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**COMMENTARY**

**Barnes' Notes on the Bible**  
**Volume 2 -**  
**Exodus**  
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*To the Students of the Words, Works and Ways of God:*

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# EXODUS

## INTRODUCTION

**1.** The book of Exodus consists of two distinct portions. The first (Exodus 1-19) gives a detailed account of the circumstances under which the deliverance of the Israelites was accomplished. The second (Exodus 20-40) describes the giving of the law, and the institutions which completed the organization of the people as “a kingdom of priests, and an holy nation” <sup><2916></sup>Exodus 19:6.

The name “Exodus” ( <sup><1841></sup>εξοδος, i.e. “the going forth,” assigned to it by the Alexandrian Jews, applies rather to the former portion than to the whole book.

The narrative is closely connected with that of Genesis, and shows not only that it was written by the same author, but that it formed part of one general plan. Still it is a distinct section. The first events which it relates are separated from the last chapter in Genesis by a considerable interval, and it presents the people of Israel under totally different circumstances. Its termination is marked with equal distinctness, winding up with the completion of the tabernacle.

The book is divided into many smaller sections; each of which has the marks which throughout the Pentateuch indicate a subdivision. They are of different lengths, and were probably written on separate parchments or papyri, the longest not exceeding the dimensions of contemporary documents in Egypt. They were apparently thus arranged for the convenience of public reading.

The narrative portion of the book (Exodus 1—19) is composed of the following sections: an introduction. <sup><2900></sup>Exodus 1:1-7;

- (a) <sup><2908></sup>Exodus 1:8; Exodus 2;
- (b) <sup><2910></sup>Exodus 3:1—6:1;
- (c) <sup><2912></sup>Exodus 6:2-27;
- (d) <sup><2914></sup>Exodus 6:28—11 end;
- (e) <sup><2916></sup>Exodus 12:1-42;

- (f) ~~<12>~~ Exodus 12:43—13:16;
- (g) ~~<13>~~ Exodus 13:17—14 end;
- (h) Exodus 15;
- (i) Exodus 16—19.)

This general view of the structure of the book is what might have been expected.

**2.** Some of the most convincing evidences of the Mosaic authorship are supplied by the contents of this book.

One argument is drawn from the representation of the personal character and qualifications of Moses, a representation perfectly intelligible as proceeding from Moses himself.

What other men have seen in Moses is — the chief agent in the greatest work ever entrusted to man, an agent whose unique and unparalleled qualifications are admitted alike by those who accept and by those who deny the divine interposition: what the writer himself sees in Moses is — a man whose only qualification is an involuntary and reluctant surrender to the will of God. The only rational account of the matter is, that we have Moses' own history of himself and of his work.

Another argument rests on external facts. The Book of Exodus could not have been written by any man who had not passed many years in Egypt, and who did not also have a thorough knowledge, such as could only be acquired by personal observation, of the Sinaitic Peninsula.

We have no probable alternative but to admit that the narrative in its substance came from Moses, or from a contemporary; and we can have little hesitation as to our choice between these alternatives, when we consider that none of the contemporaries of Moses had equal opportunities of observation, and that none were likely to have received the education and training which would have enabled them to record the events.

**3.** A weighty argument is drawn from the accounts of the miracles, by which Moses was expressly commanded to attest his mission, and by which he was enabled to accomplish the deliverance of his people.

We have throughout the miracles the characteristics of local coloring, of adaptation to the circumstances of the Israelites, and of repeated announcements followed by repeated postponements, which enabled and

indeed compelled the Israelites to complete that organization of their nation, without which their departure might have been, as it has been often represented, a mere disorderly flight.

There are some who fear to compromise the miraculous character of events by admitting any operation of natural causes to a share of them. Yet the inspired writer does not fail to record that it was by the east wind that the Lord brought the locusts (<sup>(2003)</sup>Exodus 10:13) and sent back the sea (<sup>(2042)</sup>Exodus 14:21), and, by the mighty strong west wind (<sup>(2009)</sup>Exodus 10:19), took back the plague that he had sent. Nor is the miracle at all lessened, because the winds of heaven were made God's messengers and instruments in the doing of it. The miracles in Egypt were supernatural in their greatness, in their concentration upon one period, in their coming and going according to the phases of the conflict between the tyrant and the captive race, in their measured gradation from weak to strong, as each weaker wonder failed to break Pharaoh's stubborn heart. King and people so regarded them; they were accustomed perhaps to frogs and lice and locusts; but to such plagues, so intense, so threatened, accomplished, and withdrawn, as it were so disciplined to a will, they were NOT accustomed; and they rightly saw them as miraculous and divinely sent. And further it will be noticed that the phenomena that are put to this use are such as mark the country where this great history is laid. No Jewish writer, who had lived in Palestine alone, could have imagined a narrative so Egyptian in its marks. All evidence tends to prove that the history was written by someone who was well conversant with Egypt; and we shall look in vain for anyone, other than Moses himself, who possessed this qualification for writing the history of the emancipation of the Israelites under divine guidance.

