procession, after the Egyptian mode, says, “A *chest*, or *ark*, was carried by another, containing their secret things, entirely concealing the mysteries of religion.”

And *Plutarch*, in his treatise *Deuteronomy Iside*, &c., describing the rites of *Osiris*, says, “On the tenth day of the month, at night, they go down to the sea; and the stolist, together with the priest, carry forth the sacred *chest*, in which is a small boat or *vessel* of gold.”

Pausanius likewise testifies, lib. vii., c. 19, that the ancient Trojans had a *sacred ark*, wherein was the image of *BACCHUS*, made by *Vulcan*, which had been given to *Dardanus* by *Jupiter*. As the ark was deposited in the *holy* of *holies*, so the heathens had in the inmost part of their temples an *adytum* or *penetrable*, to which *none had access but the priests*. And it is remarkable that, among the Mexicans, *Vitzliputzli*, their supreme god, was represented under a human shape, sitting on a throne, supported by an *azure globe* which they called heaven; *four poles* or *sticks* came out from two sides of this globe, at the end of which serpents’ heads were carved, the whole making a *litter* which the priests carried on their shoulders

whenever the idol was shown in public.-*Religious Ceremonies*, vol. iii., p. 146.

Calmet remarks that the ancients used to dedicate candlesticks in the temples of their gods, bearing a great number of lamps.

Pliny, *Hist. Nat.*, lib. xxxiv., c. 3, mentions one made in the form of a tree, with lamps in the likeness of apples, which Alexander the Great consecrated in the temple of Apollo.

And *Athenæus*, lib. xv., c. 19, 20, mentions one that supported *three hundred and sixty-five* lamps, which *Dionysius* the younger, king of Syracuse, dedicated in the *Prytaneum* at Athens. As the Egyptians, according to the testimony of *Clemens Alexandrinus*, *Strom.*, lib. i., were the first who used lamps in their temples, they probably borrowed the use from the golden candlestick in the tabernacle and temple.

From the solemn and very particular charge, *Look that thou make them after their pattern, which was showed thee in the mount*, it appears plainly that God showed Moses a *model* of the tabernacle and all its furniture; and to receive instructions relative to this was one part of his employment while on the mount forty days with God. As God designed that this building, and all that belonged to it, should be patterns or representations of good things to come, it was indispensably necessary that Moses should receive a model and specification of the whole, according to which he might direct the different artificers in their constructing the work. 1. We may observe that the whole tabernacle and its furniture resembled a dwelling-house and its furniture. 2. That this tabernacle was the house of God, not merely for the performance of his worship, but for his residence. 3. That God had promised to dwell among this people, and this was the habitation which he appointed for his glory. 4. That the tabernacle, as well as the temple, was a type of the incarnation of Jesus Christ. See ~~<B114>~~ **John 1:14**, and ~~<B219>~~ **John 2:19, 21**. 5. That as the glory of God was manifested between the cherubim, above the mercy-seat, in this tabernacle, so *God was in Christ, and in him dwelt all the fulness of the Godhead bodily*. 6. As in the tabernacle were found bread, light, &c., probably all these were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Of these, and many other things in the law and the prophets, we shall know more when mortality is swallowed up of life.

EXODUS

CHAPTER 26

The ten curtains of the tabernacle, and of what composed, 1. Their length, 2, 3; their loops, 4, 5; their taches, 6. The curtains of goats' hair for a covering, 7; their length and breadth, 8. Coupled with loops, 9, 10, and taches, 11. The remnant of the curtains, how to be employed, 12, 13. The covering of rams' skins, 14. The boards of the tabernacle for the south side, 15; their length, 16, tenons, 17, number, 18, sockets, 19. Boards, &c., for the north side, 20, 21. Boards, &c., for the west side, 22; for the corners, 23; their rings and sockets, 24, 25. The bars of the tabernacle, 26-30. The veil, its pillars, hooks, and taches, 31-33. How to place the mercy-seat, 34. The table and the candlestick, 35. The hanging for the door of the tent, 36; and the hangings for the pillars, 37.

NOTES ON CHAP. 26

Verse 1. Thou shalt make the tabernacle] $\hat{k}cm$ *mischan*, from $\hat{k}c$ *shachan*, to *dwell*, means simply a dwelling place or habitation of any kind, but here it means the dwelling place of Jehovah, who, as a king in his camp, had his *dwelling* or pavilion among his people, his *table* always spread, his lamps *lighted*, and the *priests*, &c., *his attendants*, always in waiting. From the minute and accurate description here given, a good workman, had he the same materials, might make a perfect *fac simile* of the ancient Jewish tabernacle. It was a movable building, and so constructed that it might be easily taken to pieces, for the greater convenience of carriage, as they were often obliged to transport it from place to place, in their various journeyings. For the *twined linen, blue, purple, and scarlet*, see Clarke note on “^{<02504>}Exodus 25:4”, &c.

Cherubims] See Clarke’s note on “^{<02518>}Exodus 25:18”.

Cunning work] bvj *chosheb* probably means a sort of *diaper*, in which the figures appear equally perfect on both sides; this was probably formed in the loom. Another kind of curious work is mentioned, ^{<02536>}Exodus 26:36, μqr *rokem*, which we term *needle-work*; this was probably similar to our *embroidery, tapestry, or cloth of arras*. It has been thought unlikely that these curious works were all manufactured in the wilderness: what was done in the loom, they might have brought with them from Egypt; what

could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles, during their stay in the wilderness. But still it seems probable that they brought even their looms with them. The whole of this account shows that not only *necessary* but *ornamental* arts had been carried to a considerable pitch of perfection, both among the Israelites and Egyptians.

The inner curtains of the tabernacle were *ten* in number, and each in length *twenty-eight cubits*, and *four* in breadth; about *sixteen yards twelve* inches long, and *two yards twelve* inches broad. The curtains were to be coupled together, five and five of a side, by fifty loops, ⁽¹²⁷¹⁶⁾ **Exodus 26:5**, and as many golden clasps, ⁽¹²⁷¹⁶⁾ **Exodus 26:6**, so that each might look like one curtain, and the whole make one entire covering, which was the *first*.

Verse 7. Curtains of goats' hair] Stuff made of goats' hair. See Clarke's note on "⁽¹²⁷¹⁴⁾ **Exodus 25:4**". This was the *second* covering.

Verse 14. Rams' skins dyed red] See Clarke's note on "⁽¹²⁷¹⁶⁾ **Exodus 25:5**". This was the third covering; and what is called the badgers' skins was the fourth. See Clarke's note on "⁽¹²⁷¹⁶⁾ **Exodus 25:5**". Why there should have been *four* coverings does not appear. They might have been designed partly for respect; and partly to keep off dust and dirt, and the extremely fine sand which in that desert rises as it were on every breeze; and partly to keep off the intense *heat* of the sun, which would otherwise have destroyed the poles, bars, boards, and the whole of the wood work. As to the conjecture of some that "the four coverings were intended the better to keep off the rain," it must appear unfounded to those who know that in that desert rain was rarely ever seen.

Verse 15. Thou shalt make boards] These formed what might be called the walls of the tabernacle, and were made of shittim wood, the *acacia Nilotica*, which Dr. Shaw says grows here in abundance. To have worked the acacia into these *boards* or *planks*, the Israelites must have had *sawyers, joiners, &c.*, among them; but how they got the tools is a question. But as the Israelites were the *general workmen* of Egypt, and were brought up to every kind of trade for the service of their oppressors, we may naturally suppose that every artificer brought off some of his tools with him. For though it is not at all likely that they had any armour or defensive weapons in their power, yet for the reason above assigned they must have had the implements which were requisite for their respective trades.

Verse 16. Ten cubits shall be the length of a board] Each of these boards or planks was about *five* yards and *two* feet and a half long, and *thirty-two* inches broad; and as they are said to be *standing up*, this was the HEIGHT of the tabernacle. The length being *thirty* cubits, *twenty* boards, *one* cubit and a *half* broad each, make about *seventeen* yards and a *half*, and the BREADTH was about *five* yards.

Verse 29. Thou shalt overlay the boards with gold] It is not said how thick the gold was by which these boards, &c., were overlaid; it was no doubt done with *gold plates*, but these must have been very *thin*, else the boards, &c., must have been insupportably heavy. The gold was probably something like our *gold leaf*, but not brought to so great a degree of tenuity.

Verse 31. Thou shalt make a veil.] *tkrp parocheth*, from *Ērp parach*, to *break* or *rend*; the *inner veil* of the tabernacle or temple, (^{<4014>}**2 Chronicles 3:14**;) which *broke*, *interrupted*, or *divided* between the *holy place* and the *most holy*; the *Holy Ghost* this signifying, that the way into the *holiest of all* was not yet made manifest, while as the first tabernacle was *standing*. Compare ^{<8008>}**Hebrews 9:8**. The Septuagint constantly render it by *καταπετασμα*. Does not the Hebrew name *tkrp parocheth* moreover intimate the *typical* correspondence of this *veil* to the *body* or *flesh* of Christ? For this *καταπετασμα* or *veil* was his *flesh*, (^{<8100>}**Hebrews 10:20**;) which, being *rent*, affords us a *new and living way into the holiest of all*, i.e., into heaven itself. Compare ^{<8109>}**Hebrews 10:19, 20; 9:24**. And accordingly when his blessed body was *rent* upon the cross, this *veil* also (*το καταπετασμα του ιερου*) *εσχισθη*, was *RENT in twain from the top to the bottom*; ^{<4275>}**Matthew 27:51**.—See *Parkhurst*, under the word *Ērp*.

The veil in the tabernacle was exceedingly costly; it was made of the same materials with the inner covering, blue, purple, scarlet, fine twined linen, embroidered with cherubim, &c. It served to divide the tabernacle into two parts: one, the outermost, called the *holy place*; the other, or innermost, called the *holy of holies*, or the most holy place. In this was deposited the ark of the covenant, and the other things that were laid up by way of memorial. Into this the high priest alone was permitted to enter, and that only once in the year, on the great day of atonement. It was in this inner place that Jehovah manifested himself between the cherubim. The Jews say that this veil was four fingers' breadth in thickness, in order to prevent any person from *seeing through it*; but for this, as Calmet observes, there was

no necessity, as there was no window or place for light in the tabernacle, and consequently the most simple veil would have been sufficient to obstruct the discovery of any thing behind it, which could only be discerned by the light that came in at the door, or by that afforded by the golden candlestick which stood on the outside of this veil.

Verse 32. Their hooks shall be of gold] μhyww *vaveyhem*, which we translate *their hooks*, is rendered $\kappa\epsilon\phi\alpha\lambda\iota\delta\epsilon\varsigma$, *capitals*, by the *Septuagint*, and *capita* by the *Vulgate*. As the word ww *vav* or *vau*, plural μyww *vavim*, occurs only in this book, ^{<1236>}**Exodus 26:32, 37; 27:10, 11, 17; 36:36, 38; 38:10-12, 17, 19, 28**; and is used in these places in reference to the same subject, it is very difficult to ascertain its precise meaning. Most commentators and lexicographers think that the ideal meaning of the word is to *connect, attach, join to, hook*; and that the letter w *vau* has its name from its *hooklike* form, and its *use* as a particle in the Hebrew language, because it serves to *connect* the words and members of a sentence, and the sentences of a discourse *together*, and that therefore *hook* must be the obvious meaning of the word in all the above texts. Calmet thinks this reason of no weight, because the w *vau* of the present Hebrew alphabet is widely dissimilar from the *vau* of the primitive Hebrew alphabet, as may be seen on the ancient shekels; on these the characters appear as in the word JEHOVAH, ^{<1236>}**Exodus 28:36**. This form bears no resemblance to a hook; nor does the Samaritan [Samaritan] *vau*, which appears to have been copied from this ancient character.

Calmet therefore contends, 1. That if Moses does not mean the *capitals* of the pillars by the μyww *vavim* of the text, he mentions *them nowhere*; and it would be strange that while he describes the pillars, their *sockets, bases, fillets, &c., &c.*, with so much exactness, as will appear on consulting the preceding places, that he should make no mention of the *capitals*; or that pillars, every way so correctly formed, should have been destitute of this very necessary *ornament*.

2. As Moses was commanded to make the hooks, μyww *vavim*, of the pillars and their *fillets* of silver, ^{<12710>}**Exodus 27:10, 11**, and the hooks, *vavim*, of the pillars of the veil of gold, ^{<1236>}**Exodus 36:36**; and as *one thousand seven hundred and seventy-five* shekels were employed in making these hooks, *vavim*, overlaying their chapiters, μhyvar *rasheyhem*, their heads, and filleting them, ^{<12328>}**Exodus 38:28**; it is more reasonable to suppose that

all this is spoken of the *capitals* of the *pillars* than of any kind of *hooks*, especially as hooks are mentioned under the word *taches* or *clasps* in other places. On the whole it appears much more reasonable to translate the original by *capitals* than by *hooks*.

After this verse the Samaritan Pentateuch introduces the ten first verses of chap. 30., and this appears to be their proper place. Those ten verses are not repeated in the thirtieth chapter in the Samaritan, the chapter beginning with the 11th verse.

Verse 36. A hanging for the door of the tent] This may be called the *first* veil, as it occupied the door or entrance to the tabernacle; the veil that separated the holy place from the holy of holies is called the *second* veil, ^{<8018>}**Hebrews 9:3**. These two veils and the inner covering of the tabernacle were all of the same materials, and of the same workmanship. See ^{<12716>}**Exodus 27:16**.

1. FOR the meaning and design of the tabernacle see **Clarke's note on** ^{<12540>}**Exodus 25:40**": and while the reader is struck with the curious and costly nature of this building, as described by Moses, let him consider how pure and holy that Church should be of which it was a very expressive type; and what manner of person *he* should be in all holy conversation and godliness, who professes to be a member of that Church for which, it is written, Christ has given himself, that he might sanctify and cleanse it; that he might present it unto himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. See ^{<81625>}**Ephesians 5:25-27**.

2. In the Jewish tabernacle almost every thing was placed *out of the sight of the people*. The holy of holies was *inaccessible*, the testimony was comparatively *hidden*, as were also the *mercy-seat* and the *Divine glory*. Under the Gospel all these things are laid open, the way to the holiest is made manifest, the *veil* is *rent*, and *we have an entrance to the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh*; ^{<81019>}**Hebrews 10:19, 20**. How abundantly has God brought life and immortality to light by the Gospel! The awful distance is abolished, the ministry of reconciliation is proclaimed, the kingdom of heaven is opened to all believers, and the Lord is in his holy temple. Sinner, weary of thyself and thy transgressions, fainting under the load of thy iniquities, look to Jesus; he died for thee, and

will save thee. Believer, stand fast in the liberty wherewith God has made thee free, and be not entangled again in the yoke of bondage.

EXODUS

CHAPTER 27

The altar of burnt-offerings, and its dimensions, 1; its horns, 2; pans, shovels, &c., 3; its grate and net work, 4, 5; its staves, 6, 7. Court of the tabernacle, with its pillars and hangings, 9-15. Gate of the court, its pillars, hangings, length, breadth, and height, 16-18. All the vessels used in the court of the tabernacle to be of brass, 19. The Israelites to provide pure olive oil for the light, 20. Every thing to be ordered by Aaron and his sons, 21.

NOTES ON CHAP. 27

Verse 1. Thou shalt make an altar] j bzm *mizbeach*, from j bz *zabach*, to *slay*: Septuagint, *θυσιαστηριον*, from *θυσιαζω*, to *sacrifice* or from *θυω* to *kill*, &c. See Clarke's note on "^{<010820>}Genesis 8:20".

Four square] As this altar was five cubits long and five broad, and the cubit is reckoned to be *twenty-one* inches, hence it must have been *eight feet nine inches* square, and about *five feet three inches* in height, the amount of *three cubits*, taken at the same ratio.

Verse 2. Thou shalt make the horns of it] The horns might have three uses: 1. For ornament. 2. To prevent carcasses, &c., from falling off. 3. To tie the victim to, previously to its being sacrificed. So David: *Bind the sacrifice with cords to the horns of the altar;* ^{<010827>} **Psalm 118:27.** Horns were much used in all ancient altars among the heathen, and some of them were entirely constructed of the horns of the beasts that had been offered in sacrifice; but such altars appear to be erected rather as *trophies* in honour of their gods. On the *reverses* of several medals we find *altars* represented with *horns* at the corners. There is a medal of *Antoninus* on the reverse of which is an altar, on which a fire burns, consecrated *Divi Pio*, where the *horns* appear on each of the corners.

There is one of *Faustina*, on which the *altar* and its *horns* are very distinct, the legend *Pietas Augusta*. All the following have *altars* with *horns*. One of *Valerian*, legend *Consecratio*; one of *Claudius Gothicus*, same legend; one of *Quintillus*, same legend; one of *Crispina*, with the legend *Diis Genitalibus*; and several others. See *Numismatica Antiq.*, a MUSELLIO, under *Consecratio*, in the index.

Callimachus, in his Hymn to Apollo, line 60 introduces him constructing an altar of the *horns* of the animals slain by Diana:—

πηξε δε βωμον
Εκ κερων κ. τ. λ.

Martial has these words: *Cornibus ara frequens*.

Verse 3. Thou shalt make his pans] *wytrys* *sirothaiv*, a sort or large brazen dishes, which stood under the altar to receive the ashes that fell through the grating.

His shovels] *wy[y* *yaav*. Some render this *besoms*; but as these were brazen instruments, it is more natural to suppose that some kind of fire-shovels are intended, or scuttles, which were used to carry off the ashes that fell through the grating into the large pan or *siroth*.

His basins] *wytqrzm* *mizrekothaiv*, from *qrz* *zarak*, to *sprinkle* or *disperse*; bowls or basins to receive the blood of the sacrifices, in order that it might be sprinkled on the people before the altar, &c.

His flesh-hooks] *wytl* *zm* *mizlegothaiu*. That this word is rightly translated *flesh-hooks* is fully evident from ^{<0013>}**1 Samuel 2:13**, where the same word is used in such a connection as demonstrates its meaning: *And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in the seething, with a FLESH-HOOK (gl zm mazleg) of three teeth (prongs) in his hand, and he struck it into the pan, &c.; all that the FLESH-HOOK (gl zm mazleg) brought up, the priest took for himself*. It was probably a kind of *trident*, or *fork* with *three* prongs, and these bent to a right angle at the middle, as the ideal meaning of the Hebrew seems to imply *crookedness* or *curvature* in general.

His fire-pans] *wyttj m* *machtothaiu*. Bishop Patrick and others suppose that “this was a larger sort of vessel, wherein, probably, the *sacred fire* which came down from heaven (^{<0024>}**Leviticus 9:24**) was kept burning, whilst they cleansed the altar and the grate from the coals and the ashes; and while the altar was carried from one place to another, as it often was in the wilderness.

Verse 4. Thou shalt make for it a grate] Calmet supposes this altar to have been a sort of box, covered with brass plates, on the top of which was a grating to supply the fire with air, and permit the ashes to fall through into the *siroth* or pan that was placed below. At the four corners of the grating were four rings and four chains, by which it was attached to the four horns; and at the sides were rings for the poles of shittim wood with which it was carried. Even on this there is a great variety of opinions.

Verse 8. Hollow with boards] It seems to have been a kind of *frame-work*, and to have had nothing solid in the inside, and only covered with the grating at the top. This rendered it more light and portable.

Verse 9. The court of the tabernacle] The tabernacle stood in an enclosure or court, open at the top. This court was made with pillars or posts, and hangings. It was *one hundred cubits*, or about *fifty-eight yards* and a half, in length; the breadth we learn from ^{<02712>}**Exodus 27:12, 18**; and *five cubits*, or nearly *three yards*, high, ^{<02718>}**Exodus 27:18**. And as this was but half the height of the tabernacle, ^{<02616>}**Exodus 26:16**, that sacred building might easily be seen by the people from without.

Verse 16. And for the gate of the court] It appears that the hangings of this gate were of the same materials and workmanship with that of the inner covering of the tabernacle, and the outer and inner veil. See ^{<02336>}**Exodus 26:36**.

Verse 19. All the vessels shall be of brass.] It would have been improper to have used instruments made of the more precious metals about this altar, as they must have been soon worn out by the severity of the service.

Verse 20. Pure oil olive beaten] That is, such oil as could easily be expressed from the olives after they had been bruised in a mortar; the *mother drop*, as it is called, which drops out of itself as soon as the olives are a little broken, and which is much purer than that which is obtained after the olives are put under the *press*.

Columella, who is a legitimate evidence in all such matters, says that the oil which flowed out of the fruit either spontaneously, or with little application of the force of the press, was of a much finer flavour than that which was obtained otherwise. *Quoniam longe melioris saporis est, quod minore vi preli, quasi luxurians, defluxerit.*-COLUM., lib. xii., c. 50.

To cause the lamp to burn always] They were to be kept burning through the whole of the night, and some think all the day besides; but there is a difference of sentiment upon this subject. See the note on the following verse.

This oil and continual flame were not only emblematical of the unction and influences of the Holy Ghost, but also of that pure spirit of devotion which ever animates the hearts and minds of the genuine worshippers of the true God. The temple of VESTA, where a fire was kept perpetually burning, seems to have been formed on the model of the tabernacle; and from this the followers of Zeratusht, commonly called *Zoroaster*, appear to have derived their doctrine of the *perpetual fire*, which they still worship as an emblem of the Deity.

Verse 21. The tabernacle of the congregation] The place where all the assembly of the people were to worship, where the God of that assembly was pleased to reside, and to which, as the habitation of their king and protector, they were ever to turn their faces in all their adorations.

Before the testimony] That is, the ark where the tables of the covenant were deposited. See ^{<12516>}**Exodus 25:16**.

Aaron and his sons] These and their descendants being the only legitimate priests, God having established the priesthood in this family.

Shall order it from evening to morning] Josephus says the whole of the seven lamps burned all the night; in the morning *four* were extinguished, and *three* kept burning through the whole day. Others assert that the whole seven were kept lighted both day and night continually; but it appears sufficiently evident, from ^{<1088>}**1 Samuel 3:3**, that these lamps were extinguished in the morning: *And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, &c.* See also ^{<12318>}**Exodus 30:8**: *And when Aaron LIGHTETH THE LAMPS AT EVEN.* It appears therefore that the business of the priests was to light the lamps in the evening; and either to extinguish them in the morning, or permit them to burn out, having put in the night before as much oil as was necessary to last till daylight.

A statute for ever] This ordering of the lamps night and morning, and attendance on the service of the tabernacle, was a statute that was to be in full force while the tabernacle and temple stood, and should have its

spiritual accomplishment in the Christian Church to the end of time. Reader, the tabernacle and temple are both destroyed; the Church of Christ is established in their place. The *seven golden candlesticks* were typical of this Church and the glorious light it possesses, ^{<6012>}**Revelation 1:12-20**; and Jesus Christ, the Fountain and Dispenser of this true light, walks in the midst of them. Reader, hast thou that celestial flame to enlighten and animate thy heart in all those acts of devotion which thou professest to pay to him as thy Maker, Redeemer, and Preserver? What is thy profession, and what thy religious acts and services, without this? A sounding brass, a tinkling cymbal.

TERTULLIAN asserts that all the ancient heathens borrowed their best notions from the sacred writings: “Which,” says he, “of your poets, which of your sophists, have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits; and if they found any thing in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity, not considering those writings to be sacred and unalterable, nor understanding their true sense, every one altering them according to his own fancy.”-*Apologet.*

The reader’s attention has already been called to this point several times in the preceding parts of this work, and the subject will frequently recur. At the conclusion of ^{<02531>}**Exodus 25:31** (See Clarke’s note at ^{<02531>}**Exodus 25:31**) we had occasion to observe that the heathens had imitated many things in that Divine worship prescribed by Moses; but in application to their own corrupt system every thing was in a certain measure falsified and distorted, yet not so far as to prevent the grand *outlines* of primitive truth from being discerned. One of the most complete imitations of the tabernacle and its whole service is found in the very ancient temple of Hercules, founded probably by the Phœnicians, at *Gades*, now Cadiz, in Spain, so minutely described by Silius Italicus from actual observation. He observes that though the temple was at that time very ancient, yet the *beams* were the same that had been placed there by the founders, and that they were generally supposed to be *incorruptible*; a quality ascribed to the shittim wood, termed ξυλον ασηπτον, *incorruptible wood*, by the Septuagint. That *women were not permitted to enter this temple*, and that *no swine* were ever suffered to come near it. That the priests did not wear *party-coloured* vestments, but were always clothed in *fine linen*, and their *bonnets* made of the *same*. That they *offered incense* to their god, their

clothes being *ungirded*; for the same reason doubtless given ^{<1216>}**Exodus 20:26**, that in going up to the altar nothing unseemly might appear, and therefore they permitted their long robes to fall down to their feet. He adds, that by the *laws of their forefathers* they bore on their *sacerdotal vestments* the *latus clavus*, which was a round knob or stud of *purple* with which the robes of the Roman knights and senators were adorned, which these priests seem to have copied from the *breastplate of judgment* made of cunning work, embroidered with *purple, blue, &c.* See ^{<1215>}**Exodus 28:15**. They also ministered *barefooted*, their hair was trimmed or cut off, and they observed the *strictest continency*, and kept a *perpetual fire* burning on their *altars*. And he farther adds that there was no *image* or *similitude* of the gods to be seen in that sacred place. This is the substance of his description; but as some of my readers may wish to see the original, I shall here subjoin it.

**Vulgatum (nec cassa fides) ab origine fani
Impositas durare trabes, solasque per ævum
Condentum novisse manus: hic credere gaudent
Consedis Deum, seniumque repellere templis.
Tum, queis fas et honos adyti penetralia nosse,
Fæmineos prohibent gressus, ac limine curant”**

*Setigeros arcere sues: nec discolor ulli
Ante aras cultus: velantur corpora lino,
Et Pelusiaco præfulget stamine vertex.
Discinctis mos thura dare, atque, e lege parentum
Sacrificam LATO vestem distinguere CLAVO.
Pes nudus, tousæque comæ, castumque cubile,
Irrestincta focus servant altaria flammæ.
Sed nulla effigies, simulacrave nota Deorum
Majestate locum, et sacro implevere timore.
Punicor., lib. iii., ver. 17-31.*

This is such a remarkable case that I think myself justified in quoting it at length, as an extraordinary monument, though corrupted, of the tabernacle and its service. It is probable that the original founders had consecrated this temple to the *true God*, under the name of **l a EL**, the *strong God*, or **rwbg l a EL GIBBOR**, the *strong, prevailing, and victorious God*, ^{<306>}**Isaiah 9:6**, out of whom the Greeks and Romans made their *Hercules*, or *god of strength*; and, to make it agree with this appropriation, the *labours of Hercules* were sculptured on the doors of this temple at Gades.

*In foribus labor Alcidæ Lernæa recisis
Anguibus Hydra jacet, &c., &c.*

EXODUS

CHAPTER 28

Aaron and his sons are set apart for the priest's office, 1. Garments to be provided for them, 2, 3. What these garments were, 4, and of what made, 5. The ephod, its shoulder-pieces, and girdle, 6-8. The two onyx stones, on which the names of the twelve tribes were to be engraven, 9-14. The breastplate of judgment; its twelve precious stones, engraving, rings, chains, and its use, 15-29. The Urim and Thummim, 30. The robe of the ephod, its border, bells, pomegranates, &c., and their use, 31-35. The plate of pure gold and its motto, 36, to be placed on Aaron's mitre, 37, 38. The embroidered coat for Aaron, 39. Coats, girdles, and bonnets, 40. Aaron and his sons to be anointed for the priest's office, 41. Other articles of clothing and their use, 42, 43.

NOTES ON CHAP. 28

Verse 1. Aaron-and his sons] The priesthood was to be restrained to this family because the public worship was to be confined to *one* place; and previously to this the eldest in every family officiated as priest, there being no settled place of worship. It has been very properly observed that, if Moses had not acted by the Divine appointment, he would not have passed by his own family, which continued in the condition of ordinary Levites, and established the *priesthood*, the only dignity in the nation, in the family of his brother Aaron. "The priests, however, had no power of a *secular* nature, nor does it appear from history that they ever arrived at any till the time of the Asmoneans or Maccabees." See Clarke's note on "⁴⁰⁻⁴²Exodus 19:22".

Verse 2. For glory and for beauty.] Four articles of dress were prescribed for the priests in ordinary, and four more for the high-priest. Those for the priests in general were a *coat*, *drawers*, a *girdle*, and a *bonnet*. Besides these the high-priest had a *robe*, an *ephod*, a *breastplate*, and a *plate* or *diadem of gold on his forehead*. The garments, says the sacred historian, were for *honour* and for *beauty*. They were emblematical of the office in which they ministered. 1. It was *honourable*. They were the ministers of the Most High, and employed by him in transacting the most important concerns between God and his people, concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures. 2. They were

for *beauty*. They were emblematical of that holiness and purity which ever characterize the Divine nature and the worship which is worthy of him, and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below, and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister? Should they not be for *glory* and *beauty*, expressive of the dignity of the Gospel ministry, and that beauty of holiness without which none can see the Lord? As the high-priest's vestments, under the law, were emblematical of what *was to come*, should not the vestments of the ministers of the Gospel bear some resemblance of what *is come*? Is then the dismal *black*, now worn by almost all kinds of priests and ministers, for *glory* and for *beauty*? Is it emblematical of any thing that is good, glorious, or excellent? How unbecoming the *glad tidings* announced by Christian ministers is a colour emblematical of nothing but *mourning* and *wo*, *sin*, *desolation*, and *death*! How inconsistent the *habit* and *office* of these men! Should it be said, "These are only *shadows*, and are useless because the *substance* is come." I ask, Why then is *black* almost universally worn? why is a particular colour preferred, if there be no signification in *any*? Is there not a danger that in our zeal against *shadows*, we shall destroy or essentially change the *substance* itself? Would not the same sort of argumentation exclude *water* in baptism, and *bread* and *wine* in the sacrament of the Lord's Supper? The *white surplice* in the service of the Church is almost the only thing that remains of those ancient and becoming *vestments*, which God commanded to be made for *glory* and *beauty*. Clothing, emblematical of *office*, is of more consequence than is generally imagined. Were the great officers of the crown, and the great officers of justice, to clothe themselves like the common people when they appear in their public capacity, both their *persons* and their *decisions* would be soon held in little estimation.

Verse 3. Whom I have filled with the spirit of wisdom] So we find that *ingenuity* in arts and sciences, even those of the *ornamental* kind, comes from God. It is not intimated here that these persons were filled with the spirit of wisdom for *this purpose only*; for the direction to Moses is, to select those whom he found to be *expert artists*, and those who were such, God shows by these words, had derived their knowledge from himself. Every man should be permitted as far as possible to follow the *bent* or *direction* of his own genius, when it evidently leads him to *new inventions*,

and *improvements on old plans*. How much has both the labour of men and cattle been lessened by improvements in machinery! And can we say that the *wisdom* which found out these improvements did not come from God? No man, by course of *reading* or *study*, ever acquired a *genius* of this kind: we call it *natural*, and say it was *born with the man*. Moses teaches us to consider it as *Divine*. Who taught NEWTON to ascertain the laws by which God governs the universe, through which discovery a new source of profit and pleasure has been opened to mankind through every part of the civilized world? No reading, no study, no example, formed his *genius*. God, who made him, gave him that compass and bent of mind by which he made those discoveries, and for which his name is celebrated in the earth. When I see NAPIER inventing the logarithms; COPERNICUS, DES CARTES, and KEPLER contributing to pull down the false systems of the universe, and NEWTON *demonstrating the true one*; and when I see the long list of PATENTEES of *useful inventions*, by whose industry and skill long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see, with Moses, men who are *wise-hearted*, *whom God has filled with the spirit of wisdom* for these very purposes; that he might help man by man, and that, as time rolls on, he might give to his intelligent creatures such proofs of his *Being*, *infinitely varied wisdom*, and *gracious providence*, as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the Prophet *Isaiah* refer to this sort of teaching as coming from God, even in the most common and less difficult arts of life! The whole passage is worthy of the reader's most serious attention.

“Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For HIS GOD DOTH INSTRUCT HIM to discretion, *and* doth teach him. For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen. This also cometh forth from the LORD of hosts, *who* is wonderful in counsel, *and* excellent in working,” ~~2324~~ **Isaiah 28:24-29**.

But let us take heed not to run into extremes here; *machinery* is to help man, not to render him *useless*. The *human hand* is the great and most perfect machine, let it not be laid aside. In our zeal for machinery we are rendering all the lower classes useless; filling the land with beggary and vice, and the workhouses with paupers; and ruining the husbandmen with oppressive poor-rates. Keep machinery as a *help* to the human hand, and to lighten the labour, but never let it supersede either.

This principle, that *God is the author of all arts and sciences*, is too little regarded: *Every good gift, and every perfect gift*, says St. James, *comes from above, from the FATHER of LIGHTS*. Why has God constructed every part of nature with such a profusion of economy and skill, if he intended this skill should never be discovered by man, or that man should not attempt to examine his works in order to find them out? From the *works of CREATION* what proofs, astonishing and overwhelming proofs, both to believers and infidels, have been drawn both of the nature, being, attributes, and providence of God! What *demonstrations* of all these have the Archbishop of Cambray, Dr. Nieuwentyt, Dr. Derham, and Mr. Charles Bonnet, given in their philosophical works! And who gave those men this wisdom? GOD, from whom alone MIND, and all its attributes, proceed. While we see Count *de Buffon* and *Swammerdam* examining and tracing out all the curious relations, connections, and laws of the ANIMAL kingdom; -*Tournefort*, *Ray*, and *Linne*, those of the VEGETABLE; -*Theophrastus*, *Werner*, *Klaproth*, *Cronstedt*, *Morveau*, *Reamur*, *Kirwan*, and a host of philosophical chemists, *Boerhaave*, *Boyle*, *Stahl*, *Priestley*, *Lavoisier*, *Fourcroy*, *Black*, and *Davy*, those of the MINERAL; the discoveries they have made, the latent and important properties of vegetables and minerals which they have developed, the powerful machines which, through their discoveries, have been constructed, by the operations of which the *human slave* is restored to his own place in society, the *brute* saved from his destructive toil in our manufactories, and *inanimate, unfeeling* NATURE caused to perform the work of all these better, more expeditiously, and to much more profit; shall we not say that the hand of GOD is in all this? Only I again say, let *machinery* aid man, and not render him useless. The nations of Europe are pushing mechanical power to a destructive extreme. He alone *girded* those eminent men, though many of them *knew him not*; he inspired them with wisdom and understanding; by his all-pervading and all-informing spirit he opened to them the entrance of the paths of the depths of science, guided

them in their researches, opened to them *successively* more and more of his astonishing treasures, crowned their persevering industry with his blessing and made them his ministers for good to mankind. The *antiquary* and the *medalist* are also his agents; their discernment and penetration come from *him* alone. By them, how many dark ages of the world have been brought to light; how many names of men and places, how many customs and arts, that were lost, restored! And by their means a few *busts, images, stones, bricks, coins, rings, and culinary utensils*, the remaining wrecks of long-past numerous centuries have supplied the place of *written documents*, and cast a profusion of light on the history of man, and the history of providence. And let me add, that the providence which preserved these materials, and raised up men to decipher and explain them, is itself gloriously illustrated by them.

Of all those men (and the noble list might be greatly swelled) we may say the same that Moses said of *Bezaleel* and *Aholiab*: “GOD hath filled them with the Spirit of God, in wisdom, and in understanding, and in knowledge; and in all manner of workmanship, to devise cunning works; to work in *gold* and in *silver*, and in *brass*, in *cutting of stones, carving of timber*, and in *all manner of workmanship*,” ^{<12310>} **Exodus 31:3-6**. “The *works* of the Lord are great, sought out of all them that have pleasure therein;”

^{<19310>} **Psalms 111:2**.

Verse 4. Breastplate] ^{~vj} *choshen*. See Clarke on “^{<12257>} **Exodus 25:7**”.

Ephod] *dpa*. See Clarke’s note on “^{<12257>} **Exodus 25:7**”.

Robe] *ly[m meil*, from *hl [alah, to go up, go upon*; hence the *meil* may be considered as an upper coat, a *surtout*. It is described by Josephus as a garment that reaches down to the feet, not made of two distinct pieces, but was one entire long garment, woven throughout. This was immediately under the ephod. See Clarke on “^{<12281>} **Exodus 28:31**”, &c.

Broidered coat] *xbvt tntk kethoneth, tashbets*, what Parkhurst translates *a close, strait coat or garment*; according to Josephus, “a tunic circumscribing or *closely encompassing* the body, and having tight sleeves for the arms.” This was immediately under the *meil* or robe, and answered the same purpose to the priests that our *shirts* do to us. See Clarke on “^{<12281>} **Exodus 28:13**”.

Mitre] **t pnxm** *mitsnepheth*. As this word comes from the root **ānx** *tsanaph*, to roll or wrap round, it evidently means that covering of the head so universal in the eastern countries which we call *turban* or *turband*, corrupted from the Persian [Persic] *doolbend*, which signifies what encompasses and binds the head or body; and hence is applied, not only to this covering of the head, but to a sash in general. As the Persian word is compounded of [Persic] *dool*, or *dawal*, a revolution, vicissitude, wheel, &c., and [Persic] *binden*, to bind; it is very likely that the Hebrew words **rwd** *dur*, to go round, and **cnb** *benet*, a band, may have been the original of *doolbend* and *turband*. It is sometimes called [Persic] *serbend*, from [Persic] *ser*, the head, and [Persic] *binden*, to bind. The turban consists generally of two parts: the *cap*, which goes on the head; and the long *sash* of muslin, linen, or silk, that is wrapped round the head. These sashes are generally several yards in length.

A girdle] **cnba** *abnet*, a belt or girdle; see before. This seems to have been the same kind of *sash* or *girdle*, so common in the eastern countries, that confined the loose garments about the waist; and in which their long skirts were tucked up when they were employed in work, or on a journey. After being tied round the waist, the two ends of it fell down before, to the skirts of their robes.

Verse 8. The curious girdle of the ephod] The word **bvj** *chesheb*, rendered here *curious girdle*, signifies merely a kind of *diaper*, or *embroidered work*; (see Clarke's note on "^{<1230>}**Exodus 26:1**";) and it is widely different from **cnba** *abnet*, which is properly translated *girdle*, ^{<1230>}**Exodus 28:4**. The meaning therefore of the text, according to some, is this, that the two pieces, ^{<1230>}**Exodus 28:7**, which connected the parts of the ephod at the shoulders where the onyx stones were set, should be of the same texture with the ephod itself, i.e., of *gold, blue, purple, scarlet, and fine twined linen*, embroidered together. But others suppose that some kind of a girdle is meant, different from the *abnet*, ^{<1239>}**Exodus 28:39**, being only of *plain workmanship*.

Verse 9. Two onyx stones] See Clarke on "^{<1237>}**Exodus 25:7**".

Verse 11. Like the engravings of a signet] So *signets* or *seals* were in use at this time, and *engraving on precious stones* was then an art, and this art, which was one of the most elegant and ornamental, was carried in ancient times to a very high pitch of perfection, and particularly among the

ancient Greeks; such a pitch of perfection as has never been *rivalled*, and cannot now be even well *imitated*. And it is very likely that the Greeks themselves borrowed this art from the ancient *Hebrews*, as we know it flourished in Egypt and Palestine long before it was known in Greece.

Verse 12. Aaron shall bear their names before the Lord] He was to consider that he was the *representative* of the children of Israel; and the stones on the ephod and the stones on the breastplate were for a memorial to put Aaron in remembrance that he was the priest and mediator of the twelve tribes; and, speaking after the manner of men, God was to be put in mind of the children of Israel, their wants, &c., as frequently as the high priest appeared before him with the breastplate and the ephod. See ^{<12283>}**Exodus 28:29**.

Verse 13. Ouches of gold] *txbvm mishbetsoth, strait places, sockets* to insert the stones in, from *xbv shabats, to close, inclose, straiten*. *Socket*, in this place, would be a more proper translation, as *ouch* cannot be traced up to any legitimate authority. It appears sometimes to signify a *hook*, or some mode of *attaching* things together.

Verse 15. The breastplate of judgment] *cpvm ^vj choshen mishpat*, the same as the *^vj choshen*, see ^{<12307>}**Exodus 25:7**, but here called the *breastplate of judgment*, because the high priest wore it upon his breast when he went to ask counsel of the Lord, to give judgment in any particular case; as also when he sat as judge to teach the law, and to determine controversies. See ^{<13101>}**Leviticus 10:11**; ^{<15178>}**Deuteronomy 17:8, 9**.

Verse 16. Four-square it shall be] Here we have the exact dimensions of this breastplate, or more properly *breast-piece* or *stomacher*. It was a *span* in length and breadth when *doubled*, and consequently two spans long one way before it was doubled. Between these doublings, it is supposed, the *Urim* and *Thummim* were placed. See Clarke on ^{<12330>}**Exodus 28:30**".

Verse 17. Four rows of stones] With a name on each stone, making in all the twelve names of the twelve tribes. And as these were disposed according to their birth, ^{<12310>}**Exodus 28:10**, we may suppose they stood in this order, the stones being placed also in the order in which they are produced, ^{<12317>}**Exodus 28:17-20**:—

FIRST ROW					
Upon a	Sardius or Ruby	was engraven	Reuben	ˆbwar	Sons of Leah
———	Topaz	———	Simeon	ˆ[ms	“
———	Carbuncle	———	Levi	Ywl	“
SECOND ROW					
Upon an	Emerald	was engraven	Judah	Hdwhy	“
———	Sapphire	———	Issachar	Rkccy	“
———	Diamond	———	Zebulun	ˆl wbz	“
THIRD ROW					
Upon a	Ligure or Jacinth	was engraven	Dan	ˆd	Sons of Bilhah, Rachael’s maid.
	Agate		Naphtali	Yl tpn	“
	Amethyst		Gad	Dg	Sons of Zilpah, Leah’s maid.
FOURTH ROW					
Upon a	Beryl, or Crysolite	was engraven	Asher	Rva	“
	Onyx, or Sardonyx		Joseph	Pswy	Sons of Rachael.
	Jasper		Benjamin	ˆymynb	“

In this order the Jews in general agree to place them. See the *Jerusalem Targum* on this place, and the *Targum* upon Canticles, ^{<2154} **Song of Solomon 5:14**; and see also *Ainsworth*. The *Targum* of *Jonathan* says, “These four rows were placed opposite to the four quarters of the world; but this could only be when laid down horizontally, for when it hung on the breast of the high priest it could have had no such position. As it is difficult

to ascertain in every case what these precious stones were, it may be necessary to consider this subject more at large.

1. A SARDIUS, **µdm** *odem*, from the root *adam*, he was *ruddy*; the *ruby*, a beautiful gem of a fine deep *red* colour. The *sardius*, or *sardie* stones, is defined to be a precious stone of a *blood-red colour*, the best of which come from Babylon.

2. A TOPAZ, **hdcp** *pitdah*, a precious stone of a *pale dead green*, with a mixture of *yellow*, sometimes of a fine yellow; and hence it was called *chrysolite* by the ancients, from its *gold* colour. It is now considered by mineralogists as a *variety* of the *sapphire*.

3. CARBUNCLE, **tqrb** *bareketh*, from **qrb** *barak*, to *lighten*, *glitter*, or *glister*; a very elegant gem of a *deep red colour*, with an admixture of *scarlet*. From its bright lively colour it had the name *carbunculus*, which signifies a *little coal*; and among the Greeks **ανθραξ** *anthrax*, a *coal*, because when held before the sun it appears like a piece of bright burning charcoal. It is found only in the East Indies, and there but rarely.

4. EMERALD, **Ēpn** *nophech*, the same with the ancient *smaragdus*; it is one of the most beautiful of all the gems, and is of a bright green colour, without any other mixture. The true oriental *emerald* is very scarce, and is only found at present in the kingdom of *Cambay*.

5. SAPPHIRE, **ryps** *sappir*. See this described, ^{<12410>} **Exodus 24:10**.

6. DIAMOND, **µl hy** *yahalom*, from **µl h** *halam*, to *beat* or *smite upon*. The diamond is supposed to have this name from its *resistance to a blow*, for the ancients have assured us that if it be struck with a hammer, upon an anvil, *it will not break*, but either *break them* or *sink* into the surface of that which is *softest*. This is a complete fable, as it is well known that the diamond can be easily broken, and is capable of being *entirely* volatilized or consumed by the action of fire. It is, however, the hardest, as it is the most valuable, of all the precious stones hitherto discovered, and one of the most combustible substances in nature.

7. LIGURE, **µvl** *leshem*, the same as the *jacinth* or *hyacinth*; a precious stone of a *dead red* or *cinnamon* colour, with a considerable mixture of *yellow*.

8. AGATE, **wbv** *shebo*. This is a stone that assumes such a variety of hues and appearances, that Mr. Parkhurst thinks it derives its name from the root **bv** *shab*, to *turn*, to *change*, “as from the circumstance of the agate changing its appearance without end, it might be called the *varier*.” Agates are met with so variously figured in their substance, that they seem to represent the sky, the stars, clouds, earth, water, rocks, villages, fortifications, birds, trees, flowers, men, and animals of different kinds. Agates have a *white*, *reddish*, *yellowish*, or *greenish* ground. They are only varieties of the *flint*, and the lowest in value of all the precious stones.

9. AMETHYST, **hml j a** *achlamah*, a gem generally of a *purple* colour, composed of a strong *blue* and *deep red*. The oriental *amethyst* is sometimes of a *dove* colour, though some are *purple*, and others *white* like *diamonds*. The name *amethyst* is Greek, **αμεθυστος**, and it was so called because it was supposed that it prevented *inebriation*.

10. The BERYL, **vyvr t** *tarshish*. Mr. Parkhurst derives this name from **rt** *tar*, to go *round*, and **vv** *shash*, to be *vivid* or *bright* in colour. If the *beryl* be intended, it is a pellucid gem of a *bluish green* colour, found in the East Indies, and about the gold mines of Peru. But some of the most learned mineralogists and critics suppose the *chrysolite* to be meant. This is a gem of a *yellowish green* colour, and ranks at present among the topazes. Its name in Greek, *chrysolite*, **χρυσολιθος**, literally signifies the *golden stone*.

11. The ONYX, **µhv** *shoham*. See Clarke note on “**Genesis 2:12**”; and “**Exodus 25:7**”. There are a great number of different sentiments on the meaning of the original; it has been translated *beryl*, *emerald*, *prasius*, *sapphire*, *sardius*, *ruby*, *cornelian*, *onyx*, and *sardonyx*. It is likely that the name may signify both the *onyx* and *sardonyx*. This latter stone is a mixture of the *chalcedony* and *cornelian*, sometimes in strata, at other times blended together, and is found striped with *white* and *red* strata or layers. It is generally allowed that there is no real difference, except in the degree of *hardness*, between the *onyx*, *cornelian*, *chalcedony*, *sardonyx*, and *agate*. It is well known that the *onyx* is of a *darkish horny* colour, resembling the *hoof* or *nail*, from which circumstance it has its name. It has often a plate of a *bluish white* or *red* in it, and when on one or both sides of this white there appears a plate of a *reddish* colour, the jewellers, says Woodward, call the stone a *sardonyx*.

12. JASPER, *hpvy yashpheh*. The similarity of the Hebrew name has determined most critics and mineralogists to adopt the *jasper* as intended by the original word. The *jasper* is usually defined a hard stone, of a beautiful *bright green* colour, sometimes *clouded* with *white*, and *spotted* with *red* or *yellow*. Mineralogists reckon not less than *fifteen* varieties of this stone: 1. *green*; 2. *red*; 3. *yellow*; 4. *brown*; 5. *violet*; 6. *black*; 7. *bluish grey*; 8. *milky white*; 9. *variegated* with *green, red, and yellow clouds*; 10. *green* with *red specks*; 11. *veined* with *various colours*, apparently in the form of *letters*; 12. with *variously coloured zones*; 13. with *various colours* mixed *without any order*; 14. with *many colours* together; 15. mixed with particles of *agate*. It can scarcely be called a precious stone; it is rather a dull opaque rock.

In examining what has been said on these different precious stones by the best critics, I have adopted such explanations as appeared to me to be best justified by the meaning and use of the original words; but I cannot say that the stones which I have described are precisely those intended by the terms in the Hebrew text, nor can I take upon me to assert that the *tribes* are arranged exactly in the manner intended by Moses; for as these things are not *laid down* in the *text* in such a way as to preclude all mistake, some things must be left to *conjecture*. Of several of these stones many fabulous accounts are given by the ancients, and indeed by the moderns also: these I have in general omitted because they are *fabulous*; as also all *spiritual* meanings which others have found so plentifully in each stone, because I consider some of them *puerile*, all *futile*, and not a few *dangerous*.

Verse 30. Thou shalt put in the breastplate-the Urim and the Thummim] What these were has, I believe, never yet been discovered. 1. They are nowhere described. 2. There is no direction given to Moses or any other *how to make them*. 3. Whatever they were, they do not appear to have been *made* on *this* occasion. 4. If they were the work of man at all, they must have been the articles in the *ancient* tabernacle, matters used by the *patriarchs*, and not here particularly described, because well known. 5. It is probable that nothing *material* is designed. This is the opinion of some of the Jewish doctors. Rabbi Menachem on this chapter says, “The *Urim* and *Thummim* were not the work of the artificer; neither had the artificers or the congregation of Israel in them any work or any voluntary offering; but they were a *mystery* delivered to Moses from the mouth of God, or they were the work of God himself, or a measure of the Holy Spirit.” 6. That God was often consulted by *Urim* and *Thummim*, is sufficiently

evident from *several* scriptures; but *how* or in *what manner* he was thus consulted appears in *none*. 7. This mode of consultation, whatever it was, does not appear to have been in use from the consecration of Solomon's temple to the time of its destruction; and after its destruction it is never once mentioned. Hence the Jews say that the *five* following things, which were in the first temple, were wanting in the second: "1. The *ark* with the *mercy-seat* and *cherubim*; 2. The *fire* which came down from heaven; 3. The *shechinah* or Divine presence; 4. The *Holy Spirit*, i.e., the gift of prophecy; and 5. The *Urim* and *Thummim*." 8. As the word **uyrwa** *urim* signifies LIGHTS, and the word **uymt** *tummim*, PERFECTIONS, they were probably designed to point out the *light*-the *abundant information*, in spiritual things, afforded by the wonderful revelation which God made of himself by and under the LAW; and the *perfection-entire holiness* and *strict conformity to himself*, which this dispensation required, and which are *introduced* and *accomplished* by that dispensation of *light* and *truth*, the GOSPEL, which was prefigured and pointed out by the *law* and its *sacrifices*, &c.; and in this light the subject has been viewed by the Vulgate, where the words are translated *doctrina et veritas*, *doctrine and truth*-a system of teaching proceeding from *truth* itself. The Septuagint translate the original by **δηλωσις και αληθεια**, *the manifestation and the truth*; meaning probably the *manifestation* which God made of himself to Moses and the Israelites, and the *truth* which he had revealed to them, of which this breastplate should be a continual memorial.

All the other *versions* express nearly the same things, and all refer to intellectual and spiritual subjects, such as *light*, *truth*, *manifestation*, *doctrine*, *perfection*, &c., &c., not one of them supposing that any thing *material* is intended. The Samaritan text is however different; it adds here a whole clause not found in the Hebrew: [Samaritan] *veasitha eth haurim veeth hattummim*, *Thou shalt make the Urim and the Thummim*. If this reading be admitted, the Urim and Thummim were manufactured on this occasion as well as the other articles. However it be, they are indescribable and unknown.

The *manner* in which the Jews suppose that the inquiry was made by *Urim* and *Thummim* is the following: "When they inquired the priest stood with his face before the ark, and he that inquired stood behind him with his face to the back of the priest; and the inquirer said, *Shall I go up?* or, *Shall I not go up?* And forthwith the Holy Ghost came upon the priest, and he

beheld the breastplate, and saw therein by the vision of prophecy, *Go up*, or *Go not up*, in the *letters* which showed forth themselves upon the breastplate before his face.” See ^{<02718>}**Numbers 27:18, 21;** ^{<07010>}**Judges 1:1;** ^{<07218>}**Judges 20:18, 28;** ^{<0230>}**1 Samuel 23:9-12; 28:6;** and see *Ainsworth*.

It was the letters that formed the names of the *twelve* tribes upon the breastplate, which the Jews suppose were used in a miraculous way to give answers to the inquirers. Thus when David consulted the Lord whether he should go into a city of Judea, three letters which constituted the word **hl** [*aloh*, GO, rose up or became prominent in the names on the breastplate; [*ain*, from the name of *Simeon*, **l** *lamed* from the name of *Levi*, and **h** *he* from the name of *Judah*. But this supposition is without proof.

Among the Egyptians, a breastplate something like that of the Jewish high-priest was worn by the president of the courts of justice. *Diodorus Siculus* has these words: Εφορει δ ουτος περι τον τραχηλον εκ χρυσης αλυσεως ηρτημενον ζωδιον των πολυτελων λιθων ο προσηγορευον ΑΛΗΘΕΙΑΝ. “He bore about his neck a golden chain, at which hung an image set about with or composed of precious stones, which was called TRUTH.”-Bib. Hist., lib. i., chap. lxxv., p. 225. And he farther adds, “that as soon as the president put this gold chain about his neck, the legal proceedings commenced, but not before. And that when the case of the plaintiff and defendant had been fully and fairly heard, the president turned the *image of truth*, which was hung to the golden chain round his neck, toward the person whose cause was found to be just,” by which he seemed to intimate that truth was on *his* side.

Ælian, in his *Hist. Var.*, lib. xxxiv., gives the same account. “The chief justice or president,” he says, “was always a priest, of a venerable age and acknowledged probity. Ειχε δε και αγαλμα περι τον αυχενα εκ σαφειρου λιθου, και εκαλειτο αγαλμα ΑΛΗΘΕΙΑ. And he had an image which was called TRUTH engraved on a *sapphire*, and hung about his neck with a gold chain.”

Peter du Val mentions a *mummy* which he saw at Cairo, in Egypt, round the neck of which was a chain, having a *golden plate* suspended, which lay on the breast of the person, and on which was engraved the figure of a *bird*. This person was supposed to have been one of the supreme judges;

and in all likelihood the bird, of what kind he does not mention, was the emblem of *truth, justice, or innocence*.

I have now before me paintings, taken on the spot by a native Chinese, of the *different courts* in China where criminal causes were tried. In these the judge always appears with a piece of embroidery on his breast, on which a *white bird* of the *ardea* or *heron* kind is represented, with expanded wings. All these seem to have been derived from the same source, both among the *Hebrews*, the *Egyptians*, and the *Chinese*. And it is certainly not impossible that the two latter might have borrowed the notion and use of the *breastplate of judgment* from the Hebrews, as it was in use among *them* long before we have any account of its use either among the *Egyptians* or *Chinese*. The different *mandarins* have a *breast-piece* of this kind.

Verse 31. The robe of the ephod] See Clarke on “~~Exodus~~ **Exodus 28:4**”.

From this description, and from what Josephus says, who must have been well acquainted with its form, we find that this *meil*, or robe, was one long straight piece of blue cloth, with a hole or opening in the centre for the head to pass through; which hole or opening was bound about, that it might not be rent in putting it on or taking it off, ~~Exodus~~ **Exodus 28:32**.

Verse 35. His sound shall be heard] The bells were doubtless intended to keep up the people’s attention to the very solemn and important office which the priest was then performing, that they might all have their hearts engaged in the work; and at the same time to keep Aaron himself in remembrance that he ministered *before Jehovah*, and should not come into his presence without due reverence.

That he die not.] This seems an allusion to certain ceremonies which still prevail in the eastern countries. Jehovah appeared among his people in the tabernacle as an *emperor in his tent* among his troops. At the doors of the tents or palaces of grandees was generally placed some sonorous body, either of metal or wood, which was struck to advertise those within that a person prayed for admittance to the presence of the king, &c. As the tabernacle had no door, but a *veil*, and consequently nothing to prevent any person from going in, Aaron was commanded to put the bells on his robe, *that his sound might be heard when he went into the holy place before the Lord*.

Verse 36. Thou shalt make a plate of pure gold] The word *xyx tsits*, which we render *plate*, means a *flower*, or any appearance of this kind, The

Septuagint translate it by *πεταλον*, a *leaf*; hence we might be led to infer that this plate resembled a wreath of *flowers* or *leaves*; and as it is called, ^{<12316>}**Exodus 29:6**, *רזן nezer*, a *crown*, and the author of the book of **Wisdom 18:24**, who was a Jew, and may be supposed to know well what it was, calls it *διαδημα*, it was probably of the form, not of the ancient diadem, but rather of the *radiated* crown worn by the ancient Roman emperors, which was a gold band that went round the head from the vertex to the occiput; but the position of the Jewish sacerdotal crown was different, as that went round the *forehead*, under which there was a *blue lace* or *fillet*, ^{<12337>}**Exodus 28:37**, which was probably attached to the *mitre* or *turban*, and formed its lowest part or border.

HOLINESS TO THE LORD.] This we may consider as the grand *badge* of the sacerdotal office. 1. The priest was to minister in *holy things*. 2. He was the representative of a *holy God*. 3. He was to offer *sacrifices* to make an *atonement* for and to *put away SIN*. 4. He was to *teach* the people the way of *righteousness* and *true holiness*. 5. As mediator, he was to obtain for them those Divine influences by which they should be made *holy*, and be prepared to *dwell* with *holy spirits* in the kingdom of glory. 6. In the sacerdotal office he was the type of that *holy* and *just ONE* who, in the fulness of time, was to come and *put away sin* by the *sacrifice* of *himself*.

It is allowed on all hands that this inscription was, in the primitive *Hebrew* character, such as appears upon ancient *shekels*, and such as was used before the Babylonish captivity, and probably from the giving of the law on Mount Sinai. The *hwyl vdq* *Kodesh Laihovah*, of the present Hebrew text, would in those ancient characters appear thus:—

ⲠⲎⲱⲓⲗ ⲱⲃⲓⲕⲏⲟⲩⲗⲏⲃⲏⲛⲟⲩⲛⲁ

which, in the modern Samaritan character, evidently derived from that above, is as follows: [Samaritan]. And the word [Samaritan] in this ancient and original character is the famous *Tetragrammaton*, or word of *four letters*, which, to the present day, the Jews will neither *write* nor *pronounce*. The Jews teach that these letters were *embossed* on the gold, and not *engraven* in it, and that the plate on which they were embossed

was about two fingers broad, and that it occupied a space on the forehead between the *hair* and the *eyebrows*. But it is most likely that it was attached to the lower part of the *mitre*.

Verse 38. May bear the iniquity of the holy things] מַיְבִדֶּקֶת אֶת־ תְּרֵאֵלֶיךָ אַחֲרָיִם *venasa Aharon eth avon hakkodashim. And Aaron shall bear* (in a vicarious and typical manner) *the sin of the holy* or *separated things-offerings* or *sacrifices*. Aaron was, as the high priest of the Jews, the type or representative of our blessed Redeemer; and as he offered the sacrifices prescribed by the law to make an atonement for sin, and was thereby represented as *bearing their sins* because he was *bound* to make an atonement for them; so Christ is represented as *bearing their sins*, i.e., the *punishment* due to the sins of the world, in his becoming a sacrifice for the human race. See ^{<28304>}**Isaiah 53:4,12**, where the same verb, אָנָּסָה *nasa*, is used; and see ^{<40124>}**1 Peter 2:24**. By the inscription on the plate on his forehead Aaron was acknowledged as the holy minister of the holy God. To the people's services and their offerings much imperfection was attached, and therefore Aaron was represented, not only as *making an atonement* in general for the sins of the people by the sacrifices they brought, but also as making an atonement for the *imperfection* of the *atonement* itself, and the *manner* in which it was brought.

It shall be always upon his forehead] The plate inscribed with *Holiness to the Lord* should be always on his forehead, to teach that the law required *holiness*; that this was its aim, design, and end: and the same is required by the Gospel; for under this dispensation it is expressly said, *Without holiness no man shall see the Lord*; ^{<8124>}**Hebrews 12:14**.

Verse 40. For glory and for beauty.] See Clarke's note on "^{<12812>}**Exodus 28:2**".

Verse 42. Linen breeches] This command had in view the necessity of *purity* and *decency* in every part of the Divine worship, in opposition to the shocking indecency of the pagan worship in general, in which the priests often ministered *naked*, as in the sacrifices to Bacchus, &c.

ON the garments of the high priest some general reflections have already been made; see ^{<12812>}**Exodus 28:2**: See Clarke's note on "^{<12812>}**Exodus 28:2**". and to what is there said it may be just necessary to add, that there can be no doubt of their being all emblematical of spiritual things; but of

which, and in what way, no man can positively say. Many commentators have entered largely into this subject, and have made many edifying and useful remarks; but where no clue is given to guide us through a labyrinth in which the possibility of mistake is every moment occurring, it is much better not to attempt to be wise above what is written; for however edifying the reflections may be which are made on these subjects, yet, as they are not clearly deducible from the text itself, they can give little satisfaction to a sincere inquirer after truth. These garments were all made for *glory* and for *beauty*, and this is the general account that it has pleased God to give of their nature and design: in a general sense, they represented, 1. The necessity of purity in every part of the Divine worship; 2. The necessity of an atonement for sin; 3. The purity and justice of the Divine Majesty; and, 4. The absolute necessity of that holiness without which none can see the Lord. And these subjects should be diligently kept in view by all those who wish to profit by the curious and interesting details given in this chapter. In the notes these topics are frequently introduced.

EXODUS

CHAPTER 29

Ceremonies to be used in consecrating Aaron and his sons, 1-3. They are to be washed, 4. Aaron is to be clothed with the holy vestments, 5, 6; to be anointed, 7. His sons to be clothed and girded, 8, 9. They are to offer a bullock for a sin-offering, 10-14; and a ram for a burnt-offering, 15-18; and a second ram for a consecration-offering, 19-22. A loaf, a cake, and a wafer or thin cake, for a wave-offering, 23-25. The breast of the wave-offering and the shoulder of the heave-offering to be sanctified, 26-28. Aaron's vestments to descend to his son, who shall succeed him, 29, 30. Aaron and his sons to eat the flesh of the ram of consecration, 31, 32. No stranger to eat of it, 33. Nothing of it to be left till the morning, but to be burnt with fire, 34. Seven days to be employed in consecrating Aaron and his sons, 35-37. Two lambs, one for the morning and the other for the evening sacrifice, to be offered continually, 38-42. God promises to sanctify Israel with his glory, and to dwell among them, 43-46.

NOTES ON CHAP. 29

Verse 1. Take one young bullock] This consecration did not take place till after the erection of the tabernacle. See ^{<BRD>}**Leviticus 8:9-14**.