The narrative which records them, remarkable as it is for artlessness and simplicity, is moreover not one which could have been concocted from documents of different ages, constructed on different principles, and full of internal discrepancies and contradictions. It is the production of ONE mind, written by ONE man, and by one who had ALONE witnessed all the events which it records, who ALONE was at that time likely to possess the knowledge or ability required to write the account.

**4.** The portion of the book, which follows the account of the departure from Egypt, has characteristics marked with equal distinctness, and bearing with no less force upon the question of authorship. These chapters also are pervaded by a unique tone, a local coloring, an atmosphere so to speak of

the desert, which has made itself felt by all those who have explored the country.

Modern travelers point out the following coincidences between the narrative and their own experiences. Absence of water where no sources now exist, abundance of water where fountains are still found, and indications of a far more copious supply in former ages; tracts, occupying the same time in the journey, in which food would not be found; and, in some districts, a natural production similar to manna, most abundant in rainy seasons (such as several notices show the season of the Exodus to have been), but not sufficient for nourishment, nor fit for large consumption, without such modifications in character and quantity as are attributed in the narrative to a divine intervention. The late explorations of the Peninsula of Sinai have thrown much light upon the fact that the route taken by the Israelites was probably determined by conditions agreeing with incidental notices in the history; and when we come to the chapters in which the central event in the history of Israel, the delivery of God's law, is recorded, we find localities and scenery which travelers concur in declaring to be such as fully correspond to the exigencies of the narrative, and which in some accounts (remarkable at once for scientific accuracy and graphic power) are described in terms which show that they correspond, so far as mere outward accessories can correspond, to the grandeur of the manifestation.

**5.** A very valuable argument of the same evidential character is drawn from the account of the tabernacle. In form, structure, and materials the tabernacle belongs altogether to the wilderness. The whole was a tent, not a fixed structure, such as would naturally have been set up, and in point of fact was set up very soon in Palestine. The metals, bronze, silver and gold, were those which the Israelites knew, and doubtless brought with them from Egypt; the names of many of the materials and implements which they used, and the furniture and accessories of the tabernacle, the dress and ornaments of the priests, are Egyptian; and it is also certain that the arts required for the construction of the tabernacle, and for all its accessories, were precisely those for which the Egyptians had been remarkable for ages; such as artizans who had lived under the influence of Egyptian civilization would naturally have learned.

Two separate accounts of the erection of the tabernacle are given. In the first Moses relates the instructions which he received, in the second he

describes the accomplishment of the work. Nothing would be less in accordance with the natural order of a history written at a later period than this double account. It is however fully accounted for by the obvious hypothesis that each part of the narrative was written at the time, and on the occasion, to which it immediately refers.

**6.** The chronology of Exodus involves two questions, the duration of the sojourn of the Israelites in Egypt, and the date of their departure. So far as regards the direct statements in the Hebrew text, the answers to both questions are positive and unambiguous. <sup><0224></sup>Exodus 12:40 gives 430 years for the sojourn, <sup><0153></sup>Genesis 15:13 gives 400 years for the whole, or the greater portion, of the same period. Again, the First Book of Kings, (<sup><1061></sup>1 Kings 6:1), fixes the Exodus at 480 years before the building of the Temple in the fourth year of Solomon's reign. This would settle the date within a few years — about 1490 B.C., a date which appears, on the whole, to be reconcilable with the facts of history, and to rest on higher authority than any other which has been proposed.

## NOTES ON EXODUS 1

**Exodus 1:1.** *Now* Literally, “And,” indicating a close connection with the preceding narrative. In fact this chapter contains a fulfillment of the predictions recorded in <sup><0443></sup>Genesis 46:3 and in <sup><0153></sup>Genesis 15:13.

*Every man and his household* It may be inferred from various notices that the total number of dependents was considerable, a point of importance in its bearings upon the history of the Exodus (compare <sup><0136></sup>Genesis 13:6; 14:14).

**Exodus 1:5.** *Seventy* See <sup><0427></sup>Genesis 46:27. The object of the writer in this introductory statement is to give a complete list of the heads of separate families at the time of their settlement in Egypt. See the note at <sup><0445></sup>Numbers 26:5.

**Exodus 1:7.** In no province does the population increase so rapidly as in that which was occupied by the Israelites. See the note at <sup><0476></sup>Genesis 47:6. At present it has more flocks and herds than any province in Egypt, and more fishermen, though many villages are deserted. Until the accession of the new king, the relations between the Egyptians and the Israelites were undoubtedly friendly. The expressions used in this verse imply the lapse of a considerable period after the death of Joseph.

*The land was filled with them* i.e. the district allotted to them (<sup><0450></sup>Genesis 45:10).

**Exodus 1:8.** The expressions in this verse are special and emphatic. “A new king” is a phrase not found elsewhere. It is understood by most commentators to imply that he did not succeed his predecessor in the natural order of descent and inheritance. He “arose up over Egypt,” occupying the land, as it would seem, on different terms from the king whose place he took, either by usurpation or conquest. The fact that he knew not Joseph implies a complete separation from the traditions of Lower Egypt. At present the generality of Egyptian scholars identify this Pharaoh with Rameses II, but all the conditions of the narrative are fulfilled in the person of Amosis I (or, Aahmes), the head of the 18th Dynasty. He was the descendant of the old Theban sovereigns, but his family was tributary to the Dynasty of the Shepherds, the Hyksos of Manetho, then

ruling in the North of Egypt. Amosis married an Ethiopian princess, and in the third year of his reign captured Avaris, or Zoan, the capital of the Hyksos, and completed the expulsion of that race.

**Exodus 1:10.** *Any war* The Northeastern frontier was infested by the neighboring tribes, the Shasous of Egyptian monuments, and war was waged with Egypt by the confederated nations of Western Asia under the reigns of the successors of Amosis. These incursions were repulsed with extreme difficulty. In language, features, costume, and partly also in habits, the Israelites probably resembled those enemies of Egypt.

*Out of the land* The Pharaohs apprehended the loss of revenue and power, which would result from the withdrawal of a peaceful and industrious race.

**Exodus 1:11.** *Taskmasters* The Egyptian “Chiefs of tributes.” They were men of rank, superintendents of the public works, such as are often represented on Egyptian monuments, and carefully distinguished from the subordinate overseers. The Israelites were employed in forced labor, probably in detachments, but they were not reduced to slavery, properly speaking, nor treated as captives of war. Amosis had special need of such laborers, as proved by the inscriptions.

*Treasure cities* “Magazines,” depots of ammunition and provisions (<sup><109></sup>1 Kings 9:19; <sup><108></sup>2 Chronicles 8:4; 32:28).

*Pithom and Raamses* Both cities were situated on the canal which was dug or enlarged in the 12th Dynasty. The former is known to have existed under the 18th Dynasty. Both were in existence at the beginning of the reign of Rameses II, by whom they were fortified and enlarged. The name “Pithom” means “House or temple of Tum,” the Sun God of Heliopolis (see <sup><130></sup>Exodus 13:20). The name of Raamses, or Rameses, is generally assumed to have been derived from Rameses II, the Sesostris of the Greeks, but it was previously known as the name of the district. See <sup><150></sup>Genesis 45:10; 47:11.

**Exodus 1:14.** The use of brick, at all times common in Egypt, was especially so under the 18th Dynasty. An exact representation of the whole process of brickmaking is given in a small temple at Thebes, erected by Tothmosis III, the fourth in descent from Amosis. Immense masses of brick are found at Belbeis, the modern capital of Sharkiya, i.e. Goshen, and in the adjoining district.



*All manner of service in the field* Not merely agricultural labor, but probably the digging of canals and processes of irrigation which are peculiarly onerous and unhealthy.

<sup><0015></sup>**Exodus 1:15.** *Hebrew midwives* Or “midwives of the Hebrew women.” This measure at once attested the inefficacy of the former measures, and was the direct cause of the event which issued in the deliverance of Israel, namely, the exposure of Moses. The women bear Egyptian names, and were probably Egyptians.

<sup><0016></sup>**Exodus 1:16.** *Upon the stools* Literally, “two stones.” The word denotes a special seat, such as is represented on monuments of the 18th Dynasty, and is still used by Egyptian midwives.

<sup><0021></sup>**Exodus 1:21.** *Made them houses* i.e. they married Hebrews and became mothers in Israel. The expression is proverbial. See the margin reference.

<sup><0022></sup>**Exodus 1:22.** The extreme cruelty of the measure does not involve improbability. Hatred of strangers was always a characteristic of the Egyptians (see <sup><0432></sup>Genesis 43:32), and was likely to be stronger than ever after the expulsion of an alien race.