Verse 2. Unleavened bread] *Three* kinds of bread as to its *form* are mentioned here, but all unleavened: 1. **twxm** *matstsoth, unleavened bread*, no matter in what shape. See ^{<DIB>}**Exodus 12:8**. 2. **tlj** *challoth, cakes, pricked or perforated*, as the root implies. 3. **yqyqr** *rekikey, an exceeding thin cake*, from **qr** *rak, to be attenuated*, properly enough translated *wafer*. The manner in which these were prepared is sufficiently plain from the text, and probably these were the principal *forms* in which flour was prepared for household use during their stay in the wilderness. These were all *waved* before the Lord, ^{<DZD>}**Exodus 29:24**, as an acknowledgment that the bread that sustains the body, as well as the mercy which saves the soul, comes from God alone.

Verse 4. Thou shalt wash them] This was done emblematically, to signify that they were to put away all filthiness of the flesh and spirit, and perfect holiness in the fear of God; ^{<DUI>}**2 Corinthians 7:1**.

Verse 5. Thou shalt take the garments] As most offices of spiritual and secular dignity had appropriate habits and *insignia*, hence, when a person

was appointed to an office and habited for the purpose, he was said to be *invested* with that office, from *in*, used intensively, and *vestio*, I clothe, because he was then *clothed* with the vestments peculiar to that office.

Verse 7. Then shalt thou take the anointing oil] It appears, from ^{<3610>}**Isaiah 61:1**, that *anointing with oil*, in consecrating a person to any important office, whether *civil* or *religious*, was considered as an emblem of the communication of the gifts and graces of the *Holy Spirit*. This ceremony was used on *three* occasions, viz., the installation of *prophets*, *priests*, and *kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could *foretell* events unless inspired by the Spirit of God. And therefore the *prophet* was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable *sacrifice* to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness. Hence the *priest* was anointed, to signify his being Divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence *kings* were inaugurated by anointing with oil. *Two* of these officers only exist in all civilized nations, the *sacerdotal* and *regal*; and in some countries the *priest* and *king* are still consecrated by *anointing*. In the Hebrew language **j vm** *mashach* signifies *to anoint*, and **j yvm** *mashiach*, the *anointed person*. But as no man was ever dignified by holding the *three offices*, so no person ever had the title *mashiach*, the *anointed one*, but Jesus the Christ. He alone is *King* of kings and Lord of lords: the king who *governs* the universe, and *rules* in the hearts of his followers; the *prophet*, to instruct men in the way wherein they should go; and the great *high priest*, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word **j yvmh** *hammashiach*, THE *anointed ONE*, in Hebrew; which gave birth to **o** **χριστος**, *ho Christos*, which has precisely the same signification in Greek. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious

types. But none of these had the title of THE MESSIAH, or THE ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS *the* CHRIST.

Verse 10. Shall put their hands upon the head of the bullock.] By this rite the animal was *consecrated to God*, and was then proper to be offered in sacrifice. *Imposition of hands* also signified that they offered the life of this animal as an atonement for their sins, and to redeem their lives from that death which, through their sinfulness, they had deserved. In the case of the sin-offering and trespass-offering, the person who brought the sacrifice placed his hands on the head of the animal between the horns, and confessed his sin over the sin-offering, and his trespass over the trespass-offering, saying, “I have sinned, I have done iniquity; I have trespassed, and have done thus and thus; and do return by repentance before thee, and with *this* I make atonement.” Then the animal was considered as vicariously bearing the sins of the person who brought it.

Verse 14. It is a sin-offering.] See Clarke note on “^{<01047>}Genesis 4:7”; “^{<01313>}Genesis 13:13”; “^{<0701>}Leviticus 7:1”, &c.

Verse 18. It is a burnt-offering] See Clarke note on “^{<0701>}Leviticus 7:1”, &c.

Verse 19. The other ram] There were two rams brought on this occasion: one was for a *burnt-offering*, and was to be entirely consumed; the other was the *ram of consecration*, ^{<02922>}Exodus 29:22, *I ya myal m eil milluim*, the *ram of filling up*, because when a person was dedicated or consecrated to God, his hands were filled with some particular offering proper for the occasion, which he presented to God. Hence the word *consecration* signifies the *filling up* or *filling the hands*, some part of the sacrifice being put into the hands of such persons, denoting thereby that they had now a right to offer sacrifices and oblations to God. It seems in reference to this ancient mode of consecration, that in the Church of England, when a person is ordained priest, a Bible is put into his hands with these words, “Take thou authority to preach the word of God,” &c. The *filling the hands* refers also to the *presents* which, in the eastern countries, every inferior was obliged to bring when brought into the presence of a superior. Thus the sacrifice was considered, not only as an atonement for sin, but also as a means of approach and as a *present* to Jehovah.

Verse 20. Take of his blood] The putting the blood of the sacrifice on the *tip of the right ear*, the *thumb of the right hand*, and the *great toe* of the

right foot, was doubtless intended to signify that they should *dedicate all their faculties and powers to the service of God*; their *ears* to the *hearing and study* of his law, their *hands* to *diligence* in the *sacred ministry* and to all *acts of obedience*, and their *feet* to *walking in the way of God's precepts*. And this *sprinkling* appears to have been used to teach them that they could neither *hear, work, nor walk* profitably, uprightly, and well-pleasing in the sight of God, without this application of the blood of the sacrifice. And as the blood of *rams, bulls, and goats*, could never take away sin, does not this prove to us that something infinitely *better* is shadowed out, and that *we* can do nothing holy and pure in the sight of a just and holy God, but through the blood of *atonement*? See **Clarke note on “^(231D)Exodus 30:20”**.

Verse 22. The fat and the rump] The *rump* or *tail* of some of the eastern sheep is the best part of the animal, and is counted a great delicacy. They are also very large, some of them weighing from *twelve to forty pounds'* weight; “so that the owners,” says Mr. *Ludolf*, in his *History of Ethiopia*, “are obliged to tie a little cart behind them, whereon they put the tail of the sheep, as well for the convenience of carriage, and to ease the poor creature, as to preserve the wool from dirt, and the tail from being torn among the bushes and stones.” An engraving of this kind of sheep, his tall, cart, &c., may be seen at p. 53 of the above work.

Verse 23. And one loaf of bread] The bread of different kinds, (see **Clarke on “^(231D)Exodus 29:2”**), in this offering, seems to have been intended as a *minchah*, or offering of *grateful* acknowledgment for providential blessings. The essence of worship consisted in acknowledging God, 1. As the Creator, Governor, and Preserver of all things, and the Dispenser of every good and perfect gift. 2. As the Judge of men, the Punisher of sin, and he who alone could pardon it. The *minchahs*, heave-offerings, wave-offerings, and thank-offerings, referred to the *first* point. The burnt-offerings, sin-offerings, and sacrifices in general, referred to the *second*.

Verse 24. For a wave-offering] See **Clarke note on “^(231D)Leviticus 7:1”** &c., where an ample account of *all the offerings, sacrifices, &c.*, under the Mosaic dispensation, and the reference they bore to the great sacrifice offered by Christ, is given in detail.

Verse 25. Thou shalt receive them of their hands] Aaron and his sons are here considered merely as any common persons bringing an offering to

God, and not having, as yet, any authority to present it themselves, but through the *medium* of a *priest*. Moses, therefore, was now to Aaron and his sons what they were afterwards to the children of Israel; and as the minister of God he now *consecrates* them to the sacred office, and presents their offerings to Jehovah.

Verse 27. The breast of the wave-offering, and the shoulder of the heave-offering] As the *wave-offering* was agitated *to* and *fro*, and the *heave-offering up* and *down*, some have conceived that this twofold action represented the *figure of the cross*, on which the great *Peace-offering* between God and man was offered in the personal sacrifice of our blessed Redeemer. Had we authority for this conjecture, it would certainly cast much light on the meaning and intention of these offerings; and when the intelligent reader is informed that one of the most judicious critics in the whole republic of letters is the author of this conjecture, viz., *Houbigant*, he will treat it with respect. I shall here produce his own words on this verse: *Hic distinguuntur, hpwnt et hmwrt, ut ejusdem oblationis cæremoniæ duæ. In hpwnt significatur, moveri oblatam victimam huc et illuc, ad dextram et ad sinistram. In hmwrt sursum tolli, et sublatam rursus deprimi; nam pluribus vicibus id fiebat. Rem sic interpretantur Judæi; et Christianos docent, quanquam id non agentes, sic adumbrari eam crucem, in quam generis humani victima illa pacifica sublata est, quam veteres victimæ omnes prænuñciabant. "The heave-offering and wave-offering, as two ceremonies in the same oblation, are here distinguished. The wave-offering implies that the victim was moved hither and thither, to the right hand and to the left; the heave-offering was lifted up and down, and this was done several times. In this way the Jews explain these things, and teach the Christians, that by these acts the cross was adumbrated, upon which that Peace-offering of the human race was lifted up which was prefigured by all the ancient victims."*

The breast and the shoulder, thus *waved* and *heaved*, were by this consecration appointed to be the priests' portion for ever; and this, as Mr. Ainsworth piously remarks, "taught the priests how, with all their *heart* and all their *strength*, they should give themselves unto the service of the Lord in his Church." Moses, as *priest*, received on this occasion the *breast* and the *shoulder*, which became afterwards the portion of the priests; see ^{<10228>}Exodus 29:28, and ^{<10734>}Leviticus 7:34. It is worthy of remark, that although Moses himself had no consecration to the sacerdotal office, yet he

acts here as high priest, consecrates a high priest, and receives the *breast* and the *shoulder*, which were the priests' portion! But Moses was an *extraordinary messenger*, and derived his authority, without the medium of rites or ceremonies, immediately from God himself. It does not appear that Christ either baptized the *twelve apostles*, or ordained them by imposition of hands; yet, from his own infinite sufficiency, he gave them authority both to baptize, and to lay on hands, in appointing others to the work of the sacred ministry.

Verse 29. The holy garments-shall be his son's after him] These garments were to descend from father to son, and no *new* garments were to be made.

Verse 30. Seven days] The priest in his consecration was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. See ^{◀BR33▶}**Leviticus 8:33**, &c. The number *seven* is what is called among the Hebrews a number of *perfection*; and it is often used to denote the *completion, accomplishment, fulness, or perfection* of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a *perfect* consecration: and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people.

The number *seven*, which was a sacred number among the *Hebrews*, was conveyed from them down to the *Greeks* by means of the *Egyptian* philosophy, from which they borrowed most of their mysteries; and it is most likely that the opinion which the *Greeks* give is the same that the original framers of the idea had. That there was some *mystical idea* attached to it, is evident from its being made the number of *perfection* among the *Hebrews*. *Philo* and *Josephus* say that the *Essenes*, an ancient sect of the *Jews*, held it sacred "because it results from the side of a *square* added to those of a *triangle*." But what meaning does this convey? A *triangle*, or *triad*, according to the *Pythagoreans*, who borrowed their systems from the *Egyptians*, who borrowed from the *Jews*, was the emblem of *wisdom*, as consisting of *beginning* (Monad,) *middle* (Duaad,) and *end* (Triad itself;) so *wisdom* consists of *three* parts- *experience* of the *past*, *attention* to the *present*, and *judgment* of the *future*. It is also the most penetrating of all forms, as being the shape of the *wedge*; and indestructibility is essential to it, as a *triangle* can never be destroyed.

From those *three properties* it was the emblem of *spirit*. The *square*, *solid*, and *tetrad*, by the same system were interchangeable signs. Now a *square* is the representation of a *solid* or *matter*, and thus the number *seven* contains within itself the properties of both the *triangle* or *solid*, and the *square* or *tetrad*, i.e., is all emblem of body and spirit; comprehends both the *intellectual* and *natural* world; embraces the idea of GOD, the chief of spirits or essences; and all *nature*, the result of his power; thus a very fit emblem of perfection. It is perhaps in this way that we must explain what CICERO, Tusc. Quest., lib. i., cap. 10, says of the number *seven*, where he calls it the *knot and cement of all things; as being that by which the natural and spiritual world are comprehended in one idea*. Thus the ancient philosophers spoke of *numbers*, themselves being the best judges of their own meaning.

Verse 33. But a stranger shall not eat thereof] That is, no person who was not of the *family of Aaron*-no *Israelite*, and not even a *Levite*.

Verse 34. Burn the remainder with fire] Common, voluntary, and peace-offerings, might be eaten even on the second day; see ^{<180716>}**Leviticus 7:16; 19:5, 6**. But this being a *peculiar* consecration, in order to qualify a person to offer sacrifices for sin, like that great sacrifice, the paschal lamb, that typified the atonement made by Christ, none of it was to be left till the morning lest *putrefaction* should commence, which would be utterly improper in a sacrifice that was to make expiation for sin, and bring the soul into a state of *holiness* and *perfection* with God. **See Clarke's note on** ^{<12120>}**Exodus 12:10**".

Verse 36. Thou shalt cleanse the altar] The altar was to be sanctified for seven days; and it is likely that on each day, previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c., removed.

Verse 37. Whatsoever touches the altar shall be holy.] To this our Lord refers ^{<12319>}**Matthew 23:19**, where he says the altar sanctifies the gift; and this may be understood as implying that whatever was laid on the altar became the *Lord's property*, and must be wholly devoted to sacred uses, for in no other sense could such things be *sanctified* by *touching the altar*.

Verse 39. One lamb thou shalt offer in the morning] These two lambs, one in the morning, and the other in the evening, were generally termed the *morning* and *evening daily sacrifices*, and were offered from the time of

their settlement in the promised land to the destruction of Jerusalem by the Romans. The use of these sacrifices according to the Jews was this: “The morning sacrifice made atonement for the sins committed in the night, and the evening sacrifice expiated the sins committed during the day.”

Verse 40. A tenth deal of flour] *Deal* signifies a *part*, from the Anglo-Saxon [Anglo-Saxon], to *divide*; hence [Anglo-Saxon], a *part*, a *portion* taken from the whole. From ^{<04286>}**Numbers 28:5** we learn that this *tenth deal* was the *tenth part* of an *ephah*, which constituted what is called an *omer*. See ^{<02166>}**Exodus 16:36**; and see **Clarke’s note on “^{<021616>}Exodus 16:16”** of the same chapter, where an account is given of different measures of capacity among the Hebrews. The *omer* contained about *three quarts* English.

The fourth part of a hin] The *hin* contained *one gallon* and *two pints*. The *fourth* part of this was about *one quart* and a *half of a pint*.

Drink-offering.] A libation poured out before the Lord. See its meaning, ^{<03701>}**Leviticus 7:1**, &c.

Verse 43. There I will meet with the children of Israel] See **Clarke’s note on “^{<02522>}Exodus 25:22”**.

Verse 44. I will sanctify-both Aaron and his sons] So we find the sanctification by Moses according to the Divine institution was only *symbolical*; and that Aaron and his sons must be sanctified, i.e., made holy, by God himself before they could officiate in holy things. From this, as well as from many other things mentioned in the sacred writings, we may safely infer that no designation by *man* only is sufficient to qualify any person to fill the office of a minister of the sanctuary. The approbation and consecration of man have both their propriety and use, but must never be made *substitutes* for the *unction* and *inspiration* of the Almighty. Let holy men *ordain*, but let God *sanctify*; then we may expect that his Church shall be built up on its most holy faith.

Verse 45. I will dwell among the children of Israel] This is the *great charter* of the people of God, both under the Old and New Testaments; see ^{<02578>}**Exodus 25:8**; ^{<03511>}**Leviticus 26:11,12**; ^{<07516>}**2 Corinthians 6:16**; ^{<02103>}**Revelation 21:3**. God dwells AMONG them: he is ever to be found in his Church to enlighten, quicken, comfort, and support it; to dispense the light of life by the preaching of his word, and the influences of his Spirit for

the conviction and conversion of sinners. And he dwells IN those who believe; and this is the very tenor of the New Covenant which God promised to make with the house of Israel; see ^{<24131>}**Jeremiah 31:31-34**; ^{<35724>}**Ezekiel 37:24-28**; **Heb 8:7-12**; and ^{<47016>}**2 Corinthians 6:16**. And because God had promised to *dwell in all his genuine followers*, hence the frequent reference to this covenant and its privileges in the New Testament. And hence it is so frequently and strongly asserted that every believer is a habitation of God through the Spirit, ^{<40122>}**Ephesians 2:22**. That the Spirit of God witnesses with their spirits that they are the children of God, ^{<45816>}**Romans 8:16**. That the Spirit of Christ in their hearts enables them to call God their Father, ^{<48016>}**Galatians 4:6**. And that if any man have not this Spirit, he is none of his, ^{<45819>}**Romans 8:9**, &c. And hence St. Paul states this to be the sum and substance of apostolical preaching, and the *riches of the glory of the mystery of the Gospel among the Gentiles, viz., Christ IN you the hope of glory; whom, says he, we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect IN Christ Jesus*; ^{<51027>}**Colossians 1:27, 28**.

Verse 46. And they shall know that I am the Lord their God] That is, They shall *acknowledge* God, and their infinite obligations to him. In a multitude of places in Scripture the word *know* should be thus understood.

That I may dwell among them] For without this *acknowledgment* and consequent dependence on and gratitude and obedience to God, they could not expect him to *dwell* among them.

BY *dwelling among the people* God shows that he would be a continual resident in their *houses* and in their *hearts*; *that he would be their God*-the sole object of their religious worship, to whom they should turn and on whom they should trust in all difficulties and distresses; and that he would be to them all that the *Creator* could be to his *creatures*. That in consequence they should have a *full conviction* of his presence and blessing, and a *consciousness* that HE was *their* God, and that they were *his* people. Thus then God dwells among men that they may *know* him; and they must know him that he may continue to dwell among them. He who does not experimentally know God, cannot have him as an indwelling *Saviour*; and he who does not *continue* to know-to acknowledge, love, and obey him, cannot retain him as his *Preserver* and *Sanctifier*. From the beginning of the world, the salvation of the souls of men necessarily implied the *indwelling* influences of God. Reader, hast thou *this* salvation?

This alone will support thee in all thy travels in this wilderness, comfort thee in death, and give thee boldness in the day of judgment. “He,” says an old writer, “who has pardon may look his judge in the face.”

EXODUS

CHAPTER 30

The altar of burnt incense, 1. Dimensions, 2. Golden crown, 3. Rings and staves, 4, 5. Where placed, 6, 7. Use, 8-10. The ransom price of half a shekel, 11-13. Who were to pay it, 14. The rich and the poor to pay alike, 15. The use to which it was applied, 16. The brazen laver, and its uses, 17-21. The holy anointing oil, and its component parts, 22-25. To be applied to the tabernacle, ark, golden table, candlestick, altar of burnt-offerings, and the laver, 26-29. And to Aaron and his sons, 30. Never to be applied to any other uses, and none like it ever to be made, 31-33. The perfume, and how made, 34, 35. Its use, 36. Nothing similar to it ever to be made, 37, 38.

NOTES ON CHAP. 30

Verse 1. Altar to burn incense] The Samaritan omits the ten first verses of this chapter, because it inserts them after the 32d verse of chap. xxvi. See Clarke's note there "^{<1232>}Exodus 26:32".

Shittim wood] The same of which the preceding articles were made, because it was *abundant* in those parts, and because it was very *durable*; hence everywhere the Septuagint translation, which was made in Egypt, renders the original by **ξύλον ασηπτον**, *incorruptible wood*.

Verse 2. Four-square] That is, on the upper or under surface, as it showed four equal sides; but it was twice as *high* as it was *broad*, being *twenty-one* inches broad, and *three feet six inches* high. It was called, not only the *altar of incense*, but also the *golden altar*, ^{<1041>}**Numbers 4:11**. For the *crown, horns, staves, &c.*, see on the altar of burnt-offering, chap. xxvii. See Clarke on "^{<1270>}Exodus 27:1", &c.

Verse 6. Before the mercy-seat that is over the testimony] These words in the original are supposed to be a repetition, by mistake, of the preceding clause; the word **tkrph** *happarochoeth*, the *veil*, being corrupted by interchanging two letters into **trpkh** *haccapporeth*, the *mercy-seat*; and this, as Dr. Kennicott observes, places the altar of incense *before the mercy-seat*, and consequently IN the *holy of holies*! Now this could not be, as the altar of incense was attended *every day*, and the *holy of holies* entered only *once in the year*. The five words which appear to be a

repetition are wanting in *twenty-six* of Kennicott's and Deuteronomy Rossi's MSS., and in the *Samaritan*. The verse reads better without them, and is more consistent with the rest of the account.

Verse 7. When he dresseth the lamps] Prepares the *wicks*, and puts in *fresh oil* for the evening.

Shall burn incense upon it.] Where so many sacrifices were offered it was essentially necessary to have some pleasing perfume to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh, &c. The *perfume* that was to be burnt on this altar is described ^{<123B4>} **Exodus 30:34**. No blood was ever sprinkled on *this* altar, except on the day of general expiation, which happened only once in the year, ^{<12310>} **Exodus 30:10**. But the *perfume* was necessary in every part of the tabernacle and its environs.

Verse 9. No strange incense] None made in any other way.

Nor burnt-sacrifice] It should be an altar for *incense*, and for no other use.

Verse 10. An atonement-once in a year] On the *tenth* day of the *seventh* month. See ^{<16168>} **Leviticus 16:18**, &c., and the notes there. See Clarke on ^{<16121>} **Leviticus 16:21**", &c.

Verse 12. Then shall they give every man a ransom for his soul] This was a very important ordinance, and should be seriously considered. See the following verse.

Verse 13. Half a shekel] Each of the Israelites was ordered to give as a ransom for his soul (i.e., for his life) half a shekel, according to the shekel of the sanctuary. From this we may learn, 1. That the life of every man was considered as being forfeited to Divine justice. 2. That the redemption money given, which was doubtless used in the service of the sanctuary, was ultimately devoted to the use and profit of those who gave it. 3. That the *standard* by which the value of coin was ascertained, was kept in the sanctuary; for this appears to be the meaning of the words, *after the shekel of the sanctuary*. 4. The shekel is here said to be *twenty gerahs*. A gerah, according to Maimonides, weighed *sixteen* barleycorns, a shekel *three hundred and twenty* of *pure silver*. The shekel is generally considered to be equal in value to *three shillings* English; the redemption money, therefore,

must be about *one shilling and sixpence*. 5. The *rich* were not to give more, the *poor* not to give *less*; to signify that all souls were equally precious in the sight of God, and that no difference of *outward* circumstances could affect the state of the soul; all had sinned, and all must be redeemed by the same price. 6. This atonement must be made that *there might be no plague among them*, intimating that a plague or curse from God must light on those souls for whom the atonement was *not* made. 7. This was to be a *memorial unto the children of Israel*, ^{<023016>}**Exodus 30:16**, to bring to their remembrance their *past deliverance*, and to keep in view their *future redemption*. 8. St. Peter seems to allude to this, and to intimate that this mode of atonement was ineffectual in itself, and only pointed out the great sacrifice which, in the fulness of time, should be made for the sin of the world. “Ye know,” says he, “that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world,” &c.; ^{<0018>}**1 Peter 1:18-20**. 9. Therefore all these things seem to refer to Christ alone, and to the atonement made by his blood; and upon him who is not interested in this atonement, God’s plagues must be expected to fall. Reader, acquaint now thyself with God and be at peace, and thereby good shall come unto *thee*.

Verse 18. A laver of brass] *rwyk* *kiyor* sometimes signifies a caldron, ^{<0024>}**1 Samuel 2:14**; but it seems to signify any large round vessel or basin used for washing the hands and feet. There were doubtless *cocks* or *spigots* in it to draw off the water, as it is not likely the feet were put into it in order to be washed. The *foot* of the laver must mean the *pedestal* on which it stood.

Verse 20. They shall wash with water, that they die not] This was certainly an emblematical washing; and as the *hands* and the *feet* are particularly mentioned, it must refer to the purity of their whole conduct. Their *hands*-all their works, their *feet*-all their goings, must be *washed*-must be holiness unto the Lord. And this washing must be *repeated* every time they entered *into the tabernacle*, or when they *came near to the altar to minister*. This washing was needful because the priests all ministered *barefoot*; but it was equally so because of the *guilt* they might have contracted, for the washing was emblematical of the putting away of sin, or what St. Paul calls the *laver of regeneration* and the *renewing* of the Holy Ghost, (^{<0015>}**Titus 3:5**;) as the influences of the Spirit

must be *repeated* for the purification of the soul, as frequently as any moral defilement has been contracted.

Verse 21. And it shall be a statute for ever] To continue, in its literal meaning, as long as the Jewish economy lasted, and, in its spiritual meaning, to the end of time. What an important lesson does this teach the ministers of the Gospel of Christ! Each time they minister in public, whether in *dispensing* the WORD or the SACRAMENTS, they should take heed that they have a fresh application of the grace and spirit of Christ, to do away past transgressions or unfaithfulness, and to enable them to minister with the greater effect, as being in the Divine favour, and consequently entitled to expect all the necessary assistances of the Divine unction, to make their ministrations spirit and life to the people. **See Clarke note on “^{<1230>}Exodus 29:20”.**

Verse 23. Take-unto thee principal spices] From this and the following verse we learn that the holy anointing oil was compounded of the following ingredients:—

<i>Pure myrrh, rwrđ rm mar deror</i>	500 shekels—Myrrh is the produce of an oriental tree not well known, and is collected by making an incision in the tree. What is now called by this name is precisely the same with that of the ancients.
<i>Sweet cinnamon, μcb ^mnq kinnemon besem, (probably from Arabia)</i>	250 shekels.
<i>Sweet calamus, μcb hnq keneh bosem, or sweet cane, ^{<2463>}Jeremiah 6:20.— Calamus aromaticus.</i>	250 shekels.
<i>Cassia, hdq kildah, (cassia lignea,) brought also from Arabia</i>	500 shekels.
<i>Olive oil, tyz ^mv shemen zayth, one hin, about.</i>	5 quarts.

	lbs	oz	dwts	grs.
500 shekels of the first and last, make	48	4	12	21 21/31
250 of the cinnamon and calamus	24	2	6	10 26/31

Olive oil is supposed to be the best preservative of *odours*. As the gifts and graces of the Holy Spirit are termed the *anointing* of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces. See ^{<40105>}Acts 1:5; 10:38; ^{<40121>}2 Corinthians 1:21; ^{<4121>}1 John 2:20,27.

Verse 25. After the art of the apothecary] The original, **j qr rokeach**, signifies a *compounder* or *confectioner*; any person who compounds *drugs*, *aromatics*, &c.

Verse 30. Thou shalt anoint Aaron and his sons] For the reason of this anointing, see Clarke's note on "^{<12317>}Exodus 29:7". It seems that this anointing oil was an emblem of Divine teaching, and especially of those influences by which the Church of Christ was, in the beginning, guided into all truth; as is evident from the allusion to it by St. John: "*Ye have an unction from the HOLY ONE, and ye know all things. The anointing which ye have received from him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in HIM;*" ^{<4121>}1 John 2:20, 27.

Verse 34. Take unto thee sweet spices] The holy *perfume* was compounded of the following ingredients:

Stacte] **ācn nataph**, supposed to be the same with what was afterwards called the *balm of Jericho*. *Stacte* is the gum which spontaneously flows from the tree which produces *myrrh*. See Clarke's note on "^{<12323>}Exodus 30:23".

Onycha] **tl j v shecheleth**, allowed by the best critics to be the *unguis odoriferans* described by *Rumph*, which is the external crust of the shell-fish *purpura* or *murex*, and is the basis of the principal perfumes made in the East Indies.

Galbanum] **hnb1 j** *chelbenah*, the *bubon gummiferum* or African *ferula*; it rises with a ligneous stalk from *eight to ten* feet, and is garnished with leaves at each joint. The top of the stock is terminated by an umbel of *yellow flowers*, which are succeeded by oblong channelled seeds, which have a thin membrane or wing on their border. When any part of the plant is broken, there issues out a little thin milk of a cream colour. The gummy resinous juice which proceeds from this plant is what is commonly called *galbanum*, from the *chelbench* of the Hebrews.

Pure frankincense] **hqz hnb1** *lebonah zaccah*. *Frankincense* is supposed to derive its name from *frank, free*, because of its *liberal* or ready distribution of its odours. It is a dry resinous substance, in pieces or drops of a pale yellowish white colour, has a strong smell, and bitter acrid taste. The tree which produces it is not well known. *Dioscorides* mentions it as gotten in India. What is called here *pure frankincense* is no doubt the same with the *mascula thura* of Virgil, and signifies what is *first obtained* from the tree—that which is strongest and most free from all adventitious mixtures. **See Clarke's note on “~~(12317)~~ Exodus 30:7”.**

THE Israelites were most strictly prohibited, on the most awful penalties, from making *any anointing oil* or *perfume* similar to those described in this chapter. He that should compound such, or apply any of this to any common purpose, even *to smell to*, ~~(12318)~~ **Exodus 30:38**, should *be cut off*, that is, excommunicated from his people, and so lose all right, title, and interest in the promises of God and the redemption of Israel. From all this we may learn how careful the Divine Being is to preserve his own worship and his own truth, so as to prevent them from being adulterated by human inventions; for he will save men in *his own way*, and upon *his own terms*. What are called *human inventions* in matters of religion, are not only of no worth, but are in general deceptive and ruinous. Arts and sciences in a certain way may be called inventions of men, for the *spirit of a man knoweth the things of a man*—can comprehend, plan, and execute, under the general influence of God, every thing in which human life is immediately concerned; but *religion*, as it is the *gift*, so it is the invention, of God: its doctrines and its ceremonies proceed from his wisdom and goodness, for he alone could devise the plan by which the human race may be restored to his favour and image, and taught to worship him in spirit and in truth. And that worship which himself has prescribed, we may rest assured, will be most pleasing in his sight. Nadab and Abihu offered *strange fire* before the

Lord; and their destruction by the fire of Jehovah is recorded as a lasting warning to all presumptuous worshippers, and to all who attempt to model his religion, according to their own caprice, and to minister in sacred things without that authority which proceeds from himself alone. The imposition of hands whether of pope, cardinal, or bishop can avail nothing here. The call and unction of God alone can qualify the minister of the Gospel of Jesus Christ.

EXODUS

CHAPTER 31

Bezaleel appointed for the work of the tabernacle, 1-5. Aholiab appointed for the same, 6. The particular things on which they were to be employed, the ark and mercy-seat, 7. Table, candlestick, and altar of incense, 8. Altar of burnt-offering and the laver, 9. Priest's garments, 10. Anointing oil and sweet incense, 11. God renews the command relative to the sanctification of the Sabbath, 12-17. Delivers to Moses the two tables of stone, 18.

NOTES ON CHAP. 31

Verse 2. I have called by name Bezaleel] That is, I have particularly appointed this person to be the chief superintendent of the whole work. His name is significant, **l al xb** *betsal-el*, in or under the shadow of God, meaning, under the especial protection of the Most High. He was the son of Uri, the son of Hur, the son of Caleb or Chelubai, the son of Esron, the son of Pharez, the son of Judah. See ^{<1305>}**1 Chronicles 2:5, 9, 18-20**, and see Clarke's note on "^{<1270>}**Exodus 17:10**".

Verse 3. I have filled him with the spirit of God] See Clarke's note on "^{<1238>}**Exodus 28:3**".

In wisdom] **hmkj** , *chochmah*, from **µkj** *chacham*, to be wise, skilful, or prudent, denoting the compass of mind and strength of capacity necessary to form a *wise man*: hence our word *wisdom*, the power of *judging* what is wise or best to be done; from the Saxon, [Anglo-Saxon], *to teach, to advise*, and [Anglo-Saxon], *to judge*; hence [Anglo-Saxon], the *doom* or *judgment* of the *well taught, wise, or prudent man*.