## NOTES ON EXODUS 2

<000>**Exodus 2:1.** *A man ... a daughter of Levi* Amram and Jochebed. See <000>Exodus 6:20.

<000>**Exodus 2:2.** *Bare a son* Not her firstborn; Aaron and Miriam were older than Moses. The object of the writer is simply to narrate the events which led to the Exodus, and he mentions nothing that had no direct bearing upon his purpose.

*A goodly child* See the marginal references. Probably Jochebed did not call in a midwife (<005>Exodus 1:15), and she was of course cautious not to show herself to Egyptians. The hiding of the child is spoken of as an act of faith in <8123>Hebrews 11:23. It was done in the belief that God would watch over the child.

<000>**Exodus 2:3.** The ark was made of the papyrus which was commonly used by the Egyptians for light and swift boats. The species is no longer found in the Nile below Nubia. It is a strong rush, like the bamboo, about the thickness of a finger, three cornered, and attains the height of 10 to 15 feet. It is represented with great accuracy on the most ancient monuments of Egypt.

*Slime and pitch* The “slime” is probably the mud, of which bricks were usually made in Egypt, and which in this case was used to bind the stalks of the papyrus into a compact mass, and perhaps also to make the surface smooth for the infant. The pitch or bitumen, commonly used in Egypt, made the small vessel water-tight.

*In the flags* This is another species of the papyrus, called tuff, or sufi (an exact equivalent of the Hebrew *soph*, which was less in size and height than the rush of which the ark was made.

<000>**Exodus 2:5.** The traditions which give a name to the daughter of Pharaoh are merely conjectural. Egyptian princesses held a very high and almost independent position under the ancient and middle empire, with a separate household and numerous officials. This was especially the case with the daughters of the first sovereigns of the 18th Dynasty.

Many facts concur in indicating that the residence of the daughter of Pharaoh and of the family of Moses, was at Zoan, Tanis, now San, the ancient Avaris (<sup><0008></sup>Exodus 1:8 note), on the Tanitic branch of the river, near the sea, where crocodiles are never found, and which was probably the western boundary of the district occupied by the Israelites. The field of Zoan was always associated by the Hebrews with the marvels which preceded the Exodus. See <sup><0783></sup>Psalms 78:43.

*To wash* It is not customary at present for women of rank to bathe in the river, but it was a common practice in ancient Egypt. The habits of the princess, as well as her character, must have been well known to the mother of Moses, and probably decided her choice of the place.

<sup><0016></sup>**Exodus 2:6.** *She had compassion on him* The Egyptians regarded such tenderness as a condition of acceptance on the day of reckoning. In the presence of the Lord of truth each spirit had to answer,

“I have not afflicted any man, I have not made any man weep, I have not withheld milk from the mouths of sucklings” (‘Funeral Ritual’).

There was special ground for mentioning the feeling, since it led the princess to save and adopt the child in spite of her father’s commands.

<sup><0020></sup>**Exodus 2:10.** *He become her son* See the margin reference. His training and education was, humanly speaking, all but indispensable to the efficient accomplishment of his work as the predestined leader and instructor of his countrymen. Moses probably passed the early years of his life in Lower Egypt, where the princess resided. However, there may be substantial grounds for the tradition in Josephus that he was engaged in a campaign against the Ethiopians, thus showing himself, as Stephen says, “mighty in word and deed.”

*Moses* The Egyptian origin of this word is generally admitted. The name itself is not uncommon in ancient documents. The exact meaning is “son,” but the verbal root of the word signifies “produce,” “draw forth.” The whole sentence in Egyptian would exactly correspond to our King James Version. She called his name Moses, i.e. “son,” or “brought forth,” because she brought him forth out of the water.

<sup><0021></sup>**Exodus 2:11.** *Went out unto his brethren* At the end of 40 years. The Egyptian princess had not concealed from him the fact of his belonging to

the oppressed race, nor is it likely that she had debarred him from contact with his foster-mother and her family, whether or not she became aware of the true relationship.

*An Egyptian* This man was probably one of the overseers of the workmen, natives under the chief superintendent (<sup><0111></sup>Exodus 1:11). They were armed with long heavy scourges, made of a tough pliant wood imported from Syria.

<sup><0112></sup>**Exodus 2:12.** The slaying of the Egyptian is not to be justified, or attributed to a divine inspiration, but it is to be judged with reference to the provocation, the impetuosity of Moses' natural character, perhaps also to the habits developed by his training at the court of Pharaoh. The act involved a complete severance from the Egyptians, but, far from expediting, it delayed for many years the deliverance of the Israelites. Forty years of a very different training prepared Moses for the execution of that appointed work.

<sup><0113></sup>**Exodus 2:13.** *Thy fellow* "Thy neighbor." the reproof was that of a legislator who established moral obligations on a recognized principle. Hence, in the following verse, the offender is represented as feeling that the position claimed by Moses was that of a Judge. The act could only have been made known by the Hebrew on whose behalf Moses had committed it.

<sup><0115></sup>**Exodus 2:15.** No Egyptian king would have left; such an offence unpunished. But the position of Moses, as an adopted son of a princess, made it necessary even for a despotic sovereign to take unusual precautions.

*The land of Midian* The Midianites occupied an extensive district from the eastern coast of the Red Sea to the borders of Moab.

<sup><0116></sup>**Exodus 2:16.** *The Priest of Midian* Reuel (<sup><0118></sup>Exodus 2:18). His name, and the detailed notices in Exodus 18, prove that he was a priest of the one true God who was known to the patriarchs especially under the name El. The great bulk of his tribe, certainly those who lived farther north and more closely in contact with the Hamites of Canaan, were already plunged in idolatry. The conduct of the shepherds (<sup><0117></sup>Exodus 2:17) may indicate that his person and office were lightly regarded by the idolatrous tribes in his immediate neighborhood.

**Exodus 2:18.** *Reuel* Or, as in Numbers 10:29, “Raguel.” The name means “friend of God.” It appears to have been not uncommon among Hebrews and Edomites; e.g. Genesis 36:4,10. If Reuel be identified with Jethro, a point open to grave objection (see Exodus 3:1), then Reuel was his proper name, and Jether or Jethro, which means “excellency,” was his official designation.

**Exodus 2:19.** *An Egyptian* They judged from his costume, or language.

**Exodus 2:21.** Moses tells us nothing of what he may have learned from his father-in-law, but he must have found in him a man conversant with the traditions of the family of Abraham; nor is there any improbability in the supposition that, as hereditary priest, Reuel may have possessed written documents concerning their common ancestors.

**Exodus 2:22.** *Gershom* The first syllable “Ger” is common to Hebrew and Egyptian, and means “sojourner.” The second syllable “Shom” answers exactly to the Coptic “Shemmo,” which means “a foreign or strange land.”

**Exodus 2:23.** *In process of time* Nearly forty years (Acts 7:30). This verse marks the beginning of another section. We now enter at once upon the history of the Exodus.

*Their cry came up unto God* This statement, taken in connection with the two following verses, proves that the Israelites retained their faith in the God of their Fathers. The divine name, “God,” *Elohiym*, is chosen because it was that which the Israelites must have used in their cry for help, that under which the covenant had been ratified with the Patriarchs (compare James 5:4).

**Exodus 2:24.** *Remembered* This means that God was moved by their prayers to give effect to the covenant, of which an essential condition was the faith and contrition involved in the act of supplication. The whole history of Israel is foreshadowed in these words: God heard, remembered, looked upon, and knew them. It evidently indicates the beginning of a crisis marked by a personal intervention of God.

## NOTES ON EXODUS 3

This chapter marks the commencement of the series of events which immediately preceded the Exodus. Hitherto, the narrative has been studiously brief, stating only what was necessary to be known as preparatory to those events; but from this point Moses dwells minutely on the details, and enables us to realize the circumstances of the catastrophe which in its immediate and remote consequences stands alone in the world's history.

**Exodus 3:1.** *Jethro his father-in-law* Or “brother-in-law.” The word in the Hebrew is a word signifying relative by marriage. When Moses arrived in Midian, Reuel was an elderly man (<sup><BIB6></sup>Exodus 2:16); 40 years later (<sup><BIB3></sup>Exodus 2:23 note), Reuel's son, Jethro, had probably succeeded him.

*The backside* i.e. “to the west of the district.” Among the Hebrews the East is before a man, the west behind him, the south and north on the right and left hand.

*Desert* Or wilderness, not a barren waste, but a district supplying pasturage. The district near Sherm, on the west of the gulf of Akabah, where Jethro may have resided, is described as barren and parched; on the west and east are rocky tracts, but to the northwest lies the district of Sinai, where the pasturage is good and water abundant. The Bedouins drive their flocks there from the lowlands at the approach of summer. From this it may be inferred that the events here recorded took place at that season.

*To Horeb* More exactly, toward Horeb. Moses came to the mountain of God, i.e. Sinai, on his way toward Horeb, a name given to the northern part of the Sinaitic range. Moses calls Sinai “mountain of God” by anticipation, with reference to the manifestation of God. There is no authority for assuming that the spot was previously held sacred (see <sup><BIB5></sup>Exodus 5:5); but it has been lately shown that the whole Peninsula was regarded by the Egyptians as specially consecrated to the gods from a very early time.