Understanding] **hnwbt** *tebunah*, from **^b** *ban* or *bun*, to *separate, distinguish, discern*; capacity to comprehend the different parts of a work, how to connect, arrange, &c., in order to make a complete *whole*.

Knowledge] **t [d** *daath*, denoting particular *acquaintance* with a person or thing; *practical, experimental* knowledge.

Verse 4. Cunning works] **tbvj m** *machashaboth*, works of *invention* or *genius*, in the goldsmith and silversmith line.

Verse 5. In cutting of stones, &c.] Every thing that concerned the *lapidary's, jeweller's, and carver's* art.

Verse 6. In the hearts of all that are wisehearted I have put wisdom] So every man that had a *natural genius*, as we term it, had an increase of wisdom by immediate inspiration from God, so that he knew how to execute the different works which Divine wisdom designed for the tabernacle and its furniture. Dark as were the heathens, yet they acknowledged that all talents, and the seeds of all arts, came from God. Hence Seneca: *Insita nobis omnium artium semina, magisterque ex occulto Deus producit ingenia.*

In the same way Homer attributes such curious arts to *Minerva*, the goddess of wisdom, and *Vulcan*, the god of handicrafts.

Ὠς δ' ὅτε τις χρυσοῦν περιχευεταί αργυρῷ ἀνηρ
 Ἰδρὶς, ὃν Ἥφαιστος δεδαεν καὶ Πάλλας ἀθηνη
 Τεχνην παντοίην, χαριεντὰ δὲ ἔργα τελείει.

Odyss., l. vi., ver. 232.

*As by some artist, to whom VULCAN gives
 His skill divine, a breathing statue lives;
 By PALLAS taught, he frames the wondrous mould,
 And o'er the silver pours the fusile gold.
 POPE.*

And all this the wisest of men long before them declared; when speaking of the wisdom of God he says, *I, Wisdom, dwell with Prudence, and find out knowledge of witty inventions;* ^{<11812>} **Proverbs 8:12.** See Clarke's note on

“^{<12818>} **Exodus 28:3**”, to which the reader is particularly desired to refer.

There is something remarkable in the name of this second superintendent, **bayl ha Aholiab**, *the tabernacle of the father, or, the father is my tabernacle*; a name nearly similar in its meaning to that of *Bezaleel*, see Clarke's note on “^{<123102>} **Exodus 31:2**”.

Verse 8. The pure candlestick] Called so either because of the *pure gold* of which it was made, or the *brightness and splendour* of its *workmanship*, or of the *light* which it imparted in the tabernacle, as the *purest, finest* oil was always burnt in it.

Verse 9. The altar of burnt-offering] See Clarke note on “^{<122701>} **Exodus 27:1**”.

The laver and his foot] The pedestal on which it stood.

Verse 10. Clothes of service] Vestments for the ordinary work of their ministry; the *holy garments*-those which were peculiar to the high priest.

Verse 11. The anointing oil] See Clarke note on “^{<0232>}Exodus 30:23”.

Sweet incense] See Clarke on “^{<0232>}Exodus 30:23”; and “^{<0234>}Exodus 30:24”.

Verse 13. My Sabbaths ye shall keep] See Clarke note on “^{<0103>}Genesis 2:3”; and “^{<0208>}Exodus 20:8”.

Verse 14. Every one that defileth it] By any kind of idolatrous or profane worship.

Shall surely be put to death] The magistrates shall examine into the business, and if the accused be found guilty, he shall be stoned to death.

Shall be cut off] Because that person who could so far contemn the Sabbath, which was a *sign* to them of the *rest* which remained for the people of God, was of course an *infidel*, and should be cut off from all the privileges and expectations of an Israelite.

Verse 16. A perpetual covenant.] Because it is a sign of this *future* rest and blessedness, therefore the religious observance of it must be perpetually kept up. The type must continue in force till the antitype come.

Verse 17. Rested, and was refreshed.] God, in condescension to human weakness, applies to himself here what belongs to man. If a man *religiously* rests on the Sabbath, both his body and soul shall be refreshed; he shall acquire new *light* and *life*.

Verse 18. When he had made an end of communing] When the forty days and forty nights were ended.

Two tables of testimony] See Clarke note on “^{<0240>}Exodus 34:1”.

Tables of stone] That the record might be *lasting*, because it was a testimony that referred to *future* generations, and therefore the materials should be durable.

Written with the finger of God.] All the letters cut by God himself. Dr. Winder, in his *History of Knowledge*, thinks it probable that this was the

first writing in *alphabetical* characters ever exhibited to the world, though there might have been *marks* or *hieroglyphics* cut on wood, stone, &c., before this time; see ^{<12174>}**Exodus 17:14**. That these tables were written, not by the *commandment* but by the power of God himself, the following passages seem to prove: “And the Lord said unto Moses, Come up to me into the mountain, and be thou there; and I will give thee tables of stone WHICH I HAVE WRITTEN, that thou mayest teach them;” ^{<123412>}**Exodus 24:12**. “And he gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone, WRITTEN WITH THE FINGER OF GOD;” ^{<123118>}**Exodus 31:18**. “And Moses went down from the mount, and the two tables of testimony were in his hand; the tables were Written on both their sides. And the tables were THE WORK OF GOD, and the WRITING WAS THE WRITING OF GOD, graven upon the tables;” ^{<123215>}**Exodus 32:15, 16**. “These words [the ten commandments] the Lord spake in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more, BUT HE WROTE THEM on two tables of stone;” ^{<181822>}**Deuteronomy 5:22**. It is evident therefore that this writing was properly and literally the writing of God himself. God wrote now on tables of *stone* what he had originally written on the *heart* of man, and in mercy he placed that before his eyes which by sin had been obliterated from his soul; and by this he shows us what, by the Spirit of Christ, must be rewritten in the mind, ^{<47183>}**2 Corinthians 3:3**; and this is according to the covenant which God long before promised to make with mankind, ^{<34133>}**Jeremiah 31:33**. See also what is said on this subject, Clarke’s note, “^{<12201>}**Exodus 20:1**”, and see Clarke note “^{<123401>}**Exodus 34:1**”; and “^{<12174>}**Exodus 17:14**”.

“No time,” says Dr. A. Bayley, “seems so proper from whence to date the introduction of *letters* among the Hebrews as this, for *after* this period we find continual mention of *letters*, *reading*, and *writing*, in the now proper sense of those words. See ^{<15278>}**Deuteronomy 27:8; 31:9**. Moses, it is said, *επαιδευθη*, *was educated in all the wisdom of the Egyptians*-in all the learning they possessed; but it is manifest that he had not learned of *them* any method of writing, otherwise there had been no want of God’s act and assistance in writing the two tables of the law, no need of a miraculous writing. Had Moses known this art, the Lord might have said to him, as he does often afterwards, *Write thou these words*; ^{<12347>}**Exodus 34:27**. *Write on the stones the words of this law*; ^{<15273>}**Deuteronomy 27:3**. *Write you this song for you*; ^{<15319>}**Deuteronomy 31:19**. Perhaps it may be said, God’s

writing the law gave it a *sanction*. True; but why might it not also teach the first use of letters, unless it can be proved that they were in use prior to this transaction? It might be thought too much to *assert* that letters no more than *language* were a *natural discovery*; that it was impossible for man to have invented *writing*, and that he did not invent it: yet this may appear *really the case* from the following reflections:-1. *Reason* may show us how near to an impossibility it was that a *just* and *proper* number of *convenient characters* for the *sounds in language* should naturally be hit upon by any man, for whom it was easy to *imitate* and *vary*, but not to *invent*. 2. From *evidence* of the Mosaic history, it appears that the introduction of writing among the Hebrews was not from *man*, but GOD. 3. There are no evident vestiges of letters subsisting among other nations till after the delivery of the law at Mount Sinai; nor then, among some, till very late.”

EXODUS

CHAPTER 32

The Israelites, finding that Moses delayed his return, desire Aaron to make them gods to go before them, 1. Aaron consents, and requires their ornaments, 2. They deliver them to him, and he makes a molten calf, 3, 4. He builds an altar before it, 5; and the people offer burnt-offerings and peace-offerings, 6. The Lord commands Moses to go down, telling him that the people had corrupted themselves, 7, 8. The Lord is angry, and threatens to destroy them, 9, 10. Moses intercedes for them, 11-13; and the Lord promises to spare them, 14. Moses goes down with the tables in his hands, 15, 16. Joshua, hearing the noise they made at their festival, makes some remarks on it, 17, 18. Moses, coming to the camp, and seeing their idolatrous worship, is greatly distressed, throws down and breaks the two tables, 19. Takes the calf, reduces it to powder, strews it upon the water, and causes them to drink it, 20. Moses expostulates with Aaron, 21. Aaron vindicates himself, 22-24. Moses orders the Levites to slay the transgressors, 25-27. They do so, and 3000 fall, 28, 29. Moses returns to the Lord on the mount, and makes supplication for the people, 30-32. God threatens and yet spares, 33. Commands Moses to lead the people, and promises him the direction of an angel, 34. The people are plagued because of their sin, 35.

NOTES ON CHAP. 32

Verse 1. When the people saw that Moses delayed] How long this was before the expiration of the *forty* days, we cannot tell; but it certainly must have been some considerable time, as the ornaments must be collected, and the calf or ox, after having been *founded*, must require a considerable time to fashion it with the graving tool; and certainly not more than two or three persons could work on it at once. This work therefore, must have required several days.

The people gathered themselves together] They came in a tumultuous and seditious manner, insisting on having an object of religious worship made for them, as they intended under its direction to return to Egypt. See ^{<4073>}Acts 7:39, 40.

As for **this Moses, the man that brought us up]** This seems to be the language of great contempt, and by it we may see the truth of the character given them by Aaron, ^{<12322>}Exodus 32:22, *they were set on mischief*. It is

likely they might have supposed that Moses had perished in the fire, which they saw had invested the top of the mountain into which he went.

Verse 2. Golden ear-rings] Both men and women wore these ornaments, and we may suppose that these were a part of the spoils which they brought out of Egypt. How strange, that the very things which were granted them by an especial influence and providence of God, should be now abused to the basest idolatrous purposes! But it is frequently the case that the gifts of God become desecrated by being employed in the service of sin; *I will curse your blessings, saith the Lord,* ^{<3012>}**Malachi 2:2.**

Verse 3. And all the people brake off the golden ear-rings] The human being is naturally *fond of dress*, though this has been improperly attributed to the female sex alone, and those are most fond of it who have the shallowest capacities; but on this occasion the *bent* of the people to idolatry was greater than even their love of dress, so that they readily stripped themselves of their ornaments in order to get a molten god. They made some compensation for this afterwards; see ^{<1352>}**Exodus 35:22**, and See Clarke's note on ^{<1289>}**Exodus 38:9**'.

Verse 4. Fashioned it with a graving tool] There has been much controversy about the meaning of the word **crj** *cheret* in the text: some make it a *mould*, others a *garment, cloth, or apron*; some a *purse or bag*, and others a *graver*. It is likely that some *mould* was made on this occasion, that the gold when fused was cast into it, and that afterwards it was brought into form and symmetry by the action of the *chisel* and *graver*.

These be thy gods, O Israel] The whole of this is a most strange and unaccountable transaction. Was it possible that the people could have so soon lost sight of the wonderful manifestations of God upon the mount? Was it possible that Aaron could have imagined that he could make any god that could help them? And yet it does not appear that he ever remonstrated with the people! Possibly he only intended to make them some *symbolical* representation of the Divine power and energy, that might be as evident to them as the pillar of cloud and fire had been, and to which God might attach an always present energy and influence; or in requiring them to sacrifice their *ornaments*, he might have supposed they would have desisted from urging their request: but all this is mere conjecture, with very little probability to support it. It must however be granted that Aaron does

not appear to have even designed a worship that should *supersede* the worship of the Most High; hence we find him making proclamation, *To-morrow is a feast to the LORD, (hwby;)* and we find farther that some of the proper rites of the true worship were observed on this occasion, for they brought *burnt-offerings* and *peace-offerings*, ^{<02316>}**Exodus 32:6,7:** hence it is evident he intended that the true God should be the *object* of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium, *the molten calf*. It has been supposed that this was an exact resemblance of the famous Egyptian god *Apis* who was worshipped under the form of an *ox*, which worship the Israelites no doubt saw often practised in Egypt. Some however think that this worship of *Apis* was not then established; but we have already had sufficient proof that different animals were sacred among the Egyptians, nor have we any account of any worship in Egypt earlier than that offered to *Apis*, under the figure of an OX.

Verse 5. To-morrow is a feast to the Lord] In Bengal the officiating *Brahmin*, or an appointed person proclaims, “To-morrow, or on — day of — , such a ceremony will be performed!”

Verse 6. The people sat down to eat and to drink] The burnt-offerings were wholly consumed; the peace-offerings, when the blood had been poured out, became the food of the priests, &c. When therefore the strictly religious part of these ceremonies was finished, the *people sat down to eat* of the *peace-offerings*, and this they did merely as the *idolaters*, eating and drinking to excess. And it appears they went much farther, for it is said *they rose up to play, qj xl letsachek*, a word of ominous import, which seems to imply here fornicating and adulterous intercourse; and in some countries the verb *to play* is still used precisely in this sense. In this sense the original is evidently used, ^{<01394>}**Genesis 39:14.**

Verse 7. Thy people-have corrupted themselves] They had not only got into the spirit of idolatry, but they had become abominable in their conduct, so that God *disowns* them to be his: *THY people* have broken the covenant, and are no longer entitled to *my* protection and love.

This is one pretence that the Roman Catholics have for the idolatry in their image worship. Their high priest, the pope, collects the ornaments of the people, and makes an image, a crucifix, a madonna, &c. The people worship it; but the pope says it is only to keep God in remembrance. But of

the whole God says, *Thy people have corrupted themselves*; and thus as they continue in their idolatry, they have forfeited the blessings of the Lord's covenant. They are not God's people, they are the pope's people, and he is called "our holy father the pope."

Verse 9. A stiff-necked people] Probably an allusion to the stiff-necked ox, the object of their worship.

Verse 10. Now therefore let me alone] Moses had already begun to plead with God in the behalf of this rebellious and ungrateful people; and so powerful was his intercession that even the Omnipotent represents himself as incapable of doing any thing in the way of judgment, unless his creature desisted from praying for mercy! See an instance of the prevalence of fervent intercession in the case of Abraham, ^{<011823>}**Genesis 18:23-33**, from the model of which the intercession of Moses seems to have been formed.

Verse 14. And the Lord repented of the evil] This is spoken merely after the manner of men who, having formed a purpose, permit themselves to be diverted from it by strong and forcible reasons, and so change their minds relative to their former intentions.

Verse 15. The tables were written on both their sides] If we take this literally, it was certainly a very unusual thing; for in ancient times the two sides of the same substance were never written over. However, some rabbins suppose that by the *writing on both sides* is meant the letters were *cut through* the tables, so that they might be read on both sides, though on one side they would appear reversed. Supposing this to be correct, if the letters were the same with those called *Hebrew* now in common use, the **S** *samech*, which occurs twice, and the final **μ** *mem* which occurs *twenty-three* times in the ten commandments, both of these being *close* letters, could not be cut through on both sides without falling out, unless, as some of the Jews have imagined, they were held in by miracle; but if this ancient character were the same with the Samaritan, this *through cutting* might have been quite practicable, as there is not one *close* letter in the whole Samaritan alphabet. On this transaction there are the three following opinions: 1. We may conceive the tables of stone to have been *thin slabs* or a kind of *slate*, and the writing on the back side to have been a *continuation* of that on the front, the first not being sufficient to contain the whole. 2. Or the writing on the back side was probably the *precepts* that *accompanied* the ten commandments; the latter were written by the

Lord, the former by Moses; see Clarke's notes on "^{<12340>}Exodus 34:1"; and "^{<12347>}Exodus 34:27". 3. Or the same words were written on both sides, so that when held up, two parties might read at the same time.

Verse 16. The tables were the work of God] Because *such* a law could proceed from none but himself; God alone is the fountain and author of LAW, of what is *right, just, holy, and good*. See the meaning of the word LAW, "^{<12129>}Exodus 12:49. See Clarke note on the word LAW, "^{<12129>}Exodus 12:49".

The writing was the writing of God] For as he is the sole author of *law and justice*, so he alone can write them on the heart of man. This is agreeable to the spirit of the *new* covenant which God had promised to make with men in the latter days: *I will make a new covenant with the house of Israel-I will PUT MY LAWS IN THEIR MINDS, AND WRITE THEM IN THEIR HEARTS,* ^{<3113>}Jeremiah 31:33; ^{<8110>}Hebrews 8:10; ^{<7118>}2 Corinthians 3:3. That the writing of these tables was the *writing* of God, see proved at the conclusion of the last chapter.

Verse 17. Joshua-said-There is a noise of war in the camp.] How natural was this thought to the mind of a military man! Hearing a confused noise he supposed that the Israelitish camp had been attacked by some of the neighbouring tribes.

Verse 18. And he said] That is, Moses returned this answer to the observations of Joshua.

Verse 19. He saw the calf, and the dancing] Dancing before the idol takes place in almost every Hindoo idolatrous feast.-*Ward*.

He cast the tables out of his hands, and brake them] He might have done this through distress and anguish of spirit, on beholding their abominable idolatry and dissolute conduct; or he probably did it *emblematically*, intimating thereby that, as by this act of his the tables were broken in pieces, on which the law of God was written; so they, by their present conduct, had made a *breach* in the covenant, and broken the laws of their Maker. But we must not excuse this act; it was rash and irreverent; God's writing should not have been treated in this way.

Verse 20. He took the calf-and burnt-and ground it to powder, &c.] How truly contemptible must the object of their idolatry appear when they were obliged to drink their god, reduced to powder and strewed on the

water! “But,” says an objector, “how could *gold*, the most *ductile* of all metals, and the most *ponderous*, be *stamped* into *dust* and *strewed* on *water*?” In ^{<RB2>}**Deuteronomy 9:21**, this matter is fully explained. *I took*, says Moses, *your sin, the calf which ye had made, and burnt it with fire*, that is, melted it down, probably into ingots, or gross plates, *and stamped it*, that is, beat into *thin laminæ*, something like our gold leaf, *and ground it very small*, even *until it was as small as dust*, which might be very easily done by the action of the hands, when *beat* into *thin plates* or *leaves*, as the original words **tka** *eccoth* and **qd** *dak* imply. *And I cast the dust thereof into the brook*, and being thus *lighter* than the water, it would readily *float*, so that they could easily see, in this reduced and useless state, the idol to which they had been lately offering Divine honours, and from which they were vainly expecting *protection* and *defense*. No mode of *argumentation* could have served so forcibly to demonstrate the folly of their conduct, as this method pursued by Moses.

Verse 21. What did this people unto thee.] It seems if Aaron had been *firm*, this evil might have been prevented.

Verse 22. Thou knowest the people] He excuses himself by the *wicked* and *seditions* spirit of the people, intimating that he was *obliged* to accede to their desires.

Verse 24. I cast it into the fire and there came out this calf.] What a silly and ridiculous subterfuge! He seems to insinuate that he only threw the metal into the fire, and that the calf came unexpectedly out by mere accident. The Targum of Jonathan ben Uzziel makes a similar excuse for him: “And I said unto them, Whosoever hath gold, let him break it off and give it to me; and I cast it into the fire, and *Satan entered into it*, and it came out in the form of this calf!” Just like the popish legend of the *falling* of the *shrine of our Lady of Loretta out of heaven*! These legends come from the same quarter. Satan can provide more when necessary for his purpose.

Verse 25. Moses saw that the people were naked] They were stripped, says the Targum, of the holy crown that was upon their heads, on which the great and precious name [Ancient Hebrew] JEHOVAH was engraved. But it is more likely that the word [**rp** *parua* implies that they were reduced to the most *helpless* and *wretched* state, being abandoned by God in the midst of their enemies. This is exactly similar to that expression,

^{<12819>}**2 Chronicles 28:19:** *For the Lord brought Judah low, because of Ahaz king of Israel: for he made Judah NAKED, [yrph hiphria, and transgressed sore against the Lord. Their nakedness, therefore, though in the first sense it may imply that several of them were despoiled of their ornaments, yet it may also express their defenceless and abandoned state, in consequence of their sin. That they could not literally have all been despoiled of their ornaments, appears evident from their offerings. See* ^{<12821>}**Exodus 35:21**, &c.

Verse 26. Who is on the Lord's side?] That is, Who among you is free from this transgression?

And all the sons of Levi, &c.] It seems they had no part in this idolatrous business.

Verse 27. From gate to gate] It is probable that there was an enclosed or intrenched camp, in which the chief rulers and heads of the people were, and that this camp had *two gates* or *outlets*; and the Levites were commanded to pass from one to the other, slaying as many of the transgressors as they could find.

Verse 28. There fell about three thousand men.] These were no doubt the chief transgressors; having broken the covenant by having *other gods besides Jehovah*, they lost the Divine protection, and then the justice of God laid hold on and slew them. Moses doubtless had positive orders from God for this act of justice, (see ^{<12827>}**Exodus 32:27**;) for though, through his intercession, the people were spared so as not to be exterminated as a nation, yet the principal transgressors, those who were *set on mischief*, ^{<12822>}**Exodus 32:22**, were to be put to death.

Verse 29. For Moses had said, Consecrate yourselves] Fill your hands to the Lord. See the reason of this form of speech in **Clarke's note on** ^{<12819>}**Exodus 29:19**".

Verse 31. Moses returned unto the Lord] Before he went down from the mountain God had acquainted him with the general defection of the people, whereupon he immediately, without knowing the extent of their crime, began to make intercession for them; and God, having given him a *general* assurance that they should not be cut off, hastened him to go down, and bring them off from their idolatry. Having descended, he finds matters much worse than he expected, and ordered three thousand of the principal

delinquents to be slain; but knowing that an evil so extensive must be highly provoking in the sight of the just and holy God, he finds it highly expedient that an *atonement* be made for the sin: for although he had the promise of God that as a *nation* they should not be *exterminated*, yet he had reason to believe that Divine justice must continue to contend with them, and prevent them from ever entering the promised land. That he was apprehensive that this would be the case, we may see plainly from the following verse.

Verse 32. Forgive their sin—; and if not, blot me—out of thy book] It is probable that one part of Moses' work during the forty days of his residence on the mount with God, was his regulating the *muster-roll* of all the tribes and families of Israel, in reference to the parts they were respectively to act in the different transactions in the wilderness, promised land, &c.; and this, being done under the immediate direction of God, is termed *God's book which he had written*, (such muster-rolls, or registers, called also genealogies, the Jews have had from the remotest period of their history;) and it is probable that God had told him, that those who should break the covenant which he had then made with them should be *blotted out of that list*, and never enter into the promised land. All this Moses appears to have particularly in view, and, without entering into any detail, immediately comes to the point which he knew was fixed when this *list* or *muster-roll* was made, namely, that those who should break the covenant should be *blotted out*, and never have any inheritance in the promised land: therefore he says, *This people have sinned a great sin, and have made them gods of gold*; thus they had *broken the covenant*, (see the first and second commandments,) and by this had forfeited their right to Canaan. *Yet now*, he adds, *if thou wilt forgive their sin*, that they may yet attain the promised inheritance---; *and if not, blot me, I pray thee, out of thy book which thou hast written*—if thou wilt blot out their names from this register, and never suffer them to enter Canaan, blot me out also; for I cannot bear the thought of enjoying that blessedness, while my people and their posterity shall be for ever excluded. And God, in kindness to Moses, spared him the mortification of going into Canaan without taking the people with him. They had forfeited their lives, and were sentenced to die in the wilderness; and Moses' prayer was answered in mercy to him, while the people suffered under the hand of justice. But the promise of God did not fail; for, although those who sinned were blotted out of the book, yet their posterity enjoyed the inheritance.

This seems to be the simple and pure light in which this place should be viewed; and in this sense St. Paul is to be understood, ~~ROM~~ **Romans 9:3**, where he says: *For I could wish that myself were ACCURSED from Christ for my brethren, my kinsmen according to the flesh; who are ISRAELITES, to whom pertaineth the ADOPTION, and the GLORY, and the COVENANTS.* Moses could not survive the destruction of his people by the neighbouring nations, nor their exclusion from the promised land; and St. Paul, seeing the Jews about to be cut off by the Roman sword for their rejection of the Gospel, was willing to be deprived of every earthly blessing, and even to become a *sacrifice* for them, if this might contribute to the preservation and salvation of the Jewish state. Both those eminent men, engaged in the same work, influenced by a spirit of unparalleled patriotism, were willing to forfeit every blessing of a secular kind, even die for the welfare of the people. But certainly, neither of them could wish to go to eternal perdition, to save their countrymen from being cut off, the one by the sword of the *Philistines*, the other by that of the *Romans*. Even the supposition is monstrous.

On this mode of interpretation we may at once see what is implied in the *book of life*, and being *written in* or *blotted out* of such a 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*; but when any of those died, his name might be considered as blotted out from this list. Our *baptismal registers*, which record the *births* of all the inhabitants of a particular *parish* or *district*, and which are properly our *books of life*; and our *bills of mortality*, which are properly our *books of death*, or the lists of those who are thus *blotted out* from our *baptismal registers* or *books of life*; are very significant and illustrative remains of the ancient registers, or *books of life* and *death* among the *Jews*, the *Greeks*, the *Romans*, and most ancient nations. It is worthy of remark, that in China the names of the persons who have been tried on criminal processes are written in *two distinct books*, which are called the *book of life* and the *book of death*: those who have been *acquitted*, or who have not been *capitally* convicted, are written in the *former*; those who have been found *guilty*, in the *latter*. These two books are presented to the emperor by his ministers, who, as sovereign, has a right to *erase* any name from either: to place the *living* among the *dead*, that he may die; or the *dead*, that is, the person condemned to death, among the *living*, that he may be preserved. Thus he *blots out* of the *book of life* or the *book of death* according to his sovereign

pleasure, on the representation of his ministers, or the intercession of friends, &c. An ancient and extremely rich picture, in my own possession, representing this circumstance, painted in China, was thus interpreted to me by a native Chinese.

Verse 33. Whosoever hath sinned against me, him will I blot out] As if the Divine Being had said: “All my conduct is regulated by infinite justice and righteousness: in no case shall the *innocent* ever suffer for the guilty. That no man may transgress through ignorance, I have given you my law, and thus published my covenant; the people themselves have acknowledged its justice and equity, and have voluntarily ratified it. He then that sins against me, (for sin is the transgression of the law, ~~אם~~ **1 John 3:4**, and the law must be published and known that it may be binding,) him will I blot out of my book.” And is it not remarkable that to these conditions of the covenant God strictly adhered, so that not one soul of these transgressors ever entered into the promised rest! Here was *justice*. And yet, though they deserved death, they were spared! Here was *mercy*. Thus, as far as *justice* would permit, *mercy* extended; and as far as *mercy* would permit, *justice* proceeded. Behold, O reader, the GOODNESS and SEVERITY of GOD! MERCY saves all that JUSTICE *can* spare; and JUSTICE destroys all that MERCY *should not* save.

Verse 34. Lead the people unto the place] The word *place* is not in the text, and is with great propriety omitted. For Moses never led this people into that place, they all died in the wilderness except Joshua and Caleb; but Moses led them *towards* the place, and thus the particle *l a el* here should be understood, unless we suppose that God designed to lead them *to* the borders of the land, but not to take them *into* it.

I will visit their sin] I will not destroy them, but they shall not enter into the promised land. They shall wander in the wilderness till the present generation become extinct.

Verse 35. The Lord plagued the people] Every time they transgressed afterwards Divine justice seems to have remembered this transgression against them. The Jews have a metaphorical saying, apparently founded on this text: “No affliction has ever happened to Israel in which there was not some particle of the dust of the golden calf.”

1. THE attentive reader has seen enough in this chapter to induce him to exclaim, How soon a clear sky may be overcast! How soon may the

brightest prospects be obscured! Israel had just ratified its covenant with Jehovah, and had received the most encouraging and unequivocal pledges of his protection and love. But they sinned, and provoked the Lord to depart from them, and to destroy the work of his hands. A little more faith, patience, and perseverance, and they should have been safely brought into the promised land. For want of a little more dependence upon God, how often does an excellent beginning come to an unhappy conclusion! Many who were just on the borders of the promised land, and about to cross Jordan, have, through an act of unfaithfulness, been turned back to wander many a dreary year in the wilderness. Reader, be on thy guard. Trust in Christ, and watch unto prayer.

2. Many people have been greatly distressed on losing their *baptismal register*, and have been reduced in consequence to great *political* inconvenience. But still they had their *lives*, and should a living man complain? But a man may so sin as to provoke God to cut him off; or, like a fruitless tree, be cut down, because he encumbers the ground. Or he may have sinned a *sin unto death*, ^{<1516>}**1 John 5:16,17**, that is, a sin which God will punish with *temporal* death, while he extends mercy to the soul.

3. With respect to the *blotting out of God's book*, on which there has been so much controversy, Is it not evident that a soul could not be *blotted out of a book* in which it had *never been written*? And is it not farther evident from ^{<1232>}**Exodus 32:32, 33**, that, although a man *be written in God's book*, if he *sins* he may be *blotted out*? Let him that readeth understand; and let him that standeth take heed lest he fall. Reader, be not high-minded, but fear. See Clarke's notes on "^{<1232>}**Exodus 32:32**", and "^{<1233>}**Exodus 32:33**".

EXODUS

CHAPTER 33

Moses is commanded to depart from the mount, and lead up the people towards the promised land, 1. An angel is promised to be their guide, 2. The land is described, and the Lord refuses to go with them, 3. The people mourn, and strip themselves of their ornaments, 4-6. The tabernacle or tent is pitched without the camp, 7. Moses goes to it to consult the Lord, and the cloudy pillar descends on it, 8, 9. The people, standing at their tent doors, witness this, 10. The Lord speaks familiarly with Moses; he returns to the camp, and leaves Joshua in the tabernacle, 11. Moses pleads with God, and desires to know whom he will send to be their guide, and to be informed of the way of the Lord, 12, 13. The Lord promises that his presence shall go with them, 14. Moses pleads that the people may be taken under the Divine protection, 15, 16. The Lord promises to do so, 17. Moses requests to see the Divine glory, 18. And God promises to make his goodness pass before him, and to proclaim his name, 19. Shows that no man can see his glory and live, 20; but promises to put him in the cleft of a rock, and to cover him with his hand while his glory passed by, and then to remove his hand and let him see his back parts, 21-23.

NOTES ON CHAP. 33

Verse 1. Unto the land] That is, towards it, or to the borders of it. See ^{<123234>}Exodus 32:34. See Clarke's note on "^{<123234>}Exodus 32:34".

Verse 2. I will send an angel] In ^{<12231>}Exodus 23:20, God promises to send an angel to conduct them into the good land, in whom the name of God should be; that is, in whom God should dwell. **See Clarke's note there** "^{<12231>}Exodus 23:20". Here he promises that an angel shall be their conductor; but as there is nothing particularly specified of him, it has been thought that an ordinary angel is intended, and not that Angel of the Covenant promised before. And this sentiment seems to be confirmed by the following verse.

Verse 3. I will not go up in the midst of thee] Consequently, the angel here promised to be their guide was not that angel in whom Jehovah's name was: and so the people understood it; hence the mourning which is afterwards mentioned.