<BR>**Exodus 3:2.** *The angel of the LORD* See the note at <BR>Genesis 12:7. What Moses saw was the flame of fire in the bush; what he recognized therein was an intimation of the presence of God, who maketh a flame of fire His angel. Compare <BR>Psalm 104:4. The words which Moses heard were those of God Himself, as all ancient and most modern divines have held, manifested in the Person of the Son.

*Of a bush* Literally, of the bush or “seneh,” a word which ought perhaps to be retained as the proper name of a thorny shrub common in that district, a species of acacia.

<BR>**Exodus 3:4.** *The LORD saw* The interchange of the two divine names is to be observed; “Jehovah” (Yahweh) saw, “God” called.

<BR>**Exodus 3:5.** *Put off thy shoes* The reverence due to holy places thus rests upon God’s own command. The custom itself is well known from the observances of the temple, it was almost universally adopted by the ancients, and is retained in the East.

*Holy ground* This passage is almost conclusive against the assumption that the place was previously a sanctuary. Moses knew nothing of its holiness after some 40 years spent on the Peninsula. It became holy by the presence of God.

<BR>**Exodus 3:6.** Our Saviour adduces this passage as a proof that the doctrine of the Resurrection was taught in the Old Testament (<BR>Matthew 22:32), and He calls this book “the Book of Moses” (<BR>Mark 12:26), two points to be borne in mind by readers of the Pentateuch.

<BR>**Exodus 3:7.** *Taskmasters* Oppressors. A different word from that in <BR>Exodus 1:11.

*I know* The expression implies personal feeling, tenderness, and compassion (compare <BR>Exodus 2:25 margin).

<BR>**Exodus 3:8.** The natural richness of Palestine, the variety and excellence of its productions, are attested by sacred (compare <BR>Jeremiah 32:22; Ezra 20:6) and ancient writers, whose descriptions are strongly in contrast with those of later travelers. The expression “flowing with milk and honey” is used proverbially by Greek poets.

*The Canaanites ...* This is the first passage in this book where the enumeration, so often repeated, of the nations then in possession of Palestine, is given. Moses was to learn at once the extent of the promise, and the greatness of the enterprise. In Egypt, the forces, situation, and character of these nations were then well known. Aahmes I had invaded the south of Palestine in his pursuit of the Shasous; Tothmosis I had traversed the whole land on his campaign in Syria and Mesopotamia; representations of Canaanites, and of the Cheta, identified by most Egyptologists with the Hittites, are common on monuments of the 18th and 19th Dynasties, and give a strong impression of their civilization, riches, and especially of their knowledge of the arts of war. In this passage, the more general designations come first — Canaanites probably includes all the races; the Hittites, who had great numbers of chariots (892 were taken from them by Tothmosis III in one battle), occupied the plains; the Amorites were chiefly mountaineers, and, in Egyptian inscriptions, gave their name to the whole country; the name Perizzites probably denotes the dwellers in scattered villages, the half-nomad population; the Hivites, a comparatively unwarlike but influential people, held 4 cities in Palestine proper, but their main body dwelt in the northwestern district, from Hermon to Hamath (see <sup><OR1></sup>Joshua 11:3; <sup><OR2></sup>Judges 3:3); the Jebusites at that time appear to have occupied Jerusalem and the adjoining district. Soon after their expulsion by Joshua, they seem to have recovered possession of part of Jerusalem, probably Mount Zion, and to have retained it until the time of David.

<sup><OR1></sup>**Exodus 3:11.** *Who am I* These words indicate humility (compare <sup><OR2></sup>Numbers 12:3), not fear. He feared failure, owing to incompetency, especially in the power of expression.

<sup><OR1></sup>**Exodus 3:12.** *A token unto thee* Or the sign. The word means a declaration or promise of God, which rests absolutely on His word, and demands faith. The promise that God would have the people serve Him in that place was an assurance, if fully believed, that all intervening obstacles would be removed by His power.

<sup><OR1></sup>**Exodus 3:13.** *What is his name* The meaning of this question is evidently: “By which name shall I tell them that the promise is confirmed?” Each name of the Deity represented some aspect or manifestation of His attributes (compare the introduction to Genesis, p. 8). What Moses needed was not a new name, but direction to use that name which would bear in



itself a pledge of accomplishment. Moses was familiar with the Egyptian habit of choosing from the names of the gods that which bore specially upon the wants and circumstances of their worshippers, and this may have suggested the question which would be the first his own people would expect him to answer.