Verse 5. Now put off thy ornaments from thee] "The Septuagint, in their translation, suppose that the children of Israel not only laid aside their

ear-rings, and such like ornaments, in a time of professed deep humiliation before God, but their upper or more beautiful garments too. Moses says nothing of this last circumstance; but as it is a modern practice, so it appears by their version to have been as ancient as their time, and probably took place long before that. The Septuagint gives us this as the translation of the passage: ‘The people, having heard this sad declaration, mourned with lamentations. And the Lord said unto the children of Israel, Now, therefore, put off your robes of glory, and your ornaments, and I will show you the things I will do unto you. And the children of Israel put off their *ornaments* and robes by the mount, by Horeb.’

“If it had not been the custom to put off their upper garments in times of deep mourning, in the days that the Septuagint translation was made, they would not have inserted this circumstance in the account Moses gives of their mourning, and concerning which he was silent. They must have supposed too that this practice might be in use in those elder times.

“That it is now practised in the east, appears from the account Pitts gives of the ceremonies of the Mohammedan pilgrimage to Mecca. ‘A few days after this we came to a place called Rabbock, about four days’ sail on this side of Mecca, where all the haggens or pilgrims, (excepting those of the female sex) do enter into *hirrawem* or *ihram*, i.e., they take off all their clothes, covering themselves with two *hirrawems*, or large white cotton wrappers; one they put about their middle, which reaches down to their ankles; with the other they cover the upper part of their body, except the head; and they wear no other thing on their bodies but these wrappers, only a pair of *grimameca*, that is *thin-soled shoes* like sandals, the over-leather of which covers only the toes, the insteps being all naked. In this manner, like humble penitents, they go from Rabbock until they come to Mecca, to approach the temple, many times enduring the scorching heat of the sun until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree.’ -pp. 115, 116. Presently after he informs us ‘that the time of their wearing this mortifying habit is about the space of seven days.’ Again, (p. 138:) ‘It was a sight, indeed, able to pierce one’s heart, to behold so many thousands in their garments of humility and mortification, with their naked heads, and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expressions, and thus continuing for the space of four or five hours.’

“The Septuagint suppose the Israelites made much the same appearance as these Mohammedan pilgrims, when Israel stood in anguish of soul at the foot of Mount Horeb, though Moses says nothing of putting off any of their vestments.

“Some passages of the Jewish prophets seem to confirm the notion of their stripping themselves of some of their clothes in times of deep humiliation, particularly ^{<33010>}**Micah 1:8**: *Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls.*

“Saul’s stripping himself, mentioned ^{<091924>}**1 Samuel 19:24**, is perhaps to be understood of his assuming the appearance of those that were deeply engaged in devotional exercises, into which he was unintentionally brought by the prophetic influences that came upon him, and in which he saw others engaged.”-*Harmer’s Observat.*, vol. iv., p. 172.

The ancient Jewish commentators were of opinion that the Israelites had the name **hwby** *Jehovah* inscribed on them in such a way as to ensure them the Divine protection; and that this, inscribed probably on a plate of gold, was considered their choicest ornament; and that when they gave their ornaments to make the golden calf, *this* was given by many, in consequence of which they were considered as *naked* and *defenceless*. All the *remaining* parts of their ornaments, which it is likely were all *emblematical* of spiritual things, God commands them here to lay off; for they could not with propriety bear the symbols of the Divine protection, who had forfeited that protection for their transgression.

That I may know what to do unto thee.] For it seems that while they had these emblematic ornaments on them, they were still considered as under the Divine protection. These were a *shield* to them, which God commands them to throw aside. Though many had parted with their choicest ornaments, yet not all, only a few comparatively, of the wives, daughters, and sons of 600,000 men, could have been thus stripped to make *one* golden calf. The major part still had these ornaments, and *they* are now commanded to lay them aside.

Verse 7. Moses took the tabernacle] **I hah ha** *eth haohel, the TENT*; not **^kvmh ta** *eth hammishcan, the tabernacle*, the dwelling-place of Jehovah, see ^{<02511>}**Exodus 35:11**, for this was not as yet erected; but probably the *tent* of Moses, which was before in the midst of the camp, and

to which the congregation came for judgment, and where, no doubt, God frequently met with his servant. This is now removed to a considerable distance from the camp, (*two thousand* cubits, according to the Talmudists,) as God refuses to dwell any longer *among* this rebellious people. And as this was the place to which all the people came for justice and judgment, hence it was probably called the *tabernacle*, more properly the *tent, of the congregation*.

Verse 9. The cloudy pillar descended] This very circumstance precluded the possibility of deception. The cloud descending at these times, and at none others, was a full proof that it was *miraculous*, and a pledge of the Divine presence. It was beyond the power of human art to counterfeit such an appearance; and let it be observed that all the people *saw* this,

^{<02390>}**Exodus 33:10.** How many indubitable and irrefragable proofs of its own authenticity and Divine origin does the Pentateuch contain!

Verse 11. The Lord spake unto Moses face to face] That there was no personal appearance here we may readily conceive; and that the communications made by God to Moses were not by *visions, ecstasies, dreams, inward inspirations*, or the *mediation of angels*, is sufficiently evident: we may therefore consider the passage as implying that *familiarity* and *confidence* with which the Divine Being treated his servant, and that he spake with him by articulate sounds in his own language, though no *shape* or *similitude* was then to be seen.

Joshua, the son of Nun, a young man] There is a difficulty here. Joshua certainly was not a young man in the *literal* sense of the word; “but he was called so,” says Mr. Ainsworth, “In respect of his *service*, not of his *years*; for he was now above *fifty* years old, as may be gathered from ^{<0249>}**Joshua 24:29**. But because *ministry* and *service* are usually by the younger sort, all *servants* are called *young men*, ^{<01424>}**Genesis 14:24**.” See also ^{<01238>}**Genesis 22:3**, and ^{<01412>}**Genesis 41:12**. Perhaps the word ר [n *naar*, here translated *young man*, means a *single person, one unmarried*.

Verse 12. Moses said unto the Lord] We may suppose that after Moses had quitted the tabernacle he went to the camp, and gave the people some general information relative to the conversation he lately had with the Lord; after which he returned to the tabernacle or tent, and began to plead with God, as we find in this and the following verses.

Thou hast not let me know, &c.] As God had said *he* would not go up with this people, Moses wished to know *whom* he would send with him, as he had only said, in general terms, that he would send an angel.

Verse 13. Show me now thy way] Let me know the manner in which thou wouldst have this people led up and governed, because this nation is *thy people*, and should be governed and guided *in thy own way*.

Verse 14. My presence shall go with thee] *wkl y ynq panai yelechu, my faces shall go.* I shall give thee *manifestations* of my grace and goodness through the whole of thy journey. I shall vary my *appearances* for thee, as thy necessities shall require.

Verse 15. If thy presence go not] *μykl h Ēynp ḡa μα im ein pancycha holechim, if thy faces do not go-if we have not manifestations* of thy peculiar providence and grace, *carry us not up hence.* Without *supernatural* assistance, and a most *particular* providence, he knew that it would be impossible either to *govern* such a people, or *support* them in the desert; and therefore he wishes to be well assured on this head, that he may lead them up with confidence, and be able to give them the most explicit assurances of support and protection. But by what means should these manifestations take place? This question seems to be answered by the Prophet Isaiah, ^{<2630>}**Isaiah 63:9:** *In all their affliction he was afflicted, and the Angel of his presence (wynp panai, of his faces) saved them.* So we find that the goodness and mercy of God were to be manifested by the *Angel of the Covenant*, the Lord Jesus, the Messiah; and this is the interpretation which the Jews themselves give of this place. Can any person lead men to the typical Canaan, who is not himself influenced and directed by the Lord? And of what use are all the means of grace, if not crowned with the *presence* and *blessing* of the God of Israel? It is on this ground that Jesus Christ hath said, *Where two or three are gathered together in my name, I am in the midst of them,* ^{<40180>}**Matthew 18:20;** without which, what would *preachings, prayers,* and even SACRAMENTS avail?

Verse 16. So shall we be separated] By having this Divine protection we shall be saved from idolatry, and be preserved in thy truth and in the true worshipping of thee; and thus shall we be separated from all the people that are upon the face of the earth: as all the nations of the world, the Jews only excepted, were at this time *idolaters*.

Verse 17. I will do this thing also] My presence shall go with thee, and I will keep thee *separate* from all the people of the earth. Both these promises have been remarkably fulfilled. God continued miraculously with them till he brought them into the promised land; and from the day in which he brought them out of Egypt to the present day, he has kept them a *distinct, unmixed people!* Who can account for this on any principle but that of a continual especial providence, and a constant Divine interference? The Jews have ever been a people *fond of money*; had they been mingled with the people of the earth among whom they have been scattered, their secular interests would have been greatly promoted by it; and they who have *sacrificed* every thing besides to their *love of money*, on this point have been incorruptible! They chose in every part of their dispersions rather to be a poor, despised, persecuted people, and continue *separate from all the people of the earth*, than to enjoy ease and affluence 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-they seem lost to this; and yet in opposition to their interests, for which in other respects they would sacrifice every thing, they are still kept distinct from all the people of the earth: for this an especial providence alone can account.

Verse 18. Show me thy glory] Moses probably desired to see that which constitutes the peculiar glory or excellence of the Divine nature as it stands in reference to man. By many this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was *now* doing had the most important and gracious designs which at present he could not distinctly discover; therefore he desires God to show him his glory. God graciously promises to indulge him in this request as far as possible, by *proclaiming his name, and making all his goodness pass before him,* ⁽⁴²³¹⁹⁾ **Exodus 33:19.** But at the same time he assures him that he *could not see his face*-the fulness of his perfections and the grandeur of his designs, *and live*, as no human being could bear, in the present state, this full discovery. But he adds, *Thou shalt see my back parts,* **yrj a ta eth achorai**, probably meaning *that appearance which he should assume* in after times, when it should be said, *God is manifest in the flesh.* This appearance *did* take place, for we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a *human similitude*. John may have had this in view when he said, *The Word was made flesh and dwelt AMONG us, full of grace and truth,*

and WE BEHELD HIS GLORY. What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

Verse 19. I will make all my goodness pass before thee] Thou shalt not have a sight of my *justice*, for thou couldst not bear the infinite splendour of my purity: but I shall show myself to thee as the fountain of inexhaustible *compassion*, the sovereign *Dispenser* of my own mercy in my own way, being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.

I will proclaim the name of the Lord.] See Clarke's note, "⁶⁻¹²³⁴⁰⁵Exodus 34:6".

Verse 20. No man see me, and live.] The splendour would be insufferable to *man*; he only, whose mortality is swallowed up of life, can see God *as he is*. See ⁶¹⁸¹²1 John 3:2. From some disguised relation of the circumstances mentioned here, the fable of *Jupiter* and *Semele* was formed; she is reported to have entreated Jupiter to *show her his glory*, who was at first very reluctant, knowing that it would be fatal to her; but at last, yielding to her importunity, he discovered his divine majesty, and she was consumed by his presence. This story is told by Ovid in his *Metamorphoses*, book iii., table iii., 5.

Verse 21. Behold, there is a place by me] There seems to be a reference here to a well-known place on the mount where God was accustomed to meet with Moses. This was a *rock*; and it appears there was a cleft or cave in it, in which Moses was to stand while the Divine Majesty was pleased to show him all that human nature was capable of bearing: but this appears to have referred more to the counsels of his mercy and goodness, relative to his purpose of redeeming the human race, than to any visible appearance of the Divine Majesty itself. See Clarke on "⁶¹²³¹⁸Exodus 33:18".

1. THE conclusion of this chapter is very obscure: we can scarcely pretend to say, in any precise manner, what it means; and it is very probable that the whole concerned Moses *alone*. He was in great perplexity and doubt; he was afraid that God was about to abandon this people; and he well knew that if he did so, their destruction must be the consequence. He had received general directions to decamp, and lead the people towards the promised land; but this was accompanied with a threat that Jehovah would not go with them. The prospect that was before him was exceedingly gloomy and discouraging; and it was rendered the more so because God

predicted their persevering stiffneckedness, and gave this as one reason why he would not go up among them, for their provocations would be so great and so frequent that his justice would be so provoked as to break through in a moment and consume them. Moses, well knowing that God must have some great and important designs in delivering them and bringing them thus far, earnestly entreated him to give him some discovery of it, that his own mind might be satisfied. God mercifully condescends to meet his wishes in such a way as no doubt gave him full satisfaction; but as this referred to *himself alone* the *circumstances* are not related, as probably they could be of no farther use to us than the mere gratifying of a principle of curiosity.

2. On some occasions to be kept in the dark is as instructive as to be brought into the light. In many cases those words of the prophet are strictly applicable. *Verily, thou art a God, who HIDEST THYSELF, O God of Israel, the Saviour!* One point we see here very plainly, that while the people continued obstinate and rebellious, that presence of God by which his *approbation* was signified could not be manifested among them; and yet, without his presence to guide, protect, and provide for them, they could neither go up nor be saved. This presence is promised, and on the fulfilment of the promise the safety of Israel depended. The Church of God is often now in such a state that the approbation of God cannot be manifested in it; and yet if his presence were wholly withdrawn, truth would fall in the streets, equity go backward, and the Church must become extinct. How have the seeds of *light* and *life* been *preserved* during the long, dark, and cold periods when error was triumphant, and the pure worship of God adulterated by the impurities of idolatry and the thick darkness of superstition, by the presence of his endless mercy, preserving his own truth in circumstances in which he could not show his *approbation!* He was with the Church in the wilderness, and preserved the living oracles, kept alive the heavenly seeds, and is now showing forth the glory of those designs which before he concealed from mankind. He cannot *err* because he is infinitely *wise*; he can do nothing that is *unkind*, because he delighteth in mercy. We, as yet, see only through a glass darkly; by and by we shall see face to face. The Lord's presence is with his people; and those who trust in him have confident rest in his mercy.

EXODUS

CHAPTER 34

Moses is commanded to hew two tables similar to the first, and bring them up to the mount, to get the covenant renewed, 1-3. He prepares the tables and goes up to meet the Lord, 4. The Lord descends, and proclaims his name JEHOVAH, 5. What this name signifies, 6, 7. Moses worships and intercedes, 8, 9. The Lord promises to renew the covenant, work miracles among the people, and drive out the Canaanites, &c., 10, 11. No covenant to be made with the idolatrous nations, but their altars and images to be destroyed, 12-15. No matrimonial alliances to be contracted with them, 16. The Israelites must have no molten gods, 17. The commandment of the feast of unleavened bread, and of the sanctification of the first-born, renewed, 18-29; as also that of the Sabbath, and the three great annual feasts, 21-23. The promise that the surrounding nations shall not invade their territories, while all the males were at Jerusalem celebrating the annual feasts, 24. Directions concerning the passover, 25; and the first-fruits, 26. Moses is commanded to write all these words, as containing the covenant which God had now renewed with the Israelites, 27. Moses, being forty days with God without eating or drinking, writes the words of the covenant; and the Lord writes the ten commandments upon the tables of stone, 28. Moses descends with the tables; his face shines, 29. Aaron and the people are afraid to approach him, because of his glorious appearance, 30. Moses delivers to them the covenant and commandments of the Lord; and puts a veil over his face while he is speaking, 31-33, but takes it off when he goes to minister before the Lord, 34, 35.

NOTES ON CHAP. 34

Verse 1. **Hew thee two tables of stone like unto the first]** In ^{<123216>}Exodus 32:16 we are told that the two first *tables were the work of God, and the writing was the writing of God*; but here Moses is commanded to provide tables of his own workmanship, and God promises to write on them the words which were on the first. That God wrote the first tables himself, see proved by different passages of Scripture at the end of **Clarke's note at** ^{<12325>}Exodus 32:35". But here, in ^{<123427>}Exodus 34:27, it seems as if *Moses* was commanded to write these words, and in ^{<123428>}Exodus 34:28 it is said, *And he wrote upon the tables*; but in ^{<151001>}Deuteronomy 10:1-4 it is expressly said that God wrote the *second* tables as well as the *first*.

In order to reconcile these accounts let us suppose that the *ten words*, or ten commandments, were written on both tables by the hand of God

himself, and that what Moses wrote, ^{<12347>}**Exodus 34:27**, was a *copy* of these to be delivered to the people, while the tables themselves were laid up in the ark before the testimony, whither the people could not go to consult them, and therefore a copy was necessary for the use of the congregation; this copy, being taken off under the direction of God, was authenticated equally with the original, and the original itself was laid up as a record to which all succeeding copies might be continually referred, in order to prevent corruption. This supposition removes the apparent contradiction; and thus both God and Moses may be said to have written the covenant and the ten commandments: the former, the original; the latter, the copy. This supposition is rendered still more probable by ^{<12347>}**Exodus 34:27** itself: “And the Lord said unto Moses, *Write thou these words* (that is, as I understand it, a *copy* of the words which God had already written;) *for AFTER THE TENOR (yp I [al pi, ACCORDING TO THE MOUTH) of these words I have made a covenant with thee and with Israel.*” Here the original writing is represented by an elegant prosopopœsia, or personification, as *speaking* and giving out *from its own mouth* a copy of itself. It may be supposed that this mode of interpretation is contradicted by ^{<12348>}**Exodus 34:28**: AND HE wrote upon the tables the words of the covenant; but that the pronoun HE refers to the Lord, and not to Moses, is sufficiently proved by the *parallel place*, ^{<15101>}**Deuteronomy 10:1-4**: *At that time the Lord said unto me, Hew thee two tables of stone like unto the first-and I will write on the tables the words that were in the first tables-and I hewed two tables of stone as at the first-And HE wrote on the tables according to the first writing.* This determines the business, and proves that God wrote the second as well as the first tables, and that the pronoun in ^{<12348>}**Exodus 34:28** refers to the LORD, and not to *Moses*. By this mode of interpretation all contradiction is removed. Houbigant imagines that the difficulty may be removed by supposing that God wrote the ten commandments, and that Moses wrote the other parts of the covenant from ^{<123411>}**Exodus 34:11** to ^{<123416>}**Exodus 34:26**, and thus it might be said that both God and Moses wrote on the same tables. This is not an improbable case, and is left to the reader’s consideration. See Clarke note on ^{<12347>}**Exodus 34:27**”.

There still remains a controversy whether what are called the *ten commandments* were at all written on the *first tables*, those tables containing, according to some, only the terms of the covenant without the *ten words*, which are supposed to be added here for the first time. “The

following is a general view of this subject. In chap. xx. the ten commandments are given; and at the same time various *political* and *ecclesiastical statutes*, which are detailed in chapters xxi., xxii., and xxiii. To receive these, Moses had *drawn near unto the thick darkness where God was*, ^{<02201>}**Exodus 20:21**, and having received them he came again with them to the people, according to their request before expressed, ^{<02309>}**Exodus 20:19**: *Speak thou with us-but let not the Lord speak with us, lest we die*, for they had been terrified by the manner in which God had uttered the ten commandments; see ^{<02208>}**Exodus 20:18**. After this Moses, with Aaron, Nadab, and Abihu, and the seventy elders, went up to the mountain; and on his return he announced all these laws unto the people, ^{<02401>}**Exodus 24:1-3**, &c., and they promised obedience. Still there is no word of the *tables of stone*. Then he wrote all in a book, ^{<02404>}**Exodus 24:4**, which was called the book of the covenant, ^{<02407>}**Exodus 24:7**. After this there was a second going up of Moses, Aaron, Nadab, Abihu, and the seventy elders, ^{<02409>}**Exodus 24:9**, when that glorious discovery of God mentioned in ^{<02410>}**Exodus 24:10, 11** took place. After *their* coming down Moses is again commanded to go up; and God promises to give him tables of stone, containing a *law* and *precepts*, ^{<02412>}**Exodus 24:12**. This is the first place these tables of stone are mentioned; and thus it appears that the *ten commandments*, and several other precepts, were given to and accepted by the people, and the covenant sacrifice offered, ^{<02415>}**Exodus 24:5**, before the *tables of stone* were either written or mentioned." It is very likely that the commandments, laws, &c., were first published by the Lord in the hearing of the people; repeated afterwards by Moses; and the *ten words* or *commandments*, containing the sum and substance of the whole, afterwards written on the first tables of stone, to be kept for a record in the ark. These being broken, as is related ^{<02319>}**Exodus 32:19**, Moses is commanded to hew out two tables like to the first, and bring them up to the mountain, that God might write upon them what he had written on the former, ^{<02301>}**Exodus 34:1**. And that this was accordingly done, see the preceding part of this note.

Verse 6. And the Lord passed by-and proclaimed, The Lord, &c.] It would be much better to read this verse thus: "And the Lord passed by before him, and proclaimed JEHOVAH," that is, showed Moses fully what was implied in this august name. Moses had requested God *to show him his glory*, (see the preceding chapter, ^{<02318>}**Exodus 33:18**,) and God promised to proclaim or fully declare the *name* JEHOVAH, (^{<02319>}**Exodus**

33:19;) by which proclamation or interpretation Moses should see *how* God would “be gracious to whom he would be gracious,” and *how* he would “be merciful to those to whom he would show mercy. Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word **hw̄y** JEHOVAH, *Yehovah, Yehue, Yehveh, or Yeve, Jeue, Jao, Iao, Jhueh, and Jove*; for it has been as variously pronounced as it has been differently interpreted. Some have maintained that it is utterly inexplicable; these of course have offered no mode of interpretation. Others say that it implies the essence of the Divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation; the letter **y** *yod* standing for the Father, **h** *he* for the Son, and **w** *vau* (the connecting particle) for the Holy Spirit: and they add that the **h** *he* being *repeated* in the word, signifies the *human* nature united to the *Divine* in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men have discovered that God himself interprets this name in ⁽²³⁴⁶⁾**Exodus 34:6**! “*And the Lord passed by before him, and proclaimed hw̄y JEHOVAH the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.*” These words contain the proper interpretation of the venerable and glorious name JEHOVAH. But it will be necessary to consider them in detail.

The different names in this and the following verse have been considered as so many attributes of the Divine nature. Commentators divide them into *eleven*, thus:-1. **hw̄y** JEHOVAH. 2. **l a** EL, the *strong* or *mighty* God. 3. **μw̄j r** RACHUM, the *merciful Being*, who is full of tenderness and compassion. 4. **^wnj** CHANNUN, the *gracious One*; he whose nature is *goodness* itself; the *loving God*. 5. **μȳpa Ēra** ERECH APPAYIM, *long-suffering*; the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long and is kind. 6. **br** RAB, the *great* or *mighty One*. 7. **dsj** CHESED, the *bountiful Being*; he who is *exuberant* in his beneficence. 8. **tma** EMETH, the *truth* or *true One*; he alone who can neither *deceive* nor be *deceived*, who is the *fountain of truth*, and from whom all *wisdom* and *knowledge* must be derived. 9. **dsj rxn** NOTSER CHESED, the *preserver of bountifulness*; he whose beneficence never ends,

keeping mercy for thousands of generations, showing compassion and mercy while the world endures. 10. [vṗw ṁw[acn hacj w NOSE *avon vaphesha vechattaah*, he who bears away iniquity and transgression and sin: properly, the REDEEMER, the *Pardoner*, the *Forgiver*; the Being whose prerogative alone it is to forgive sin and save the soul. hqny (wl) al hqn NAKKEH *lo yentakkeh*, the *righteous Judge*, who distributes justice with an impartial hand, with whom no *innocent* person can ever be condemned. And, 11. ṁw[dqp POKED *avon*, &c.; he who *visits* iniquity, who punishes transgressors, and from whose justice no sinner can escape. The God of *retributive* and *vindictive justice*.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH, and are, as we have before seen, the proper interpretation of it; but the meaning of several of these words has been variously understood.

Verse 7. That will by no means clear the guilty] This last clause is rather difficult; literally translated it signifies, *in clearing he will not clear*. But the Samaritan, reading wl *lo, to him*, instead of the negative al *lo, not*, renders the clause thus: *With whom the innocent shall be innocent*; i.e., an innocent or holy person shall never be treated as if he were a transgressor, by this just and holy God. The Arabic version has it, *He justifies and is not justified*; and the Septuagint is nearly as our English text, και ου καθαρει τον ενοχον, *and he doth not purify the guilty*. The Alexandrian copy of the Septuagint, edited by Dr. Grabe, has και τον ενοχον καθαρισμω ου καθαρει, *and the guilty he will not cleanse with a purification-offering*. The Coptic is to the same purpose. The Vulgate is a paraphrase: *nullusque apud te per se innocens est*, “and no person is innocent *by or of himself* before thee.” This gives a *sound* theologic sense, stating a great truth, *That no man can make an atonement for his own sins, or purify his own heart; and that all have sinned and come short of the glory of God*.

Verse 9. O Lord, let my Lord, I pray thee, go among us] The original is not hwhy *Jehovah*, but ynda *Adonai* in both these places, and seems to refer particularly to the Angel of the Covenant, the Messiah. See Clarke’s note on “⁻⁰¹⁵⁰⁸Genesis 15:8”.

Verse 10. I will do marvels] This seems to refer to what God did in putting them in possession of the land of Canaan, causing the walls of

Jericho to fall down; making the sun and moon to stand still, &c. And thus God made his covenant with them; binding *himself* to put them in possession of the promised land, and binding *them* to observe the precepts laid down in the following verses, from ^{<02341>}**Exodus 34:11-26** inclusive.

Verse 13. Ye shall destroy their images] See the subjects of this and all the following verses, to ^{<02342>}**Exodus 34:28**, treated at large in the notes on “^{<02344>}**Exodus 23:24**”.

Verse 21. In earing time and in harvest thou shalt rest.] This commandment is worthy of especial note; many break the Sabbath on the pretense of absolute necessity, because, if in harvest time the weather happens to be what is called *bad*, and the Sabbath day be *fair* and *fine*, they judge it perfectly lawful to employ that day in endeavouring to save the fruits of the field, and think that the goodness of the day beyond the preceding, is an indication from Providence that it should be thus employed. But is not the above command pointed directly against this? I have known this law often broken on this pretence, and have never been able to discover a single instance where the persons who acted thus succeeded one whit better than their more conscientious neighbors, who availed themselves of no such favourable circumstances, being determined to keep God’s law, even to the prejudice of their secular interests; but no man ever yet ultimately suffered loss by a conscientious attachment to his duty to God. He who is willing and obedient, shall eat the good of the land; but God will ever distinguish those in his providence who respect his commandments.

Verse 24. Neither shall any man desire thy land] What a manifest proof was this of the power and particular providence of God! How easy would it have been for the surrounding nations to have taken possession of the whole Israelitish land, with all their fenced cities, when there were none left to protect them but women and children! Was not this a standing proof of the Divine origin of their religion, and a *barrier* which no deistical mind could possibly surmount! Thrice every year did God work an especial miracle for the protection of his people; controlling even the very *desires* of their enemies, that they might not so much as meditate evil against them. They who have God for their protector have a sure refuge; and how true is the proverb, *The path of duty is the way of safety!* While these people went up to Jerusalem to keep the Lord’s ordinances, he kept their families in peace, and their land in safety.

Verse 25. The blood of my sacrifice] That is, the paschal lamb. See Clarke on “^{<122318>}Exodus 23:18”.

Verse 26. Thou shalt not seethe a kid in his mother’s milk.] See this amply considered ^{<122319>}Exodus 23:19. See Clarke’s note on “^{<122319>}Exodus 23:19”.

Verse 27. Write thou these words] Either a *transcript* of the whole law now delivered, or the words included from ^{<123411>}Exodus 34:11 to ^{<123426>}Exodus 34:26. God certainly wrote the *ten words* on both sets of tables. Moses either wrote a *transcript* of these and the accompanying precepts for the use of the people, or he wrote the precepts themselves in addition to the ten commandments which were written by the finger of God. See Clarke on “^{<123411>}Exodus 34:1”.

Allowing this mode of interpretation, the accompanying precepts were, probably, what was written on the *back side* of the tables by Moses; the *ten commandments*, what were written on the *front* by the finger of Jehovah: for we must pay but little attention to the supposition of the rabbins, that the letters on each table were cut through the stone, so as to be legible on each side. See Clarke on “^{<123215>}Exodus 32:15”.

Verse 28. Forty days and forty nights] See Clarke’s note on “^{<122418>}Exodus 24:18”.

Verse 29. The skin of his face shone] [^]rq *karan*, was horned: having been long in familiar intercourse with his Maker, his *flesh*, as well as his *soul*, was penetrated with the effulgence of the Divine glory, and his looks expressed the light and life which dwelt within. Probably Moses appeared now as he did when, in our Lord’s transfiguration, he was seen with Elijah on the mount, ^{<40170>}Matthew 17:2, 3. As the original word [^]rq *karan* signifies to *shine out*, to *dart forth*, as *horns* on the head of an animal, or *rays of light* reflected from a polished surface, we may suppose that the heavenly glory which filled the soul of this holy man darted out from his face in coruscations, in that manner in which light is generally represented. The *Vulgate* renders the passage, *et ignorabat quod cornuta esset facies sua*, “and he did not know that his face was horned;” which version, *misunderstood*, has induced painters in general to represent Moses with *two very large horns*, one proceeding from each temple. But we might naturally ask, while they were indulging themselves in such fancies, why only *two horns*? for it is very likely that there were *hundreds* of these

radiations, proceeding at once from the face of Moses. It was no doubt from this very circumstance that almost all the nations of the world who have heard of this transaction, have agreed in representing those men to whom they attributed extraordinary *sanctity*, and whom they supposed to have had familiar intercourse with the Deity, with a *lucid nimbus* or *glory* round their heads. This has prevailed both in the east and in the west; not only the *Greek* and *Roman* saints, or eminent persons, are thus represented, but those also among the *Mohammedans*, *Hindoos*, and *Chinese*.

Verse 30. They were afraid to come nigh him.] A sight of his face alarmed them; their consciences were still guilty from their late transgression, and they had not yet received the atonement. The very appearance of superior sanctity often awes the guilty into respect.

Verse 33. And till Moses had done speaking] The meaning of the verse appears to be this: As often as Moses spoke in public to the people, he put the veil on his face, because they could not bear to look on the brightness of his countenance; but when he entered into the tabernacle to converse with the Lord, he removed this veil, ^{<1234>}**Exodus 34:34.** St. Paul, ^{<4567>}**2 Corinthians 3:7,** &c., makes a very important use of the transactions recorded in this place. He represents the brightness of the face of Moses as emblematical of the *glory* or *excellence* of that *dispensation*; but he shows that however glorious or excellent that was, it had no glory when compared with the *superior excellence of the Gospel*. As Moses was glorious in the eyes of the Israelites, but that glory was absorbed and lost in the splendour of God when he entered into the tabernacle, or went to meet the Lord upon the mount; so the brightness and excellence of the Mosaic dispensation are eclipsed and absorbed in the transcendent brightness or excellence of the Gospel of Christ. One was the *shadow*, the other is the *substance*. One showed SIN in its exceeding sinfulness, together with the *justice* and *immaculate purity* of God; but, in and of itself, made no provision for pardon or sanctification. The other exhibits Jesus, the Lamb of God, typified by all the sacrifices under the law, putting away sin by the sacrifice of himself, reconciling God to man and man to God, diffusing his Spirit through the souls of believers, and cleansing the very thoughts of their hearts by his inspiration, and causing them to perfect holiness in the fear of God. The *one* seems to shut heaven against mankind, because by the law was the *knowledge*, not the *cure*, of SIN; the *other* opens the kingdom of heaven to all believers. The former was a ministration of *death*,

the latter a dispensation of *life*. The former ministered *terror*, so that even the high priest was afraid to approach, the people withdrew and stood afar off, and even Moses, the mediator of it, exceedingly feared and trembled; by the latter we have *boldness* to enter into the holiest through the blood of Jesus, who is the end of the law for righteousness-justification, to every one that believeth. The former gives a partial view of the Divine nature; the latter shows God as he is,

“Full orbed, in his whole round of rays complete.”

The apostle farther considers the veil on the face of Moses, as being emblematical of the metaphorical nature of the different rites and ceremonies of the Mosaic dispensation, each *covering* some spiritual meaning or a spiritual subject; and that the Jews did not lift the veil to penetrate the spiritual sense, and did not look to *the end of the commandment*, which was to be *abolished*, but rested in the *letter* or literal meaning, which conferred neither light nor life.

He considers the veil also as being emblematical of that state of intellectual darkness into which the Jewish people, by their rejection of the Gospel, were plunged, and from which they have never yet been recovered. When a Jew, even at the present day, reads the law in the synagogue, he puts over his head an oblong woollen veil, with four tassels at the four corners, which is called the *taled* or *thaled*. This is a very remarkable circumstance, as it appears to be an emblem of the intellectual veil referred to by the apostle, which is still upon their hearts when Moses is read, and which prevents them from looking to the end of that which God designed should be abrogated, and which has been abolished by the introduction of the Gospel. The veil is upon their hearts, and prevents the light of the glory of God from shining into them; *but we all*, says the apostle, speaking of believers in Christ, *with open face*, without any veil, *beholding as in a glass the glory of God, are changed into the same image, from glory to glory, as by the Spirit of the Lord;* ⁴⁷¹⁸**2 Corinthians 3:18**. Reader, dost thou know this excellence of the religion of Christ? Once thou wert darkness; art thou now light in the Lord? Art thou still under the letter that killeth, or under the Spirit that giveth life? Art thou a slave to sin or a servant of Christ? Is the veil on thy heart, or hast thou found redemption in his blood, the remission of sins? Knowest thou not these things? Then may God pity, enlighten, and save thee!

EXODUS

CHAPTER 35

Moses assembles the congregation to deliver to them the commandments of God, 1. Directions concerning the Sabbath, 2, 3. Free-will offerings of gold, silver, brass, &c., for the tabernacle, 4-7. Of oil and spices, 8. Of precious stones, 9. Proper artists to be employed, 10. The tabernacle and its tent, 11. The ark, 12. Table of the shew-bread, 13. Candlestick, 14. Altar of incense, 15. Altar of burnt-offering, 16. Hangings, pins, &c., 17, 18. Clothes of service, and holy vestments, 19. The people cheerfully bring their ornaments as offerings to the Lord, 20-22; together with blue, purple, scarlet, &c., &c., 23, 24. The women spin, and bring the produce of their skill and industry, 25, 26. The rulers bring precious stones, &c., 27, 28. All the people offer willingly, 29. Bezaleel and Aholiab appointed to conduct and superintend all the work of the tabernacle, for which they are qualified by the spirit of wisdom, 30-35.

NOTES ON CHAP. 35

Verse 1. And Moses gathered] The principal subjects in this chapter have been already largely considered in the notes on chapters 25., 26., 27., 28., 29., 30., and 31., and to those the reader is particularly desired to refer, together with the parallel texts in the margin.

Verse 3. Ye shall kindle no fire] The Jews understand this precept as forbidding the kindling of fire *only* for the purpose of *doing work* or *dressing victuals*; but to give them *light* and *heat*, they judge it lawful to light a fire on the Sabbath day, though themselves rarely kindle it—they get *Christians* to do this work for them.

Verses 5 - 6. See, on these *metals* and *colours*, ^{<102518>}Exodus 25:3,4. &c.

Verse 7. Rams' skins, &c.] See ^{<102518>}Exodus 25:5.

Verse 8. Oil for the light] See ^{<102516>}Exodus 25:6.

Verse 9. Onyx stones] See ^{<102517>}Exodus 25:7.

Verse 11. The tabernacle] See ^{<102518>}Exodus 25:8.

Verse 12. The ark] See ^{<102510>}Exodus 25:10-17.

Verse 13. The table] See ^{<102523>}Exodus 25:23-28.

Verse 14. The candlestick] See ^{<0253>}Exodus 25:31-39.

Verse 15. The incense altar] The golden altar, see ^{<0230>}Exodus 30:1-10.

Verse 16. The altar of burnt-offering] The brazen altar, see ^{<0270>}Exodus 27:1-8.

Verse 17. The hangings of the court] See ^{<0279>}Exodus 27:9.

Verse 19. The clothes of service] Probably *aprons, towels*, and such like, used in the common service, and different from the *vestments* for Aaron and his sons. See these latter described ^{<0280>}Exodus 28:1, &c.

Verse 21. Every one whose heart stirred him up] Literally, *whose heart was lifted up*-whose affections were set on the work, being cordially engaged in the service of God.

Verse 22. As many as were willing-hearted] For no one was *forced* to lend his help in this sacred work; all was a *free-will* offering to the Lord.

Bracelets] j j *chach*, whatever *hooks together*; ornaments for the wrists, arms, legs, or neck.

Ear-rings] μzn *nezem*, see this explained ^{<0122>}Genesis 24:22.

Rings] t [bc *tabbaath*, from ybc *taba*, to *penetrate, enter into*; probably rings for the fingers.

Tablets] zmwk *cumaz*, a word only used here and in ^{<0150>}Numbers 31:50, supposed to be a *girdle to support the breasts*.

Verse 25. All the women that were wise-hearted did spin] They had before learned this art, they were wise-hearted; and now they practise it, and God condescends to require and accept their services. In building this house of God, all were ambitious to do something by which they might testify their piety to God, and their love for his worship. The spinning practised at this time was simple, and required little apparatus. It was the plain *distaff* or twirling pin, which might be easily made out of any wood they met with in the wilderness.

Verse 27. The rulers brought onyx stones] These being persons of consequence, might be naturally expected to furnish the more scarce and costly articles. See how all join in this service! The men *worked* and

brought offerings, the women spun and brought their ornaments, the rulers united with them, and delivered up their jewels! and all the children of Israel brought a willing offering unto the Lord, ^{<12329>}**Exodus 35:29.**

Verse 30. The Lord hath called by name Bezaleel] See this subject discussed at large in the note on ^{<12318>}**Exodus 28:3**, See **Clarke's note on** ^{<12318>}**Exodus 28:3**", where the subject of superseding the work of the hand by the extra use of machinery is particularly considered.

1. FROM the nature of the offerings made for the service of the tabernacle, we see of what sort the spoils were which the Israelites brought out of Egypt: *gold, silver, brass, blue, purple, scarlet, fine linen, rams' skins dyed red*, what we call *badgers' skins, oil, spices, incense, onyx stones*, and other stones, the names of which are not here mentioned. They must also have brought *looms, spinning wheels*, instruments for *cutting precious stones, anvils, hammers, furnaces, melting-pots*, with a vast variety of *tools* for the different artists employed on the work of the tabernacle, viz., smiths, joiners, carvers, gilders, &c.

2. God could have erected his tabernacle without the help or skill of man; but he condescended to employ him. As all are interested in the worship of God, so all should bear a part in it; here God employs the whole *congregation*: every male and female, with even their *sons* and their *daughters*, and the very ornaments of their persons, are given to raise and adorn the house of God. The women who had not ornaments, and could neither give gold nor silver, could spin goat's hair, and the Lord graciously employs them in this work, and accepts what they can give and what they can do, for they did it with a willing mind; they were *wise of heart*-had learned a useful business, their hearts were *lifted up* in the work, ^{<12321>}**Exodus 35:21**, and all felt it a high privilege to be able to put only a nail in the holy place. By the free-will offerings of the people the tabernacle was erected, and all the costly utensils belonging to it provided. This was the primitive mode of providing proper places for Divine worship; and as it was the primitive, so it is the most *rational* mode. Taxes levied by law for building or repairing churches were not known in the ancient times of religious simplicity. It is an honour to be permitted to do any thing for the support of public worship; and he must have a strange, unfeeling, and ungodly heart, who does not esteem it a high privilege to have a stone of his own laying or procuring in the house of God. How easily might all the buildings necessary for the purpose of public worship be raised, if the

money that is spent in needless self-indulgence by ourselves, our sons, and our daughters, were devoted to this purpose! By sacrifices of this kind the house of the Lord would be soon built, and the top-stone brought on with shouting, Grace, grace unto it!

EXODUS

CHAPTER 36

Moses appoints Bezaleel, Aholiab, and their associates, to the work, and delivers to them the free-will offerings of the people, 1-3. The people bring offerings more than are needed for the work, and are only restrained by the proclamation of Moses, 4-7. The curtains, their loops, taches, &c., for the tabernacle, 8-18. The covering for the tent, 19. The boards, 20-30. The bars, 31-34. The veil and its pillars, 35, 36. The hangings and their pillars, 37, 38.

NOTES ON CHAP. 36

Verse 1. Then wrought, &c.] The *first* verse of this chapter should end the preceding chapter, and this should begin with verse the *second*; as it now stands, it does not make a very consistent sense. By reading the first word **hc**[**w** *veasah, then wrought*, in the *future tense* instead of the *past*, the proper connection will be preserved: for all grammarians know that the conjunction **w** *vau* is often *conversive*, i.e., it turns the *preterite* tense of those verbs to which it is prefixed into the *future*, and the *future* into the *preterite*: this power it evidently has here; and joined with the last verse of the preceding chapter the connection will appear thus, ^{<12330>}**Exodus 35:30-35, &c.:** *The Lord hath called by name Bezaleel and Aholiab; them hath he filled with wisdom of heart to work all manner of work.*

^{<12331>}**Exodus 36:1:** *And Bezaleel and Aholiab SHALL WORK, and every wise-hearted man, in whom the Lord put wisdom.*

Verse 5. The people bring much more than enough] With what a liberal spirit do these people bring their free-will offerings unto the Lords! Moses is obliged to make a proclamation to prevent them from bringing any more, as there was at present more than enough! Had Moses been intent upon gain, and had he not been perfectly disinterested, he would have encouraged them to continue their contributions, as thereby he might have multiplied to himself gold, silver, and precious stones. But he was doing the Lord's work, under the inspiration of the Divine Spirit, and therefore he sought no secular gain. Indeed, this one circumstance is an ample proof of it. Every thing necessary for the worship of God will be cheerfully provided by a people whose hearts are in that worship. In a state where all forms of religion and modes of worship are tolerated by the laws, it would

be well to find out some less exceptionable way of providing for the national clergy than by *tithes*. Let them by all means have the provision allowed them by the law; but let them not be needlessly exposed to the resentment of the people by the mode in which this provision is made, as this often alienates the affections of their flocks from them, and exceedingly injures their usefulness. See Clarke's note on "⁰¹²⁸²²Genesis 28:22", *in fine*, where the subject is viewed on all sides.

Verse 8. Cherubims of cunning work] See on ⁰²⁵¹⁸Exodus 25:18.

Probably the word means no more than *figures* of any kind wrought in the *diaper* fashion in the *loom*, or by the *needle* in *embroidery*, or by the *chisel* or *graving tool* in *wood*, *stone*, or *metal*; see Clarke on "⁰²⁵¹⁸Exodus 25:18". This meaning Houbigant and other excellent critics contend for. In some places the word seems to be restricted to express a particular figure then well known; but in many other places it seems to imply any kind of figure commonly formed by sculpture on stone, by carving on wood, by engraving upon brass, and by weaving in the loom, &c.

Verse 9. The length of one curtain] Concerning these curtains, see Clarke on "⁰²³⁰¹Exodus 26:1", &c.

Verse 20. And he made boards] See Clarke note on "⁰²⁶¹⁵Exodus 26:15", &c.

Verse 31. He made bars] See Clarke on "⁰²³³⁶Exodus 26:26", &c.

Verse 35. He made a veil] See Clarke on "⁰²³³¹Exodus 26:31", &c.

Verse 37. Hanging for the-door] See Clarke on "⁰²³³⁶Exodus 26:36", &c.

Verse 38. The five pillars of it with their hooks] Their capitals. See Clarke on "⁰²³³²Exodus 26:32", &c.

THERE is scarcely any thing particular in this chapter that has not been touched on before; both it and the following to the end of the book being in general a repetition of what we have already met in detail in the preceding chapters from chap. xxv. to xxxi. inclusive, and to those the reader is requested to refer. God had before commanded this work to be done, and it was necessary to record the execution of it to show that all was done according to the pattern shown to Moses; without this detailed

account we should not have known whether the work had ever been *executed* according to the directions given.

At the commencement of this chapter the reader will observe that I have *advanced* the dates A. M. and B.C. one year, without altering the year of the exodus, which at first view may appear an error; the reason is, that the above dates commenced at *Tisri*, but the years of the exodus are dated from *Abib*.

EXODUS

CHAPTER 37

Bezaleel and Aholiab make the ark, 1-5. The mercy-seat, 6. The two cherubim, 7-9. The table of the shew-bread, and its vessels, 10-16. The candlestick, 17-24. The golden altar of incense, 25-28. The holy anointing oil and perfume, 29.

NOTES ON CHAP. 37

Verse 1. And Bezaleel made the ark, &c.] For a description of the ark, see ^{<02510>}Exodus 25:10, &c. See Clarke “^{<02510>}Exodus 25:10”.

Verse 6. He made the mercy-seat] See this described ^{<02517>}Exodus 25:17. See Clarke “^{<02517>}Exodus 25:17”.

Verse 10. He made the table] See ^{<02523>}Exodus 25:23.

Verse 16. He made the vessels] See all these particularly described in the notes on ^{<02529>}Exodus 25:29. See Clarke note “^{<02529>}Exodus 25:29”.

Verse 17. He made the candlestick] See this described in the note on ^{<02531>}Exodus 25:31. See Clarke note “^{<02531>}Exodus 25:31”.

Verse 25. He made the incense altar] See this described ^{<02301>}Exodus 30:1. See Clarke note “^{<02301>}Exodus 30:1”.

Verse 29. He made the holy anointing oil] See this and the *perfume*, and the materials out of which they were made, described at large in the notes on ^{<02323>}Exodus 30:23-25 and ^{<02334>}Exodus 30:34-38. As this chapter also is a repetition of what has been mentioned in preceding chapters, the reader is desired to refer to them.

EXODUS

CHAPTER 38

Bezaleel makes the altar of burnt-offering, 1-7. He makes the laver and its foot out of the mirrors given by the women, 8. The court, its pillars, hangings, &c., 9-20. The whole tabernacle and its work finished by Bezaleel, Aholiab, and their assistants, 21-23. The amount of the gold contributed, 24. The amount of the silver, and how it was expended, 25-28. The amount of the brass, and how this was used, 29-31.

NOTES ON CHAP. 38

Verse 1. The altar of burnt-offering] See Clarke note on “^{<1270>}Exodus 27:1”]; and for its horns, pots, shovels, basins, &c., see the meaning of the Hebrew terms explained, ^{<1271>}Exodus 27:3-5.

Verse 8. He made the laver] See Clarke note on “^{<1271>}Exodus 30:18”, &c.

The looking-glasses] The word *tarm maroth*, from *har raah*, *he saw*, signifies *reflectors* or *mirrors* of any kind. Here *metal*, highly polished, must certainly be meant, as glass was not yet in use; and had it even been in use, we are sure that *looking-GLASSES* could not make a *BRAZEN laver*. The word therefore should be rendered *mirrors*, not *looking-glasses*, which in the above verse is perfectly absurd, because from those *maroth* the *brazen laver* was made. The first *mirrors* known among men were the clear, still, *fountain*, and unruffled *lake*; and probably the mineral called *mica*, which is a very general substance through all parts of the *earth*. Plates of it have been found of three feet square, and it is so extremely divisible into laminae, that it has been divided into plates so thin as to be only the *three hundred thousandth part of an inch*. A plate of this forms an excellent mirror when any thing *black* is attached to the opposite side. A plate of this mineral, nine inches by eight, now lies before me; a piece of *black cloth*, or any other *black* substance, at the back, converts it into a *good mirror*; or it would serve as it is for a *square of glass*, as every object is clearly perceivable through it. It is used in Russian ships of war, instead of glass, for windows. The first artificial mirrors were apparently made of *brass*, afterwards of polished *steel*, and when luxury increased they were made of *silver*; but they were made at a very early period of mixed metal,

particularly of *tin* and *copper*, the best of which, as Pliny tells us, were formerly manufactured at Brundisium: *Optima apud majores fuerant Brundisina, stanno et ære mixtis.*-Hist. Nat. lib. xxxiii., cap. 9. But, according to him, the most esteemed were those made of *tin*; and he says that *silver mirrors* became so common that even the *servant girls* used them: *Specula (ex stanno) laudatissima Brundisii temperabantur; donec argenteis uti cæpere et ancillæ;* lib. xxxiv., cap. 17. When the Egyptian women went to the temples, they always carried their mirrors with them. The Israelitish women probably did the same, and Dr. Shaw states that the Arabian women carry them constantly hung at their breasts. It is worthy of remark, that at *first* these women freely gave up their ornaments for this important service, and now give their very *mirrors*, probably as being of little farther service, seeing they had already given up the principal decorations of their persons. Woman has been invidiously defined by Aristotle, *an animal fond of dress*, (though this belongs to the whole *human race*, and not exclusively to woman.) Had this been true of the Israelitish women, in the present case we must say they nobly sacrificed their incentives to pride to the service of their God. Woman, go *thou* and do likewise.

Of the women-which assembled at the door] What the employment of these women was at the door of the tabernacle, is not easily known. Some think they assembled there for purposes of devotion. Others, that they kept watch there during the night; and this is the most probable opinion, for they appear to have been in the same employment as those who assembled at the door of the tabernacle of the congregation in the days of Samuel, who were abused by the sons of the high priest Eli, ^{<10122>}**1 Samuel 2:22**. Among the ancients women were generally employed in the office of *porters* or *doorkeepers*. Such were employed about the house of the high priest in our Lord's time; for a woman is actually represented as keeping the door of the palace of the high priest, ^{<B1817>}**John 18:17**: *Then saith the DAMSEL that KEPT THE DOOR unto Peter*; see also ^{<10149>}**Matthew 26:69**. In ^{<10105>}**2 Samuel 4:6**, both the *Septuagint* and *Vulgate* make a woman *porter* or *doorkeeper* to Ishbosheth. *Aristophanes* mentions them in the same office, and calls them **σηκίς**, *Sekis*, which seems to signify a common maid-servant. *Aristoph*, in *Vespis*, ver. 768:—

^ˆ **Οτι την θυραν ανεωξεν η σηκίς λαθρα**

Homer, *Odyss.*, ψ, ver. 225-229, mentions Actoris, Penelope's maid, whose office it was to keep the door of her chamber:—

Ακτορις
Ἡ νωιν ειρυτο θυρας πυκινου θαλαμοιο.

And *Euripides*, in *Troad.*, ver. 197, brings in *Hecuba*, complaining that she who was wont to sit upon a throne is now reduced to the miserable necessity of becoming a *doorkeeper* or a *nurse*, in order to get a morsel of bread.

η ταν
Παρα προθυροις φυλακαν κατεχουσα,
Η παιδων θρεπτειρα.

Sir *John Chardin* observes, that women are employed to keep the gate of the palace of the Persian kings. *Plautus*, *Curcul.*, act 1., scene 1, mentions an *old woman*, who was keeper of the gate.

Anus hic solet cubitare, custos janitrix.

Many other examples might be produced. It is therefore very likely that the persons mentioned here, and in ^{<0122>}1 **Samuel 2:22**, were the women who guarded the tabernacle; and that they regularly relieved each other, a *troop* or *company* regularly keeping watch: and indeed this seems to be implied in the original, ^{wabx} *tsabeu*, they *came by troops*; and these troops successively consecrated their mirrors to the service of the tabernacle. See Calmet on ^{<01816>}**John 18:16**.

Verse 9. The court] See Clarke on “^{<0270>}**Exodus 27:9**”.

Verse 17. The hooks-and their fillets] The capitals, and the silver bands that went round them; see Clarke's note on “^{<0262>}**Exodus 26:32**”.

Verse 21. This is the sum of the tabernacle.] That is, The foregoing account contains a detail of all the articles which Bezaleel and Aholiab were commanded to make; and which were reckoned up by the Levites, over whom *Ithamar*, the son of Aaron, presided.

Verse 24. All the gold that was occupied for the work, &c.] To be able to ascertain the quantum and value of the gold, silver, and brass, which were employed in the tabernacle, and its different utensils, altars, &c., it will be necessary to enter into the subject in considerable detail.

In the course of my notes on this and the preceding book, I have had frequent occasion to speak of the *shekel* in use among the ancient Hebrews, which, following Dean Prideaux, I have always computed at 3s. English. As some value it at 2s. 6d., and others at 2s. 4d., I think it necessary to lay before the reader the learned dean's mode of computation as a proper introduction to the calculations which immediately follow.

“Among the ancients, the way of reckoning their money was by *talents*. So the *Hebrews*, so the *Babylonians*, and so the *Romans* did reckon. And of these talents they had subdivisions which were usually in *minas* and *drachms*; i.e., of their *talents* into *minas*, and their *minas* into *drachms*. The *Hebrews* had, besides these, their *shekels* and *half-shekels*, or *bekas*; and the *Romans* their *denarii*, which last were very nearly of the same value with the *drachms* of the *Greeks*. What was the value of a *Hebrew talent* appears from ^{<12325>}**Exodus 38:25,26**, for there 603,550 persons being taxed at half a shekel a head, they must have paid in the whole 301,775 *shekels*; and that sum is there said to amount to *one hundred talents*, and 1775 *shekels* over: if therefore we deduct the 1775 *shekels* from the number 301,775, and divide the remaining sum, i.e., 300,000, by *a hundred*, this will prove each of those *talents* to contain *three thousand shekels*. Each of these *shekels* weighed about *three shillings* of our money; and sixty of them, Ezekiel tells us, ^{<26512>}**Ezekiel 45:12**, made a *mina*; and therefore *fifty* of those *minas* made a *talent*. And as to their *drachms*, it appears by the Gospel of St. Matthew that it was the *fourth part of a shekel*, that is, *nine-pence* of our money. For there (^{<101724>}**Matthew 17:24**) the tribute money annually paid to the temple, by every *Jew*, (*Talmud* in shekalim,) which was *half a shekel*, is called **διδραχμον** (i.e., the *two drachm* piece;) and therefore, if *half a shekel* contained *two drachms*, a *drachm* must have been the *quarter part of a shekel*, and every *shekel* must have contained *four* of them: and so *Josephus* tells us it did; for he says, *Antiq.*, lib. iii., c. 9, that a *shekel* contained *four Attic drachms*, which is not exactly to be understood according to the *weight*, but according to the *valuation* in the currency of common payments. For according to the *weight*, the heaviest *Attic drachms* did not exceed *eight-pence farthing half-farthing*, of our money; and a *Hebrew drachm*, as I have said, was *nine-pence*; but what the *Attic drachm* fell short of the *Hebrew* in *weight* might be made up in the *fineness*, and its ready currency in all countries, (which last the *Hebrew drachm* could not have,) and so might be made equivalent in common estimation among the *Jews*. Allowing therefore a

drachm, as well *Attic* as *Jewish*, as valued in *Judea*, to be equivalent to *nine-pence* of our money, a *BEKA* or *half-shekel* will be *one shilling and six-pence*; a *SHEKEL*, *three shillings*; a *MINA*, *nine pounds*; and a *TALENT*, *four hundred and fifty pounds*. So it was in the time of *Moses* and *Ezekiel*; and so was it in the time of *Josephus* among that people, for he tells us, *Antiq.*, lib. xiv., c. 12, that a *Hebrew mina* contained *two LITRAS* and a *half*, which comes exactly to *nine pounds* of our money: for a *litra*, being the same with a *Roman libra*, contained *twelve ounces* troy weight, that is, *ninety-six drachms*; and therefore *two litras* and a *half* must contain *two hundred and forty drachms*, which being estimated at *nine-pence a drachm*, according to the *Jewish* valuation, comes exactly to *sixty shekels*, or *nine pounds* of our money. And this account agrees exactly with that of *Alexandria*. For the *Alexandrian talent* contained 12,000 *Attic drachms*; and 12,000 *Attic drachms*, according to the *Jewish* valuation, being 12,000 of our *nine-pences*, they amount to 450 *pounds* of sterling money, which is the same in value as the *Mosaic talent*. But here it is to be observed, that though the *Alexandrian talent* amounted to 12,000 *Attic drachms*, yet they themselves reckoned it but at 6000 *drachms*, because every *Alexandrian drachm* contained two *Attic drachms*; and therefore the *Septuagint* version being made by the *Alexandrian Jews*, they there render the *Hebrew* word *shekel*, by the *Greek* διδραχμον, which signifies *two drachms*, because two *Alexandrian drachms* make a *shekel*, two of them amounting to as much as four *Attic drachms*. And therefore computing the *Alexandrian* money according to the same method in which we have computed the *Jewish*, it will be as follows: *One drachm* of *Alexandria* will be of our money *eighteen pence*; one *didrachm* or *shekel*, consisting of two *drachms* of *Alexandria*, or four of *Attica*, will be *three shillings*; one *mina*, consisting of *sixty didrachms* or *shekels*, will be *nine pounds*; and one *talent*, consisting of *fifty minas*, will be *four hundred and fifty pounds*, which is the talent of *Moses*, ^{<12>}**Exodus 38:25,26**: and so also is it the talent of *Josephus*, *Antiq.*, lib. iii., c. 7; for he tells us that a *Hebrew talent* contained one hundred *Greek* (i.e., *Attic*) *minas*. For those *fifty minas*, which here make an *Alexandrian talent*, would be one hundred *Attic minas* in the like method of valuation; the *Alexandrian talent* containing double as much as the *Attic talent*, both in the *whole*, and also in all its *parts*, in whatever method both shall be equally distributed. Among the *Greeks* the established rule was, *Jul. Pollux*, *Onomast.*, lib. x., c. 6, that one *hundred drachms* made a *mina*, and *sixty minas* a *talent*. But in some different states their *drachms* being different, accordingly their *minas* and *talents*

were within the same proportion different also. But the money of *Attica* was the *standard* by which all the rest were valued, according as they more or less differed from it. And therefore, it being of most note, wherever any *Greek* historian speaks of talents, minas, or drachms, if they be simply mentioned, it is to be always understood of talents, minas, or drachms of *Attica*, and never of the talents, minas, or drachms of any other place, unless it be expressed. Mr. *Brerewood*, going by the goldsmith's weights, reckons an *Attic drachm* to be the same with a *drachm* now in use in their shops, that is, the *eighth part* of an *ounce*; and therefore lays it at the value of *seven-pence halfpenny* of our money, or the eighth part of a *crown*, which is or ought to be an *ounce* weight. But Dr. *Bernard*, going more accurately to work, lays the middle sort of *Attic* drachms at *eight-pence farthing* of our money, and the *minas* and *talents* accordingly, in the proportions above mentioned. The *Babylonish* talent, according to *Pollux*, *Onomast.*, lib. x., c. 6, contained *seven thousand* of those drachms. The *Roman* talent (see *Festus Pompeius*) contained seventy-two *Italic* minas, which were the same with the *Roman libras*; and ninety-six *Roman denariuses*, each being of the value of *seven-pence halfpenny* of our money, made a *Roman libra*. But all the valuations I have hitherto mentioned must be understood only of *silver money*, and not of *gold*; for that was much higher. The proportion of gold to silver was among the ancients commonly as *ten* to *one*; sometimes it was raised to be as *eleven* to *one*, sometimes as *twelve*, and sometimes as *thirteen* to *one*. In the time of King *Edward the First* it was here, in England, at the value of *ten* to *one*; but it is now gotten at *sixteen* to *one*; and so I value it in all the reductions which I make in this history of ancient sums to the present value. But to make the whole of this matter the easier to the reader, I will lay all of it before him for his clear view in this following table of valuations:—

HEBREW money	£	s.	d.
A Hebrew <i>drachm</i>			9
Two <i>drachms</i> made a <i>beka</i> or <i>half-shekel</i> , which was the tribute money paid by every <i>Jew</i> to the temple		1	6
Two <i>bekas</i> made a <i>shekel</i>		3	0
Sixty <i>shekels</i> made a <i>mina</i>	9	0	0
Fifty <i>minas</i> made a <i>talent</i>	450	0	0
A <i>talent of gold</i> , sixteen to one	7200	0	0

ATTIC <i>money</i> , according to Mr. BREREWOOD			
An Attic <i>drachm</i>			7½
A hundred <i>drachms</i> made a mina	3	2	6
Sixty <i>minas</i> made a <i>talent</i>	187	10	0
A <i>talent of gold</i> , sixteen to one	3000	0	0
ATTIC <i>money</i> , according to Dr. BERNARD			
An Attic <i>drachm</i>			8¼
A hundred <i>drachms</i> made a mina	3	8	9
Sixty <i>minas</i> made a <i>talent</i>	206	5	0
A <i>talent of gold</i> , sixteen to one	3300	0	0
BABYLONISH <i>money</i> , according to Mr. BREREWOOD			
A Babylonish <i>talent</i> of silver containing seven thousand Attic <i>drachms</i>	218	15	0
A Babylonish <i>talent</i> in gold, sixteen to one	3500	0	0
BABYLONISH <i>money</i> , according to Dr. BERNARD			
A Babylonish <i>talent</i> in silver	£240	12	6
A Babylonish <i>talent</i> in gold, sixteen to one	3850	0	0
ALEXANDRIAN <i>money</i>			
A <i>drachm</i> of Alexandria, containing two Attic <i>drachms</i> , as valued by the Jews		1	6
A <i>didrachm</i> of Alexandria, containing two Alexandrian <i>drachms</i> , which was a Hebrew <i>shekel</i>		3	0
Sixty <i>didrachms</i> or Hebrew <i>shekels</i> made a <i>mina</i>	9	0	0
Fifty <i>minas</i> made a <i>talent</i>	450	0	0
A <i>talent of gold</i> , sixteen to one	7200	0	0
ROMAN <i>money</i>			
Four <i>sesterciuses</i> made a Roman <i>denarius</i> which was the same with a Roman <i>libra</i>			7½
Ninety-six Roman <i>denariuses</i> made an <i>Italic mina</i> , which was the same with a Roman <i>libra</i>	3	0	0
Seventy-two Roman <i>libras</i> made a <i>talent</i>	216	0	0

See the *Old and New Testament* connected, &c. Vol. 1., preface, pp. xx-xxvii.

There were *twenty-nine* talents *seven hundred and thirty* shekels of GOLD; *one hundred* talents *one thousand seven hundred and seventy-five* shekels of SILVER; and *seventy* talents *two thousand four hundred* shekels of BRASS.

If with Dean Prideaux we estimate the value of the *silver* shekel at *three shillings* English, we shall obtain the weight of the shekel by making use of the following proportion. As *sixty-two shillings*, the value of a pound weight of silver as settled by the British laws, is to *two hundred and forty*, the number of *penny-weights* in a pound *troy*, so is *three shillings*, the value of a *shekel* of silver, to 11 dwts. 14 $\frac{22}{31}$ grains, the *weight* of the *shekel* required.

In the next place, to find the value of a shekel of *gold* we must make use of the proportion following: As *one ounce* troy is to 3£. 17s. 10½*d.*, the legal value of an ounce of gold, so is 11 dwts. 14 $\frac{22}{31}$ grains, the weight of the shekel as found by the last proportion, to 2£. 5s. 2½ $\frac{42}{93}$ *d.*, the value of the *shekel of gold* required. From this *datum* we shall soon be able to ascertain the value of all the gold employed in the work of this holy place, by the following arithmetical process: Reduce 2£. 5s. 2½ $\frac{42}{93}$ *d.* to the lowest term mentioned, which is 201,852 ninety-third parts of a *farthing*. Multiply this last number by 3000, the number of shekels in a talent, and the product by 29, the number of talents; and add in 730 times 201,852, on account of the 730 shekels which were above the 29 talents employed in the work, and we shall have for the last product 17,708,475,960, which, divided successively by 93, 4, 12, and 20, will give 198,347£. 12s. 6*d.* for the *total value of the gold* employed in the tabernacle, &c.