**Exodus 3:14.** *I AM THAT I AM* That is, “I am what I am.” The words express absolute, and therefore unchanging and eternal Being. The name, which Moses was thus commissioned to use, was at once new and old; old in its connection with previous revelations; new in its full interpretation, and in its bearing upon the covenant of which Moses was the destined mediator.

**Exodus 3:15.** *The LORD God ...* Better, *Jehovah*, God of your fathers, God of Abraham, God of Isaac, and God of Jacob. It corresponds exactly to the preceding verse, the words “I am” and “Jehovah” (Yahweh) being equivalent. This name met all the requirements of Moses, involving a two-fold pledge of accomplishment; the pledges of ancient benefits and of a new manifestation.

*Name ... memorial* The name signifies that by which God makes Himself known, the memorial that by which His people worship Him.

**Exodus 3:18.** *Three days' journey* i.e. a journey which would occupy three days in going and returning. This was a demand quite in accordance with Egyptian customs. The refusal of Pharaoh and the subsequent proceedings were revealed to Moses at once; but it is important to observe that the first request which Pharaoh rejected could have been granted without any damage to Egypt, or any risk of the Israelites passing the strongly-fortified frontier.

**Exodus 3:19.** *No, not* See the marginal rendering. Others explain it to mean, Pharaoh will not let the people go even when severely smitten.

**Exodus 3:22.** *Shall borrow* shall ask. The Egyptians had made the people serve “with rigor,” and the Israelites when about to leave the country for ever were to ask or claim the jewels as a just, though very inadequate, remuneration for services which had made “their lives bitter.” The Egyptians would doubtless have refused had not their feelings toward Moses (see **Exodus 11:3**) and the people been changed, under God’s influence, by calamities in which they recognized a divine interposition,

which also they rightly attributed to the obstinacy of their own king (see ~~<P107>~~Exodus 10:7). The Hebrew women were to make the demand, and were to make it of women, who would of course be especially moved to compliance by the loss of their children, the fear of a recurrence of calamity, perhaps also by a sense of the fitness of the request in connection with a religious festival.

*Jewels* Chiefly, trinkets. These ornaments were actually applied to the purpose for which they were probably demanded, being employed in making the vessels of the sanctuary (compare ~~<P152>~~Exodus 35:22).

*Sojourneth in her house* This indicates a degree of friendly and neighborly contact, in accordance with several indirect notices, and was a natural result of long and peaceable sojourn in the district. The Egyptians did not all necessarily share the feelings of their new king.

## NOTES ON EXODUS 4

**Exodus 4.** With this chapter begins the series of miracles which resulted in the deliverance of Israel. The first miracle was performed to remove the first obstacle, namely, the reluctance of Moses, conscious of his own weakness, and of the enormous power with which he would have to contend.

**Exodus 4:2.** *A rod* The word seems to denote the long staff which on Egyptian monuments is borne by men in positions of authority. It was usually made of acacia wood.

**Exodus 4:3.** *A serpent* This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or Uraeus, the Cobra. This was the symbol of royal and divine power on the diadem of every Pharaoh. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt!

**Exodus 4:6.** *Leprous* The instantaneous production and cure of the most malignant and subtle disease known to the Israelites was a sign of their danger if they resisted the command, and of their deliverance if they obeyed it. The infliction and cure were always regarded as special proofs of a divine intervention.

**Exodus 4:10.** *Eloquent* See the margin. The double expression “slow of speech (<sup><HR5></sup>Ezekiel 3:5 margin) and of a slow tongue” seems to imply a difficulty both in finding words and in giving them utterance, a very natural result of so long a period of a shepherd’s life, passed in a foreign land.

*Since thou hast spoken* This expression seems to imply that some short time had intervened between this address and the first communication of the divine purpose to Moses.

**Exodus 4:12.** Compare with this our Lord’s promise to His Apostles; <sup><HR9></sup>Matthew 10:19; <sup><HR13></sup>Mark 13:11.

**Exodus 4:13.** *And he said* The reluctance of Moses is in accordance with the inner law of man’s spiritual development, and specially with his

own character; but, under the circumstances, it indicated a weakness of faith.

**Exodus 4:14.** *Anger* The words of Moses (<sup><0043></sup>Exodus 4:13) indicated more than a consciousness of infirmity; somewhat of vehemence and stubbornness.

*Aaron* This is the first mention of Aaron. The words “he can speak well,” probably imply that Aaron had both the power and will to speak. Aaron is here called “the Levite,” with reference, it may be, to the future consecration of this tribe.