The value of the silver contributed by 603,550 Israelites, at half a shekel or *eighteen pence* per man, may be found by an easy arithmetical calculation to amount to 45,266£. 5s.

The value of the brass at 1s. per pound will amount to 513£. 17s.

The GOLD of the holy place weighed 4245 pounds.

The SILVER of the tabernacle 14,602 pounds.

The BRASS 10,277 pounds troy weight,

The total value of all the *gold*, *silver*, and *brass* of the tabernacle will consequently amount to 244,127£. 14s. 6*d.* And the total *weight* of all

these three metals amounts to 29,124 pounds *troy*, which, reduced to *avoirdupois* weight, is nearly *ten tons and a half*. When all this is considered, besides the quantity of gold which was employed in the golden calf, and which was all destroyed, it is no wonder that the sacred text should say the Hebrews spoiled the Egyptians, particularly as in those early times the precious metals were probably not very plentiful in Egypt.

Verse 26. A bekah for every man] The Hebrew word *yqb beka*, from *yqb baka*, to *divide, separate into two*, seems to signify, not a particular coin, but a shekel *broken or cut in two*; so, anciently, our *farthing* was a penny divided in the midst and then subdivided, so that each division contained the *fourth part* of the *penny*; hence its name *fourthing* or *fourthling*, since corrupted into *farthing*.

THERE appear to be *three* particular reasons why much riches should be employed in the construction of the tabernacle, &c. 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 of covetousness; for as they brought much spoils out of Egypt, and could have little if any use for gold and silver in the wilderness, where it does not appear that they had much intercourse with any other people, and were miraculously supported, so that they did not need their riches, it was right to employ that in the worship of God which otherwise might have engendered that love which is the root of all evil. 3. To prevent pride and vainglory, by leading them to give up to the Divine service even the ornaments of their persons, which would have had too direct a tendency to divert their minds from better things. Thus God's worship was rendered august and respectable, incitements to sin and low desires removed, and the people instructed to consider nothing valuable, but as far as it might be employed to the glory and in the service of God.

EXODUS

CHAPTER 39

Bezaleel makes the clothes of service for the holy place, and the holy garments, 1. The ephod, 2. Gold is beaten into plates, and cut into wires for embroidery, 3. He makes the shoulder-pieces of the ephod, 4. The curious girdle, 5. Cuts the onyx stones for the shoulder-pieces, 6. Makes the breastplate, its chains, ouches, rings, &c., 7-21. The robe of the ephod, 22-26. Coats of fine linen, 27. The mitre, 28. The girdle, 29. The plate of the holy crown, 30, 31. The completion of the work of the tabernacle, 32. All the work is brought unto Moses, 33-41. Moses, having examined the whole, finds every thing done as the Lord had commanded in consequence of which he blesses the people, 42, 43.

NOTES ON CHAP. 39

Verse 1. Blue and purple, and scarlet] See this subject largely explained in the notes on ^{<102514>}Exodus 25:4. See Clarke note ^{<102504>}“Exodus 25:4”.

Verse 2. Ephod] See this described, ^{<102507>}Exodus 25:7. See Clarke note ^{<102507>}“Exodus 25:7”.

Verse 3. They did beat the gold into thin plates] For the purpose, as it is supposed, of cutting it into *wires* (מִלְיָטָה) or *threads*; for to *twist* or *twine* is the common acceptance of the root לִטַּף *pathal*. I cannot suppose that the Israelites had not then the art of making *gold thread*, as they possessed several ornamental arts much more difficult: but in the present instance, figures made in a more solid form than that which could have been effected by *gold thread*, might have been required.

Verse 6. Onyx stones] Possibly the *Egyptian pebble*. See ^{<102507>}Exodus 25:7, and ^{<102817>}Exodus 28:17, &c.

Verse 8. Breastplate] See ^{<102815>}Exodus 28:15. See Clarke on ^{<102507>}“Exodus 28:15”.

Verse 10. And they set in it four rows of stones] See all these precious stones particularly explained in the notes on ^{<102817>}Exodus 28:17, &c. See Clarke note on ^{<102817>}“Exodus 28:17”.

Verse 23. As the hole of a habergeon] The *habergeon* or *hauberk* was a small coat of mail, something in form of a half shirt, made of small iron rings curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders.

Verse 30. The holy crown of pure gold] On Asiatic monuments, particularly those that appear in the ruins of Persepolis and on many Egyptian monuments, the priests are represented as wearing *crowns* or *tiaras*, and sometimes their heads are crowned with laurel. *Cuper* observes, that the priests and priestesses, among the ancient Greeks, were styled **στεφανοφοροι**, or *crown-bearers*, because they officiated having sometimes *crowns of gold*, at others, *crowns of laurel*, upon their heads.

Verse 32. Did according to all that the Lord commanded Moses] This refers to the command given ^{<0254>}**Exodus 25:40**; and Moses has taken care to *repeat* every thing in the most circumstantial detail, to show that he had conscientiously observed all the directions he had received.

Verse 37. The pure candlestick] See Clarke's note on "^{<0253>}**Exodus 25:31**".

The lamps to be set in order] To be trimmed and fresh oiled every day, for the purpose of being lighted in the evening. See Clarke's note on "^{<0272>}**Exodus 27:21**".

Verse 43. And Moses did look upon all the work] As being the general superintendent of the whole, under whom Bezaleel and Aholiab were employed, as the other workmen were under them.

They had done it as the Lord had commanded] Exactly according to the pattern which Moses received from the Lord, and which he laid before the workmen to work by.

And Moses blessed them.] Gave them that praise which was due to their skill, diligence, and fidelity. See this meaning of the original word in the note on ^{<0103>}**Genesis 2:3**. See Clarke's note on "^{<0103>}**Genesis 2:3**". See also a fine instance of ancient courtesy between masters and their servants, in the case of Boaz and his reapers, ^{<0804>}**Ruth 2:4**. Boaz came from

Bethlehem, and said to the reapers, *The Lord be with YOU!* And they answered him, *The Lord bless THEE!* It is, however, very probable that Moses prayed to God in their behalf, that they might be prospered in all their undertakings, saved from every evil, and be brought at last to the inheritance that fadeth not away. This blessing seems to have been given, not only to the workmen, but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon ALL.

THE promptitude, cordiality, and despatch used in this business cannot be too highly commended, and are worthy of the imitation of all who are employed in any way in the service of God. The prospect of having God to *dwell among them* inflamed every heart, because they well knew that on this depended their prosperity and salvation. They therefore hastened to build him a house, and they spared no expense or skill to make it, as far as a house made with hands could be, worthy of that Divine Majesty who had promised to take up his residence in it. This tabernacle, like the temple, was a type of the human nature of the Lord Jesus; that was a shrine not made with hands, formed by God himself, and worthy of that fulness of the Deity that dwelt in it.

It is scarcely possible to form an adequate opinion of the riches, costly workmanship, and splendour of the tabernacle; and who can adequately conceive the glory and excellence of that human nature in which the fulness of the Godhead bodily dwelt? That this *tabernacle* typified the *human nature* of Christ, and the *Divine shechinah* that dwelt in it the *Deity* that dwelt in the man Christ Jesus, these words of St. John sufficiently prove: *In the beginning was the WORD, and the WORD was with God, and the WORD was GOD. And the WORD was made flesh, and dwelt among us, (ΕΣΚΗΝΩΣΕΝ ΕΝ ΗΜΙΝ, made his TABERNACLE among us,) full of grace and truth*-possessing the true *Urim and Thummim*; all the *lights and perfections, the truth and the grace*, typified by the Mosaic economy, <ΕΘΙΟΙ> **John 1:1,14**. And hence the evangelist adds, *And we beheld his glory*; as the Israelites beheld the glory of God resting on the tabernacle, so did the disciples of Christ see the Divine glory resting on him, and showing itself forth in all his *words, spirit, and works*. And for what purpose was the tabernacle erected? That God might dwell in it among the children of Israel. And for what purpose was the human nature of Christ so miraculously produced? That the Godhead might dwell in *it*; and that God and man might be reconciled through this wonderful economy of Divine

grace, God being in Christ reconciling the world unto himself, ~~<17519>~~ **2**

Corinthians 5:19. And what was implied by this reconciliation? The union of the soul with God, and the indwelling of God in the soul. Reader, has God yet filled *thy tabernacle* with his glory? Does Christ dwell in thy heart by faith; and dost thou abide in him, bringing forth fruit unto holiness? Then thy end shall be eternal life. Why shouldst thou not go on thy way rejoicing with Christ in thy heart, heaven in thine eye, and the world, the devil, and the flesh, under thy feet?

EXODUS

CHAPTER 40

Moses is commanded to set up the tabernacle, the first day of the first month of the second year of their departure from Egypt, 1, 2. The ark to be put into it, 3. The table and candlestick to be brought in also with the golden altar, 4.5. The altar of burnt-offering to be set up before the door, and the laver between the tent and the altar, 6, 7. The court to be set up, 8. The tabernacle and its utensils to be anointed, 9-11. Aaron and his sons to be washed, clothed, and anointed, 12-15. All these things are done accordingly, 16. The tabernacle is erected; and all its utensils, &c., placed in it on the first of the first month of the second year, 17-33. The cloud covers the tent, and the glory of the Lord fills the tabernacle, so that even Moses is not able to enter, 34, 35. When they were to journey, the cloud was taken up; when to encamp, the cloud rested on the tabernacle, 36, 37. A cloud by day and a fire by night was upon the tabernacle, in the sight of all the Israelites, through the whole course of the journeyings, 38.

NOTES ON CHAP. 40

Verse 2. The first day of the first month] It is generally supposed that the Israelites began the work of the tabernacle about the *sixth month* after they had left Egypt; and as the work was finished about the end of the first year of their exodus, (for it was set up the *first day* of the *second year*,) that therefore they had spent about *six months* in making it: so that the tabernacle was erected one year all but *fifteen* days after they had left Egypt. Such a building, with such a profusion of *curious* and *costly* workmanship, was never got up in so short a time. But it was the work of the Lord, and the people did service as unto the Lord; for the people had a mind to work.

Verse 4. Thou shalt bring in the table, and set in order the things, &c.] That is, Thou shalt place the twelve loaves upon the table in the order before mentioned. See Clarke's note on "⁽¹²⁵³⁾Exodus 25:30".

Verse 15. For their anointing shall surely be an everlasting priesthood] By this anointing a right was given to Aaron and his family to be high priests among the Jews for ever; so that all who should be born of this family should have a *right* to the priesthood without the repetition of this unction, as they should enjoy this honour in their father's right, who

had it by a particular grant from God. But it appears that the high priest, on his consecration, did receive the *holy unction*; see ^{<1048>}**Leviticus 4:3; 6:22; 21:10**. And this continued till the destruction of the first temple, and the Babylonish captivity; and according to Eusebius, Cyril of Jerusalem, and others, this custom continued among the Jews to the advent of our Lord, after which there is no evidence it was ever practised. See Calmet's note on chap. 29:7. See **Clarke's note on** ^{<10297>}**Exodus 29:7**". The Jewish high priest was a type of Him who is called *the high priest over the house of God*, ^{<8102>}**Hebrews 10:21**; and when he came, the functions of the *other* necessarily ceased. This case is worthy of observation. The Jewish sacrifices were never resumed after the destruction of their city and temple, *for they hold it unlawful to sacrifice anywhere out of Jerusalem*; and the unction of their high priest ceased from that period also: and why? Because the true priest and the true sacrifice were come, and the *types* of course were no longer necessary after the manifestation of the *antitype*.

Verse 19. He spread abroad the tent over the tabernacle] By the tent, in this and several other places, we are to understand the *coverings* made of rams' skins, goats' hair, &c., which were thrown over the building; for the tabernacle had no other kind of *roof*.

Verse 20. And put the testimony into the ark] That is, the two tables on which the ten commandments had been written. See ^{<102516>}**Exodus 25:16**. The ark, the golden table with the shew-bread, the golden candlestick, and the golden altar of incense, were all *in* the tabernacle, *within the veil* or curtains, which served as a door, ^{<10412>}**Exodus 40:22, 24, 26**. And the altar of burnt-offering was *by the door*, ^{<10409>}**Exodus 40:29**. And the brazen laver, *between* the tent of the congregation and the brazen altar, ^{<10403>}**Exodus 40:30**; still farther outward, that it might be the *first thing* the priests met with when entering into the court to minister, as their hands and feet must be washed before they could perform any part of the holy service, ^{<10418>}**Exodus 40:31,32**. When all these things were thus placed, then the *court* that surrounded the tabernacle, which consisted of posts and hangings, was set up, ^{<10413>}**Exodus 40:33**.

Verse 34. Then a cloud covered the tent] Thus God gave his approbation of the work; and as this was visible, so it was a sign to all the people that Jehovah was among them.

And the glory of the Lord filled the tabernacle.] How this was manifested we cannot tell; it was probably by some light or brightness which was insufferable to the sight, for Moses himself could not enter in because of the cloud and the glory, ^{<12475>}**Exodus 40:35**. Precisely the same happened when Solomon had dedicated his temple; for it is said that *the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord;* ^{<10810>}**1 Kings 8:10,11**. Previously to this the cloud of the Divine glory had rested upon that *tent* or tabernacle which Moses had *pitched without the camp*, after the transgression in the matter of the molten calf; but now the cloud removed from that tabernacle and rested upon this one, which was made by the command and under the direction of God himself. And there is reason to believe that *this* tabernacle was pitched in the centre of the camp, all the twelve tribes pitching their different tents in a certain order around it.

Verse 36. When the cloud was taken up] The subject of these three last verses has been very largely explained in the notes on ^{<12132>}**Exodus 13:21**, to which, as well as to the general remarks on that chapter, the reader is requested immediately to refer. **See Clarke note on “^{<12132>}Exodus 13:21”**.

Verse 38. For the cloud of the Lord was upon the tabernacle by day] This daily and nightly appearance was at once both a merciful providence, and a demonstrative proof of the Divinity of their religion: and these tokens continued with them *throughout all their journeys*; for, notwithstanding their frequently repeated disobedience and rebellion, God never withdrew these tokens of his presence from them, till they were brought into the promised land. When, therefore, the tabernacle became *fixed*, because the Israelites had obtained their inheritance, this mark of the Divine presence was no longer visible in the sight of all Israel, but appears to have been confined to the holy of holies, where it had its fixed residence upon the mercy-seat between the cherubim; and in this place continued till the first temple was destroyed, after which it was no more seen in Israel till God was manifested in the flesh.

As in the book of GENESIS we have God's own account of the *commencement* of the WORLD, the origin of nations, and the peopling of the earth; so in the book of EXODUS we have an account, from the same source of infallible truth, of the *commencement* of the *Jewish CHURCH*, and the means used by the endless mercy of God to propagate and continue his

pure and undefiled religion in the earth, against which neither human nor diabolic power or policy have ever been able to prevail! The preservation of this religion, which has ever been opposed by the great mass of mankind, is a standing proof of its Divinity. As it has ever been in hostility against the corrupt passions of men, testifying against the world that its deeds were evil, these passions have ever been in hostility to it. Cunning and learned men have argued to render its authority dubious, and its tendency suspicious; whole states and empires have exerted themselves to the uttermost to oppress and destroy it; and its professed friends, by their conduct, have often betrayed it: yet *librata ponderibus suis*, supported by the arm of God and its own intrinsic excellence, it lives and flourishes; and the *river* that makes glad the city of God has run down with the tide of time 5800 years, and is running on with a more copious and diffusive current.

Labitur, et labetur in omne volubilis ævum.

“Still glides the river, and will ever glide.”

We have seen how, by the miraculous cloud, all the movements of the Israelites were directed. They struck or pitched their tents, as it removed or became stationary. Every thing that concerned them was under the direction and management of God. But these things happened unto them for ensamples; and it is evident, from ^{<2046>}**Isaiah 4:5**, that all these things typified the presence and influence of God in his Church, and in the souls of his followers. His Church can possess no sanctifying knowledge, no quickening power but from the presence and influence of his Spirit. By this influence all his followers are taught, enlightened, led, quickened, purified, and built up on their most holy faith; and without the *indwelling* of his Spirit, light, life, and salvation are impossible. These Divine influences Are necessary, not only for a time, but through *all our journeys*, ^{<1248>}**Exodus 40:38**; though every changing scene of providence, and through every step in life. And these the followers of Christ are to possess, not by inference or inductive reasoning, but *consciously*. The influence is to be *felt*, and the fruits of it to appear as fully as the *cloud of the Lord by day*, and the *fire by night*, appeared in *the sight of all the house of Israel*. Reader, hast thou this Spirit? Are all thy goings and comings ordered by its continual guidance? Does Christ, who was *represented* by this tabernacle, and *in whom dwelt all the fulness of the Godhead bodily*, dwell in thy heart by faith? If not, call upon God for that blessing which, for the sake of his Son,

he is ever disposed to impart; then shalt thou be glorious, *and on all thy glory there shall be a defence.* Amen, Amen.

On the ancient division of the law into *fifty-four* sections, see the notes at the end of Genesis. See **Clarke note on “^{<01506>}Genesis 50:26”**. Of these *fifty-four* sections Genesis contains *twelve*; and the commencement and ending of each has been marked in the note already referred to. Of these sections Exodus contains *eleven*, all denominated, as in the former case, by the words in the original with which they commence. I shall point these out as in the former, carrying the enumeration from Genesis.

The THIRTEENTH section, called **twmv shemoth**, begins ^{<01001>}**Exodus 1:1**, and ends ^{<01001>}**Exodus 6:1**.

The FOURTEENTH, called **araw vaera**, begins ^{<01012>}**Exodus 6:2**, and ends ^{<01025>}**Exodus 9:35**.

The FIFTEENTH, called **ab bo**, begins ^{<01001>}**Exodus 10:1**, and ends ^{<01316>}**Exodus 13:16**.

The SIXTEENTH, called **j l vb beshalach**, begins ^{<01317>}**Exodus 13:17**, and ends ^{<01716>}**Exodus 17:16**.

The SEVENTEENTH, called **wr ty yithro**, begins ^{<01801>}**Exodus 18:1**, and ends ^{<02126>}**Exodus 20:26**.

The EIGHTEENTH, called **mycpvm mishpatim**, begins ^{<02101>}**Exodus 21:1**, and ends ^{<02418>}**Exodus 24:18**.

The NINETEENTH, called **hmwr t terumah**, begins ^{<02512>}**Exodus 25:2**, and ends ^{<02719>}**Exodus 27:19**.

The TWENTIETH, called **hwxt tetsavveh**, begins ^{<02721>}**Exodus 27:20**, and ends ^{<02910>}**Exodus 30:10**.

The TWENTY-FIRST, called **act tissa**, begins ^{<02911>}**Exodus 30:11**, and ends ^{<02935>}**Exodus 34:35**.

The TWENTY-SECOND, called **l hqyw vaiyakhel**, begins ^{<02901>}**Exodus 35:1**, and ends ^{<02830>}**Exodus 38:20**.

The TWENTY-THIRD, called **ydwqp pekudey**, begins ^{<12321>}**Exodus 38:21**, and ends ^{<12418>}**Exodus 40:38**.

It will at once appear to the reader that these sections have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC Notes on EXODUS

Number of VERSES in *Veelleh shemoth*, (Exodus,) 1209.

The symbol of this number is **cra a aleph** denoting 1000, **r**, *resh* 200, and **c** *teth* 9.

The *middle* verse is ^{<12228>}**Exodus 22:28**: *Thou shalt not revile God, nor curse the ruler of thy people.*

Its *parashioth*, or larger sections, are 11. The symbol of this is the word **ya ei**, ^{<23411>}**Isaiah 66:1**. *WHERE is the house that ye will build unto me?* In which **a aleph** stands for 1, and **y yod** for 10.

Its *sedarim* are 29. The symbol of which is taken from ^{<191912>}**Psalm 19:2**, **hwby** *yechavveh*: *Night unto night SHOWETH FORTH knowledge.* In which word, **y yod** stands for 10, **j cheth** for 8, **w vau** for 6, and **h he** for 5; amounting to 29.

Its *pirkey*, *perakim*, or present chapters, 40. The symbol of which is **wbl b belibbo**, taken from ^{<195731>}**Psalm 37:31**: *The law of God is IN HIS HEART.* In this word, **b beth** stands for 2, **l lamed** for 30, **b beth** for 2, and **w vau** for 6; amounting to 40.

The *open sections* are 69. The *close sections* are 95. Total 164. The symbol of which is **Ēd[sy** *yisadecha*, from ^{<192112>}**Psalm 20:2**: *STRENGTHEN THEE out of Zion.* In which numerical word **[ain** stands for 70, **s samech** for 60, **Ē caph** for 20, **y yod** for 10, and **d daleth** for 4; making together 164.

Number of words, 16,513; of letters 63,467.

But on these subjects, important to some, and trifling to others, see what is said in the concluding note on GENESIS. **See Clarke note on “~~40:50b~~ Genesis 50:26”**.

EXODUS

ADDITIONAL OBSERVATIONS ON THE TRAVELS OF THE ISRAELITES THROUGH THE WILDERNESS

IN the preceding notes I have had frequent occasion to refer to Dr. Shaw's account of the different stations of the Israelites, of which I promised an abstract in this place. This will doubtless be acceptable to every reader Who knows that Dr. Shaw travelled over the same ground, and carefully, in person, noted every spot to which reference is made in the preceding chapters.

After having endeavoured to prove that Goshen was that part of the Heliopolitan Nomos, or of the land of Rameses, which lay in the neighbourhood of *Kairo*, *Matta-reah*, and *Bishbesh*, and that Cairo might be Rameses, the capital of the district of that name, where the Israelites had their rendezvous before they departed out of Egypt, he takes up the text and proceeds thus:-

“Now, lest peradventure (⁽¹²¹³¹⁷⁾ **Exodus 13:17**) when the Hebrews saw war they should repent and return to Egypt, God did not lead them through the way of the land of the Philistines, (viz., either by *Heroopolis* in the midland road, or by *Bishbesh*, *Tineh*, and so along the *seacoast* towards *Gaza* and *Ascalon*,) although that was the nearest, but he led them ABOUT through the way of the wilderness of the Red Sea. There are accordingly two roads through which the Israelites might have been conducted from *Kairo* to *Pihahhiroth*, on the banks of the Red Sea. One of them lies through the valleys, as they are now called, of *Jendily*, *Rumeleah*, and *Baideah*, bounded on each side by the mountains of the lower Thebais. The other lies higher, having the northern range of these mountains, (the mountains of *Mocattee*) running parallel with it on the right hand, and the desert of the *Egyptian Arabia*, which lies all the way open to the land of the Philistines, on the left. About the middle of this range we may turn short upon our right hand into the valley of *Baideah* through a remarkable breach or discontinuation, in which we afterwards continued to the very bank of the *Red Sea*. *Suez*, a small city upon the northern point of it, at the distance of thirty hours or *ninety* Roman miles from *Kairo*, lies a little to

the northward of the promontory that is formed by this same range of mountains, called at present *Attackah*, as that which bounds the valley of *Baideah* to the southward is called *Gewoubee*.

“This road then through the valley of *Baideah*, which is some hours longer than the other open road which leads us directly from *Kairo* to *Suez*, was, in all probability, the very road which the *Israelites* took to *Pihahhiroth*, on the banks of the Red Sea. Josephus then, and other authors who copy after him, seem to be too hasty in making the *Israelites* perform this journey of *ninety* or *one hundred Roman* miles in three days, by reckoning each of the stations that are recorded for one day. Whereas the Scriptures are altogether silent with regard to the time or distance, recording the stations only. The fatigue, likewise, would have been abundantly too great for a nation on foot, encumbered with their *dough*, their *kneading-troughs*, their *little children and cattle*, to walk at the rate of *thirty Roman* miles a day. Another instance of the same kind occurs ^{<0430>} **Numbers 33:9**, where *Elim* is mentioned as the next station after *Marah*, though *Elim* and *Marah* are farther distant from each other than *Kairo* is from the *Red Sea*. Several intermediate stations, therefore, as well here as in other places, were omitted, the *holy penman* contenting himself with laying down such only as were the most remarkable, or attended with some notable transaction. *Succoth*, then, the first station from *Rameses*, signifying only *a place of tents*, may have no fixed situation, being probably nothing more than some considerable *Dou-war* of the *Ishmaelites* or *Arabs*, such as we will meet with at *fifteen* or *twenty* miles’ distance from *Kairo*, in the road to the *Red Sea*. The *rendezvous* of the *caravan* which conducted us to *Suez* was at one of these *Dou-wars*; at the same time we saw another at about *six* miles’ distance, under the mountains of *Mocattee*, or in the very same direction which the *Israelites* may be supposed to have taken in their marches from *Goshen* towards the *Red Sea*.

“That the *Israelites*, before they turned towards *Pihahhiroth*, had travelled in an open country, (the same way, perhaps, which their forefathers had taken in coming into Egypt,) appears to be farther illustrated from the following circumstance: that upon their being ordered to remove from the edge of the wilderness, and to *encamp* before *Pihahhiroth*, it immediately follows that *Pharaoh* should then say, *they are entangled in the land, the wilderness* (betwixt the mountains we may suppose of *Gewoubee* and *Attackah*) *hath shut them in*, ^{<0248>} **Exodus 14:3**, or, as it is in the original, (*rgs* *sagar*,) *viam illis clausit*, as that word is explained by *Pagninus*; for,

in these circumstances the *Egyptians* might well imagine that the *Israelites* could have no possible way to escape, inasmuch as the mountains of *Gewoubee* would stop their flight or progress to the southward, as the mountains of *Attackah* would do the same towards the land of the *Philistines*; the *Red Sea* likewise lay before them to the east, whilst *Pharaoh* closed up the valley behind them with his *chariots* and *horsemen*. This valley ends at the sea, in a small bay made by the eastern extremities of the mountains which I have been describing, and is called *Tiah-Beni Israel*, i.e., the road of the *Israelites*, by a tradition that is still kept up by the *Arabs*, of their having passed through it; so it is also called *Baideah*, from the *new* and unheard-of *miracle* that was wrought near it, by dividing the *Red Sea*, and destroying therein *Pharaoh*, his *chariots*, and his *horsemen*. The third notable encampment then of the *Israelites* was at this bay. It was to be *before* *Pihahhiroth*, *betwixt* *Migdol* and the sea, over against *Baal-tsephon*, ^{<0214D>}**Exodus 14:2**; and in ^{<04337>}**Numbers 33:7** it was to be *before* *Migdol*, where the word **ynpl** *liphney*, (*before*, as we render it,) being applied to *Pihahhiroth* and *Migdol*, may signify no more than that they pitched within sight of, or at a small distance from, the one and the other of those places. Whether *Baal-tsephon* then may have relation to the northern situation of the place itself, or to some watch tower or *idol temple* that was erected upon it, we may probably take it for the eastern extremity of the mountains of *Suez* or *Attackah*, the most conspicuous of these deserts, inasmuch as it overlooks a great part of the lower *Thebais*, as well as the wilderness that reaches towards, or which rather makes part of, the *land of the Philistines*. *Migdol* then might lie to the south, as *Baal-tsephon* did to the north, of *Pihahhiroth*; for the marches of the *Israelites* from the edge of the wilderness being to the seaward, that is, towards the south-east, their encampments *betwixt* *Migdol* and the sea, or *before* *Migdol*, as it is otherwise noted, could not well have another situation.

“*Pihahhiroth*, or *Hhiroth* rather, without regarding the *prefixed* part of it, may have a more general signification, and denote the valley or that whole space of ground which extended itself from the edge of the wilderness of *Etham* to the *Red Sea*: for that particular part only, where the *Israelites* were ordered to encamp, appears to have been called *Pihahhiroth*, i.e., *mouth of Hhiroth*; for when *Pharaoh* overtook them, it was in respect to his coming down upon them, ^{<0214D>}**Exodus 14:9**, **tryth yp l** [i.e., *beside* or *at the mouth*, or the most advanced part, of *Hhiroth* to the eastward.

Likewise in ^{<04307>}**Numbers 33:7**, where the Israelites are related to have encamped before Migdol, it follows, ^{<04338>}**Numbers 33:8**, that *they departed tryth ynpm from before Hhiroth*, and not *from before Pihahhiroth*, as it is rendered in our translation.

“There are likewise other circumstances to prove that the *Israelites* took their departure from this valley in their passage through the *Red Sea*, for it could not have been to the northward of the mountains of Attackah, or in the higher road, which I have taken notice of; because as this lies for the most part upon a level, the *Israelites* could not have been here, as we find they were, shut in and entangled. Neither could it have been on the other side, viz., to the south of the mountains of Gewoubee, for then (besides the insuperable difficulties which the *Israelites* would have met with in climbing over them, the same likewise that the *Egyptians* would have had in pursuing them) the opposite shore could not have been the desert of *Shur* where the *Israelites* landed, ^{<0252>}**Exodus 15:22**, but it would have been the desert of *Marah*, that lay a great way beyond it. What is now called *Corondel* might probably be the southern portion of the desert of *Marah*, the shore of the *Red Sea*, from *Suez*, hitherto having continued to be low and sandy; but from *Corondel* to the port of *Tor*, the shore is for the most part rocky and mountainous, in the same manner with the *Egyptian* coast that lies opposite to it; neither the one nor the other of them affording any convenient place, either for the departure of a multitude from the one shore, or the reception of it upon the other. And besides, from *Corondel* to *Tor*, the channel of the *Red Sea*, which from *Suez* to *Sdur* is not above nine or ten miles broad, begins here to be so many leagues, too great a space certainly for the *Israelites*, in the manner they were encumbered, to pass over in one night. At *Tor* the *Arabian* shore begins to wind itself round about *Ptolemy’s* promontory of *Paran*, towards the gulf of *Eloth*, whilst the *Egyptian* shore retires so far to the south-west that it can scarce be perceived. As the *Israelites* then, for these reasons, could not, according to the opinion of some authors, have landed either at *Corondel* or *Tor*, so neither could they have landed at *Ain Mousa*, according to the conjectures of others. For if the passage of the *Israelites* had been so near the extremity of the *Red Sea*, it may be presumed that the very encampments of six hundred thousand men, besides children and a mixed multitude, which would amount to as many more, would have spread themselves even to the farther or the *Arabian* side of this narrow *isthmus*, whereby the interposition of Providence would not have been at

all necessary; because, in this case and in this situation, there could not have been room enough for *the waters*, after they were divided, to have *stood on a heap*, or to have *been a wall unto them*, particularly *on the left hand*. This, moreover, would not have been a division, but a *recess* only of the water to the southward. *Pharaoh* likewise, by overtaking them as they were encamped in this open situation by the sea, would have easily surrounded them on all sides. Whereas the contrary seems to be implied by the *pillar of the cloud*, ^{<02149>}**Exodus 14:19, 20**, which (divided or) *came between the camp of the Egyptians and the camp of Israel*, and thereby left the *Israelites* (provided this cloud should have been removed) in a situation only of being molested in the rear. For the narrow valley which I have described, and which we may presume was already occupied and filled up *behind* by the host of *Egypt*, and *before* by the encampments of the *Israelites*, would not permit or leave room for the *Egyptians* to approach them, either on the right hand or on the left. Besides, if this passage was at *Ain Mousa*, how can we account for that remarkable circumstance, ^{<02152>}**Exodus 15:22**, where it is said that, *when Moses brought Israel from the Red Sea, they went out into* (or landed in) *the wilderness of Shur*? For *Shur*, a particular district of the wilderness of *Etham*, lies directly fronting the valley from which I suppose they departed, but a great many miles to the south-ward of *Ain Mousa*. If they landed likewise at *Ain Mousa*, where there are several fountains, there would have been no occasion for the sacred historian to have observed, at the same time, that the *Israelites* after *they went out from the sea into the wilderness of Shur, went three days in the wilderness*, always directing their marches toward *Mount Sinai*, and *found no water*; for which reason *Marah* is recorded, ^{<02153>}**Exodus 15:23**, to be the first place where they found water, as their wandering so far before they found it seems to make *Marah* also their first station, after their passage through the *Red Sea*. Moreover, the channel over against *Ain Mousa* is not above three miles over, whereas that betwixt *Shur* or *Sedur* and *Jibbel Gewoubee* and *Attackah*, is nine or ten, and therefore capacious enough, as the other would have been too small, for *covering* or drowning therein, ^{<02148>}**Exodus 14:28**, *the chariots and horsemen, and all the host of Pharaoh*. And therefore, by impartially weighing all these arguments together, this important point in the *sacred geography* may with more authority be fixed at *Sedur*, over against the valley of *Baideah*, than at *Tor*, *Corondel*, *Ain Mousa*, or any other place.

“Over against *Jibbel Attackah* and the valley of *Baideah* is the desert, as it is called, of *Sdur*, (the same with *Shur*, ^{<02152>}**Exodus 15:22**,) where the *Israelites* landed after they had passed through the interjacent gulf of the *Red Sea*. The situation of this gulf, which is the *ἄως μὴ James suph, the weedy sea or the tongue of the Egyptian sea* in the Scripture language; the gulf of *Heroopolis* in the *Greek and Latin* geography; and the *Western arm*, as the *Arabian* geographers call it, of the sea of *Kolzum*; stretches itself nearly north and south, and therefore lies very properly situated to be traversed by that strong *east wind* which was sent to divide it, ^{<02142>}**Exodus 14:21**. The division that was thus made in the channel, the *making the waters of it to stand on a heap*, (^{<07813>}**Psalm 78:13**,) *their being a wall to the Israelites on the right hand and on the left*, (^{<02142>}**Exodus 14:22**,) besides the twenty miles’ distance, at least, of this passage from the extremity of the gulf, are circumstances which sufficiently vouch for the *miraculousness* of it, and no less contradict all such idle suppositions as pretend to account for it from the nature and quality of tides, or from any such extraordinary recess of the sea as it seems to have been too rashly compared to by *Josephus*.

“In travelling from *Sdur* towards *Mount Sinai* we come into the desert, as it is still called, of *Marah*, where the *Israelites* met with those *bitter waters or waters of Marah*, ^{<02153>}**Exodus 15:23**. And as this circumstance did not happen till after they had wandered *three days in the wilderness*, we may probably fix these waters at *Corondel*, where there is still a small rill which, unless it be diluted by the dews and rain, still continues to be brackish. Near this place the sea forms itself into a large bay called *Berk el Corondel*, i.e., the lake of *Corondel*, which is remarkable from a strong current that sets into it from the northward, particularly at the recess of the tide. The *Arabs*, agreeably to the interpretation of *Kolzum*, (the name for this sea,) preserve a tradition, that a numerous host was formerly drowned at this place, occasioned no doubt by what is related ^{<02143>}**Exodus 14:30**, that the *Israelites* saw the *Egyptians* dead upon the seashore, i.e., all along, as we may presume, from *Sdur* to *Corondel*, and at *Corondel* especially, from the assistance and termination of the current as it has been already mentioned.

“There is nothing farther remarkable till we see the *Israelites* encamped at *Elim*, ^{<02157>}**Exodus 15:27**, ^{<04330>}**Numbers 33:9**, upon the northern skirts of the desert of *Sin*, two leagues from *Tor*, and near thirty from *Corondel*. I saw no more than nine of the *twelve wells* that are mentioned by *Moses*,

the other three being filled up by those drifts of sand which are common in Arabia. Yet this loss is amply made up by the great increase of the *palm-trees*, the *seventy* having propagated themselves into more than two thousand. Under the shade of these trees is *the Hamman Mousa* or *bath of Moses*, particularly so called, which the inhabitants of *Tor* have in great esteem and veneration, acquainting us that it was here where the household of Moses was encamped.

“We have a distinct view of *Mount Sinai* from *Elim*, the wilderness, as it is still called, of *ys Sin* lying betwixt them. We traversed these plains in nine hours, being all the way diverted with the sight of a variety of *lizards* and *vipers* that are here in great numbers. We were afterwards near twelve hours in passing the many windings and difficult ways which lie betwixt these deserts and those of *Sinai*. The latter consists of a beautiful plain, more than a league in breadth, and nearly three in length, lying open towards the north-east, where we enter it, but is closed up to the southward by some of the lower eminences of *Mount Sinai*. In this direction likewise the higher parts of this mountain make such encroachments upon the plain that they divide it into two, each of them capacious enough to receive the whole encampment of the *Israelites*. That which lies to the eastward may be the desert of *Sinai*, properly so called, where *Moses saw the angel of the Lord in the burning bush, when he was guarding the flocks of Jethro*, ◀BIB▶ **Exodus 3:2**. The convent of *St. Catharine* is built over the place of this *Divine appearance*. It is near *three hundred* feet square, and more than *forty* in height, being built partly with stone, partly with mud and mortar mixed together. The more immediate place of the shechinah is honoured with a little chapel which this old fraternity of *St. Basil* has in such esteem and veneration that, in imitation of *Moses*, they put off their shoes from off their feet whenever they enter it. This, with several other chapels dedicated to particular *saints*, is included within the *church*, as they call it, of the *transfiguration*, which is a large beautiful structure covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices in *Mosaic* work. Of the same tessellated workmanship likewise are both the floor and the walls of the *presbyterium*, upon the latter whereof are represented the *effigies* of the *Emperor Justinian*, together with the history of the *transfiguration*. Upon the partition which separates the *presbyterium* from the body of the *church*, there is placed a small *marble shrine*, wherein are preserved the skull and one of the hands of *St.*

Catharine, the rest of the sacred body having been bestowed at different times upon such *Christian princes* as have contributed to the support of this convent.

“Mount *Sinai*, which hangs over this convent, is called by the *Arabs*, *Jibbel Mousa*, i.e., *the mountain of Moses*, and sometimes only, by way of eminence, *El Tor*, i.e., *the mountain*. The summit of *Mount Sinai* is not very spacious, where the *Mohammedans*, the *Latins*, and the *Greeks*, have each of them a small chapel.

“After we had descended, with no small difficulty, down the other or western side of this *mount*, we come into the plain or wilderness of *Rephidim*, ^{<12170>}**Exodus 17:1**, where we see that extraordinary antiquity, the *rock of Meribah*, ^{<12170>}**Exodus 17:6,7**, which has continued down to this day without the least injury from time or accidents. This is rightly called, (^{<11815>}**Deuteronomy 8:15**,) from its hardness, a *rock of flint*, *cyml th rwx*; though, from the purple or reddish colour of it, it may be rather rendered the rock of *ul t* or *hml ta amethyst*, or the amethystine or granite rock. It is about six yards square, lying tottering as it were, and loose, near the middle of the valley; and seems to have been formerly a part or cliff of *Mount Sinai*, which hangs in a variety of precipices all over this plain. *The waters which gushed out and the stream which flowed withal*, ^{<19783>}**Psalm 78:20**, have hollowed, across one corner of this rock, a channel about two inches deep and twenty wide, all over incrustated like the inside of a tea-kettle that has been long used. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. Neither could art or chance be concerned in the contrivance, inasmuch as every circumstance points out to us a miracle; and in the same manner, with the rent in the rock of *Mount Calvary* in *Jerusalem*, never fails to produce the greatest seriousness and devotion in all who see it.

“From *Mount Sinai* the *Israelites* directed their marches northward, toward the land of *Canaan*. The next remarkable encampments therefore were in the desert of *Paran*, which seems to have commenced immediately upon their departing from *Hazaroth*, three stations’ or days’ journey, i.e., *thirty miles*, as we will only compute them from *Sinai*, ^{<04103>}**Numbers 10:33**, and ^{<041216>}**Numbers 12:16**. And as tradition has continued down to us the names of *Shur*, *Marah*, and *Sin*, so it has also that of *Paran*; the ruins

of the late convent of Paran, built upon the ruins of an ancient city of *that name*, (which might give denomination to the whole of that desert,) being about the half way betwixt *Sinai* and *Corondel*, which lie at forty leagues' distance. This situation of *Paran*, so far to the south of *Kadesh*, will illustrate ^{<0114>}**Genesis 14:5,6**, where *Chedorlaomer, and the kings that were with him, are said to have smote the Horites in their Mount Seir unto El Paran*, (i.e., unto the city, as I take it, of that name,) *which is in or by the wilderness*. From the more advanced part of the wilderness of *Paran*, (the same that lay in the road betwixt *Midian* and *Egypt*, ^{<0111>}**1 Kings 11:18**.) *Moses sent a man out of every tribe to spy out the land of Canaan*, ^{<0113>}**Numbers 13:2,3**, *who returned to him after forty days, unto the same wilderness, to Kadesh Barnea*, ^{<0133>}**Numbers 32:8**; ^{<0110>}**Deuteronomy 1:10; 9:23**; ^{<0147>}**Joshua 14:7**. This place or city, which in ^{<0147>}**Genesis 14:7** is called *Enmishpat*, (i.e., the fountain of *Mishpat*,) is in ^{<0101>}**Numbers 20:1; 27:14; 33:36**, called *Tzin Kadesh*, or simply *Kadesh*, as in ^{<0164>}**Genesis 16:14**; ^{<0101>}**Genesis 20:1**; and being equally ascribed to the desert of *Tzin* (ֶיָצֵן,) and to the desert of *Paran*, we may presume that the desert of *Tzin* and *Paran* were one and the same; ׀ֶפ or ׀ֶפֶן may be so called from the plants of divers palm grounds upon it.

“A late ingenious author has situated *Kadesh Barnea*, a place of no small consequence in Scripture history, which we are now inquiring after, at eight hours' or twenty miles' distance only from *Mount Sinai*, which I presume cannot be admitted for various reasons, because several texts of Scripture insinuate that *Kadesh* lay at a much greater distance. Thus in ^{<0119>}**Deuteronomy 1:19**, it is said, *they departed from Horeb through that great and terrible wilderness*, (which supposes by far a much greater extent both of time and space,) *and came to Kadesh Barnea*; and in ^{<0123>}**Deuteronomy 9:23**, *when the Lord sent you from Kadesh Barnea to possess the land*; which, ^{<0116>}**Numbers 20:16**, is described to be *a city in the uttermost parts of the border of Edom*; the border of the land of *Edom* and that of the *land of promise* being contiguous, and in fact the very same. And farther, ^{<0102>}**Deuteronomy 1:2**, it is expressly said, *There are eleven days' journey from Horeb, by the way of Mount Seir, to Kadesh Barnea*; which from the context, cannot be otherwise understood than of marching along the *direct road*. For Moses hereby intimates how soon the *Israelites* might have entered upon the borders of the *land of promise*, if they had not been a stubborn and rebellious people. Whereas the number of their stations betwixt *Sinai* and *Kadesh*, as they are particularly enumerated

Num. xxxiii., (each of which must have been at least one day's journey,) appear to be near twice as many, or *twenty-one*, in which they are said with great truth and propriety, ^{<19A704>}**Psalm 107:4**, *to have wandered in the wilderness out of the way*; and in ^{<18111>}**Deuteronomy 2:1**, *to have compassed Mount Seir*, rather than to have travelled directly through it. If then we allow *ten* miles for each of these eleven days' journey, (and fewer I presume cannot well be insisted upon,) the distance of *Kadesh* from *Mount Sinai* will be about *one hundred and ten* miles. That *ten* miles (I mean in a direct line, as laid down in the map, without considering the deviations which are everywhere, more or less) were equivalent to one day's journey, may be farther proved from the history of the *spies*, who searched the land (^{<041321>}**Numbers 13:21**) *from Kadesh to Rehob, as men come to Hamath*, and returned in forty days. *Rehob*, then, the farthest point of this expedition to the northward, may well be conceived to have been *twenty* days' journey from *Kadesh*; and therefore to know the true position of *Rehob* will be a material point in this disquisition. Now it appears from ^{<161929>}**Joshua 19:29,30**, and ^{<070131>}**Judges 1:31**, that *Rehob* was one of the maritime cities of the tribe of *Asher*, and lay (in travelling, as we may suppose, by the common or nearest way along the seacoast) tmj akI , ^{<041321>}**Numbers 13:21**, (not as we render it, *as men come to Hamath*, but,) *as men go towards Hamath, in going to Hamath, or in the way or road to Hamath*. For to have searched the land as far as *Hamath*, and to have returned to *Kadesh* in forty days, would have been altogether impossible. Moreover, as the tribe of *Asher* did not reach beyond *Sidon*, (for that was its northern boundary, ^{<161928>}**Joshua 19:28**;) *Rehob* must have been situated to the southward of *Sidon*, upon or (being a derivative perhaps from btd, *latum esse*) below in the plain, under a long chain of mountains that runs east and west through the midst of that tribe. And as these mountains called by some the mountains of *Saran*, are all along, except in the narrow road which I have mentioned, near the sea, very rugged and difficult to pass over, the *spies*, who could not well take another way, might imagine they would run too great a risk of being discovered in attempting to pass through it. For in these eastern countries a watchful eye was always, as it is still, kept upon strangers, as we may collect from the history of the two angels at *Sodom*, ^{<011915>}**Genesis 19:5**, and of the spies at *Jericho*, ^{<070112>}**Joshua 2:2**, and from other instances. If then we fix *Rehob* upon the skirts of the plains of *Acre*, a little to the south of this narrow road (the *Scala Tyrionum* as it was afterwards named) somewhere near *Egdippa*, the distance betwixt

Kadesh and *Rehob* will be about *two hundred and ten* miles, whereas, by placing *Kadesh* *twenty* miles only from *Sinai* or *Horeb*, the distance will be *three hundred and thirty* miles. And instead of *ten* miles a day, according to the former computation, the *spies* must have travelled near *seventeen*, which for *forty* days successively seems to have been too difficult an expedition in this hot and consequently fatiguing climate, especially as they were on foot or *footpads*, as **μϣλ γβμ** (their appellation in the original) may probably import. These geographical circumstances therefore, thus corresponding with what is actually known of those countries at this time, should induce us to situate *Kadesh*, as I have already done, *one hundred and ten* miles to the northward of *Mount Sinai*, and *forty-two* miles to the westward of *Eloth*, near *Callah Nahur*, i.e., the castle of the river or fountain, (probably the *Ain Mishpat*.) a noted station of the *Mohammedans* in their pilgrimage to *Mecca*.

“From *Kadesh* the *Israelites* were ordered to turn into the *wilderness* by the way of the *Red Sea*, (^{<01425>}**Numbers 14:25**; ^{<01440>}**Deuteronomy 1:40**.) i.e., they were at this time, in punishment of their murmurings, infidelity, and disobedience, to advance no farther northward towards the land of *Canaan*. Now, these marches are called the *compassing of Mount Seir*, ^{<01421>}**Deuteronomy 2:1**, and *the passing by from the children of Esau, which dwelt in Seir, through the way of the plain of Eloth and Ezion-gaber*, ^{<01428>}**Deuteronomy 2:8**. The wandering, therefore, of the children of *Israel*, during the space of thirty-eight years, (^{<01414>}**Deuteronomy 2:14**.) was confined, in all probability to that neck of land only which lies bounded by the gulfs of *Eloth* and *Heroopolis*. If then we could adjust the true position of *Eloth*, we should gain one considerable point towards the better laying down and circumscribing this mountainous tract, where the *Israelites* wandered for so many years. Now, there is a universal consent among geographers that **tl ya** *Eloth*, *Ailah*, or *Aelana*, as it is differently named, was situated upon the northern extremity of the gulf of that name. *Ptolemy*, indeed, places it *forty-five minutes* to the south of *Heroopolis*, and nearly *three degrees* to the east; whereas *Abulfeda*, whose later authority, and perhaps greater experience, should be more regarded, makes the extremities of the two gulfs to lie nearly in the same parallel, though without recording the distance between them. I have been often informed by the *Mohammedan* pilgrims, who, in their way to *Mecca*, pass them both, that they direct their marches from *Kairo* eastward, till they arrive at *Callah Accaba*, or the castle (situated below the mountains)

of *Accaba*, upon the *Elanitic* point of the *Red Sea*. Here they begin to travel betwixt the south and south-east, with their faces directly towards *Mecca*, which lay hitherto upon their right hand; having made in all, from *Adjeroute*, ten miles to the north northwest of *Suez*, to this castle, a journey of *seventy* hours. But as this whole tract is very mountainous, the road must consequently be attended with great variety of windings and turnings, which would hinder them from making any greater progress than at the rate, we will suppose, of about half a league an hour. *Eloth*, then, (which is the place of a *Turkish* garrison at present, as it was a *præsidium* of the *Romans* in former times,) will lie, according to this calculation, about *one hundred and forty* miles from *Adjeroute*, in an east by south direction; a position which will likewise *receive* farther confirmation from the distance that is assigned to it from *Gaza*, in the old geography. For, as this distance was *one hundred and fifty Roman* miles according to *Pliny*, or *one hundred and fifty-seven* according to other authors, *Eloth* could not have had a more southern situation than latitude *twenty-nine degrees, forty minutes*; neither could it have had a more northern latitude, insomuch as this would have so far invalidated a just observation of *Strabo*'s, who makes *Heroopolis* and *Pelusium* to be much nearer each other than *Eloth* and *Gaza*. And, besides, as *Gaza* is well known to lie in latitude *thirty-one degrees, forty minutes*, (as we have placed *Eloth* in latitude *twenty-nine degrees, forty minutes*,) the difference of latitude betwixt them will be *two degrees* or one hundred and twenty geographical miles; which converted into Roman miles, (*seventy-five* and a *half* of which make one *degree*,) we have the very distance (especially as they lie nearly under the same meridian) that is ascribed to them above by *Strabo* and *Pliny*. Yet, notwithstanding this point may be gained, it would be too daring an attempt, even to pretend to trace out above two or three of the encampments mentioned Num. xxxiii., though the greatest part of them was in all probability confined to this tract of Arabia Petræa, which I have bounded to the east by the meridian of *Eloth*, and to the west by that of *Heroopolis*, *Kadesh* lying near or upon the skirts of it to the northward.

“However, one of their more southern stations, after they had left *Mount Sinai* and *Paran*, seems to have been at *Ezion-gaber*; which being the place from whence *Solomon*'s navy went for gold to *Ophir*, ^{<1026>}**1 Kings 9:26**, ^{<1017>}**2 Chronicles 8:17**, we may be induced to take it for the present *Meenah el Dsahab*, i.e., *the port of gold*. According to the account I had of this place from the *monks of St. Catharine*, it lies in the gulf of *Eloth*,

betwixt two and three days' journey from them,--enjoying a spacious harbour; from whence they are sometimes supplied, as I have already mentioned, with plenty of lobsters and shell fish. *Meenah el Dsahab* therefore, from this circumstance, may be nearly at the same distance from *Sinai* with *Tor*; from whence they are likewise furnished with the same provisions, which, unless they are brought with the utmost expedition, frequently corrupt and putrefy. I have already given the distance between the northwest part of the desert of *Sin* and *Mount Sinai*, to be *twenty-one* hours; and if we farther add *three* hours, (the distance betwixt the desert of *Sin* and the port of *Tor*, from whence these fish are obtained,) we shall have in all *twenty-four* hours; i.e., in round numbers, about *sixty* miles. *Ezion-gaber* consequently may lie a little more or less at that distance from *Sinai*; because the days' journeys which the monks speak of are not, perhaps, to be considered as ordinary and common ones; but such as are made in haste, that the fish may arrive in good condition.

“In the *description of the East*, p. 157, *Ezion-gaber* is placed to the south-east of *Eloth*, and at two or three miles only from it; which, I presume, cannot be admitted. For, as *Eloth* itself is situated upon the very joint of the gulf, *Ezion-gaber*, by lying to the south-east of it would belong to the *land of Midian*; whereas *Ezion-gaber* was undoubtedly a sea-port in the *land of Edom*, as we learn from the authorities above related, viz., where *King Solomon* is said to have *made a navy of ships in Ezion-gaber, which is twl ya ta beside Eloth, on the shore of the Red Sea, in the land of Edom*. Here it may be observed that the word *ta* which we render *beside Eloth*, should be rendered, *together with Eloth*; not denoting any vicinity between them, but that they were both of them *ports of the Red Sea, in the land of Edom*.

“From *Ezion-gaber* the *Israelites* turned back again to *Kadesh*, with an intent to direct their marches that way into the *land of Canaan*. But upon *Edom's* refusing to give *Israel* passage through his border, (^{<0418>}**Numbers 20:18**,) they turned away from him to the right hand, as I suppose, toward *Mount Hor*, (^{<0421>}**Numbers 20:21,22**,) which might lie to the eastward of *Kadesh*, in the road from thence to the *Red Sea*; and as *the soul of the children of Israel* is said to have been here *much discouraged because of the way*, it is very probable that *Mount Hor* was the same chain of mountains that are now called *Accaba* by the *Arabs*, and were the easternmost range, as we may take them to be, of Ptolemy's *μελανα ορη*

above described. Here, from the badness of the road, and the many rugged passes that are to be surmounted, the *Mohammedan pilgrims* lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them. I have already hinted, that this chain of mountains, the *μελανα ορη* of Ptolemy, reached from *Paran* to *Judea*. *Petra*, therefore, according to its later name, the *metropolis* of this part of *Arabia*, may well be supposed to lie among them, and to have been left by the *Israelites* on their left hand, in journeying toward *Moab*. Yet it will be difficult to determine the situation of this city, for want of a sufficient number of geographical *data* to proceed upon. In the old geography, *Petra* is placed *one hundred and thirty-five miles* to the eastward of *Gaza*, and four days' journey from *Jericho*, to the southward. But neither of these distances can be any ways accounted for; the first being too great, the other too deficient. For, as we may well suppose *Petra* to lie near, or upon the borders of *Moab*, *seven days' journey* would be the least: the same that the three kings took hither, ^{<1381>}**2 Kings 3:9**, (by fetching a compass, as we may imagine,) from *Jerusalem*, which was nearer to that border than *Jericho*. However, at a *medium*, *Petra* lay in all probability about the half way between the south extremity of the *Asphaltic* lake, and the gulf of *Eloth*, and may be therefore fixed near the confines of the country of the *Midianites* and *Moabites* at *seventy miles* distance from *Kadesh*, towards the north-east; and *eighty-five* from *Gaza*, to the south. According to *Josephus*, it was formerly called *Arce*, which *Bochart* supposes to be a corruption of *Rekem*, the true and ancient name. The *Amalekites*, so frequently mentioned in Scripture, were once seated in the neighbourhood of this place, who were succeeded by the *Nabathæans*, a people no less famous in profane history. From Mount *Hor*, the direction of their marches through *Zalmona*, *Punon*, &c., seems to have been between the north and north-east. For it does not appear that they *wandered* any more *in the wilderness out of the direct way* that was to conduct them through the country of *Moab*, (^{<1433>}**Numbers 33:35-49**,) into the *land of promise*."-*SHAW'S Travels*, chap. v., p. 304, &c.

A CHRONOLOGICAL TABLE OF THE PRINCIPAL EVENTS RECORDED IN THE BOOK OF EXODUS

SHOWING IN WHAT YEAR OF THE WORLD, IN WHAT YEAR BEFORE CHRIST, IN WHAT YEAR FROM THE DELUGE, AND IN WHAT YEAR FROM THEIR DEPARTURE FROM EGYPT, EACH EVENT HAPPENED; INTERSPERSED WITH A FEW CONNECTING CIRCUMSTANCES FROM PROFANE HISTORY, ACCORDING TO THE PLAN OF ARCHBISHOP USHER.

A.M.	B.C.		An. Dil.
2365	1639	Levi, the third son of Jacob, dies in the 137th year of his age, <101616> Exodus 6:16.-N.B. <i>This event is placed twenty years later by most chronologists, but I have followed the computation of Mr. Skinner and Dr. Kennicott. See Clarke on "<01341>Genesis 31:41".</i>	709
2375	1629	<i>About this time Acenchres, son of Orus, began to reign in Egypt, and reigned twelve years and one month.</i>	719
2385	1619	<i>The Ethiopians, from the other side of the Indus, first settle in the middle of Egypt.</i>	729
2387	1617	<i>Rathotis, the brother of Acenchres, began about this time to reign over the Egyptians, and reigned nine years.</i>	731
2396	1608	<i>Acencheres, the son of Rathotis, succeeds his father and reigns twelve years and six months.</i>	740
2400	1604	<i>About this time it is supposed the Egyptians began to be jealous of the Hebrews, on account of their prodigious multiplication.</i>	744

2409	1595	Ancencheres <i>succeeds</i> Acencheres, and reigns twelve years and three months.	753
2421	1583	Armais <i>succeeds</i> Ancencheres, and reigns four years and one month.	765
—	—	About this time Kohath, the son of Levi, and grandfather of Moses, died in the 133d year of his age; (1318) Exodus 6:18.-N. B. <i>There are several years of uncertainty in the date of this event.</i>	—
2425	1579	Rameses <i>succeeds</i> Armais in the government, and reigns one year and four months.	769
2427	1577	Rameses Miamun <i>succeeds</i> Rameses, and reigns sixty-seven years.	771
2430	1574	Aaron, son of Amram, brother of Moses, born eighty-three years before the exodus of the Israelites; (1574) Exodus 6:20; 7:7.	774
2431	1573	About this time Pharaoh (supposed to be the same with Rameses Miamun) published an edict, ordering all the male children of the Hebrews to be drowned in the Nile,	775
2433	1571	(1572) Exodus 1:22.	777
2448	1556	Moses, the Jewish lawgiver, born; (1556) Exodus 2:2.	792
2465	1539	<i>The kingdom of the Athenians founded about this time by Cecrops.</i>	809
2466	1538	<i>In this year, which was the eighteenth of Cecrops, the Chaldeans waged war with the Phœnicians.</i>	810
		<i>About this time the Arabians subdued the</i>	

2473	1531	<i>Chaldeans, and took possession of their country.</i>	
		Moses, being forty years of age, kills an Egyptian, whom he found smiting a Hebrew; in consequence of which, being obliged to fly for his life, he escapes to the land of Midian,	817
2474	1530	where becoming acquainted with the family of Jethro, he marries Zipporah; <small><0021></small> Exodus	818
2494	1510	2:11-22.	
		The birth of Caleb, the son of Jephunneh.	838
2495	1509	Rameses Miamun, king of Egypt, dies about this time in the sixty-seventh year of his reign, and is succeeded by his son Amenophis, who reigns nineteen years and six months.	839
2513	1491	The death of Amram, the father of Moses, is supposed to have taken place about this time.	
		While Moses keeps the flock of Jethro at Mount Horeb, the Angel of God appears to him in a burning bush, promises to deliver the Hebrews from their oppression in Egypt, and sends him to Pharaoh to command him to let Israel go; chap. iii.	857
		Aaron and Moses assemble the elders of Israel, inform them of the Divine purpose, and then go to Pharaoh and desire him, in the name of the God of the Hebrews, to let the people go three days' journey into the wilderness to hold a feast unto the Lord. Pharaoh is enraged, and increases the oppression of the Israelites; chap. v.	
		Aaron throws down his rod, which becomes a serpent. The Egyptian magicians imitate this miracle; chap. vii.	
		Pharaoh refusing to let the Israelites go, God	

sends his *FIRST plague* upon the Egyptians, and the *waters are turned into blood*:
~~<0719>~~Exodus 7:19-25.

Pharaoh remaining impenitent, God sends immense numbers of *frogs*, which infest the whole land of Egypt. This was the *SECOND plague*; ~~<0801>~~Exodus 8:1-7.

This plague not producing the desired effect, God sends the *THIRD plague*, the dust of the ground becoming *lice* on man and beast; ~~<0816>~~Exodus 8:16-20.

Pharaoh's heart still remaining obdurate, God sends the *FOURTH plague* upon the nation, by causing great swarms of flies to cover the whole land; ~~<0831>~~Exodus 8:20-32.

The Egyptian king still refusing to dismiss the Hebrews, God sends his *FIFTH plague*, which is a universal murrain or mortality among the cattle; ~~<0901>~~Exodus 9:1-7.

This producing no good effect, the *SIXTH plague* of boils and blains is sent; ~~<0908>~~Exodus 9:8-12.

Pharaoh still hardening his heart, God sends the *SEVENTH plague*, viz., a grievous hail which destroyed the whole produce of the field; ~~<0922>~~Exodus 9:22-26.

This, through Pharaoh's obstinacy, proving ineffectual, the *EIGHTH plague* is sent, immense swarms of locusts, which devour the land; ~~<1001>~~Exodus 10:1-20.

Pharaoh refusing to submit to the Divine authority, the *NINTH plague*, a total darkness of three days' continuance, is spread over the whole land of Egypt; ~~<1021>~~Exodus 10:21-24.

Pharaoh continuing to refuse to let the people go, God institutes the rite of the passover, and sends the *TENTH plague* upon the Egyptians, and the first-born of man and beast died throughout the whole land. This was in the

2513	1491	<p>fourteenth night of the month <i>Abib</i>. The Israelites are driven out of Egypt, ^{<02120>}Exodus 12:1-36; and carry Joseph's bones with them; ^{<02139>}Exodus 13:19.</p> <p>The Israelites march from Succoth to Etham; thence to Pi-hahiroth, the Lord guiding them by a miraculous pillar; ^{<02130>}Exodus 13:20-22; 14:1, 2.</p> <p>Towards the close of this month, Pharaoh and the Egyptians pursue the Israelites; God opens a passage for these through the Red Sea, and they pass over as on dry land, which the Egyptians essaying to do, are all drowned; chap. 14; ^{<08112>}Hebrews 11:29.</p> <p>The Israelites come to <i>Marah</i>, and murmur because of the bitter waters; Moses is directed to throw a certain tree into them, by which they are rendered sweet; ^{<02152>}Exodus 15:23-25.</p> <p>About the beginning of this month the Israelites Ijar or come to Elim; ^{<02157>}Exodus 15:27.</p> <p>On the fifteenth day of this month the Israelites come to the desert of <i>Sin</i>, where, murmuring for want of bread, quails are sent, and manna from heaven; chap. xvi.</p> <p>Coming to Rephidim they murmur for want of water, and God supplies this want by miraculously bringing water out of a rock in Horeb, ^{<02170>}Exodus 17:1-7.</p> <p>The Amalekites attack the Israelites in Rephidim, and are discomfited; ^{<02178>}Exodus 17:8-16.</p> <p>The Israelites come to the wilderness of Sinai. God calls Moses up to the mount, where he receives the ten commandments and other precepts; chap. xix.-xxiv.: is instructed how to make the tabernacle; xxv.-xxviii. Aaron and</p>	857	<p>An. Ex. Isr. 1 Abib.</p> <p>Ijar or Zif</p> <p>Sivan</p>
------	------	---	-----	---