*He cometh forth* i.e. is on the eve of setting forth. Not that Aaron was already on the way, but that he had the intention of going to his brother, probably because the enemies of Moses were now dead. See <sup><0049></sup>Exodus 4:19.

**Exodus 4:15.** *Thou shalt speak* Moses thus retains his position as “mediator;” the word comes to him first, he transmits it to his brother.

**Exodus 4:16.** *Instead of a mouth* We may bear in mind Aaron’s unbroken habitude of speaking Hebrew and his probable familiarity with Egyptian.

*Instead of God* The word “God” is used of persons who represent the Deity, as kings or judges, and it is understood in this sense here: “Thou shalt be to him a master.”

**Exodus 4:20.** *An ass* Literally, “the ass,” which, according to Hebrew idiom, means that he set them upon asses. This is the first notice of other sons besides Gershom.

*The rod of God* The staff of Moses was consecrated by the miracle (<sup><0042></sup>Exodus 4:2) and became “the rod of God.”

**Exodus 4:21.** *I will harden* Calamities which do not subdue the heart harden it. In the case of Pharaoh, the hardening was at once a righteous judgment, and a natural result of a long series of oppressions and cruelties.

**Exodus 4:22.** *My firstborn* The expression would be perfectly intelligible to Pharaoh, whose official designation was “son of Ra.” In numberless inscriptions the Pharaohs are styled “own sons” or “beloved

sons” of the deity. It is here applied for the first time to Israel; and as we learn from <sup><0023></sup>Exodus 4:23, emphatically in antithesis to Pharaoh’s own firstborn.

<sup><0024></sup>**Exodus 4:24.** *In the inn* Or “resting place.” See <sup><0427></sup>Genesis 42:27 note.

*Met him, and sought to kill him* Moses was attacked by a sudden and dangerous illness, which he knew was inflicted by God. The word “sought to kill” implies that the sickness, whatever might be its nature, was one which threatened death had it not been averted by a timely act. Zipporah believed that the illness of Moses was due to his having neglected the duty of an Israelite, and to his not having circumcised his own son; the delay was probably owing to her own not unnatural repugnance to a rite, which though practiced by the Egyptians, was not adopted generally in the East, even by the descendants of Abraham and Keturah. Moses appears to have been utterly prostrate and unable to perform the rite himself.

<sup><0025></sup>**Exodus 4:25.** *Sharp stone* Not “knife,” as in the margin. Zipporah used a piece of flint, in accordance with the usage of the patriarchs. The Egyptians never used bronze or steel in the preparation of mummies because stone was regarded as a purer and more sacred material than metal.

*Cast it at his feet* Showing at once her abhorrence of the rite, and her feeling that by it she had saved her husband’s life.

*A bloody husband* Literally, “a husband of blood,” or “bloods.” The meaning is: The marriage bond between us is now sealed by blood. By performing the rite, Zipporah had recovered her husband; his life was purchased for her by the blood of her child.

<sup><0026></sup>**Exodus 4:26.** *So he let him go* i.e. God withdrew His visitation from Moses.

Moses sent Zipporah and her children back to Jethro before he went to Egypt, <sup><0027></sup>Exodus 18:2. The journey would have been delayed had he waited for the healing of the child.

<sup><0028></sup>**Exodus 4:29.** *All the elders* The Israelites retained their own national organization; their affairs were administered by their own elders, who

called a public assembly (~~Exodus~~ Exodus 4:31) to hear the message brought by Moses and Aaron.

## NOTES ON EXODUS 5

**Exodus 5:1. *Pharaoh*** This king, probably Tothmosis II, the great grandson of Aahmes (<sup><OR></sup>Exodus 1:8), the original persecutor of the Israelites, must have been resident at this time in a city, probably Tanis (<sup><OR></sup>Exodus 2:5), of Lower Egypt, situated on the Nile.

***The LORD God*** Yahweh God of Israel demanded the services of His people. The demand, according to the general views of the pagans, was just and natural; the Israelites could not offer the necessary sacrifices in the presence of Egyptians.

**Exodus 5:2. *I know not the LORD*** Either Pharaoh had not heard of Yahweh, or he did not recognize Him as a God.

**Exodus 5:3. *Three days' journey*** See the <sup><OR></sup>Exodus 3:18 note.

***With pestilence, or with the sword*** This shows that the plague was well known to the ancient Egyptians. The reference to the sword is equally natural, since the Israelites occupied the eastern district, which was frequently disturbed by the neighboring Shasous.

**Exodus 5:4. *Let*** i.e. hinder.

**Exodus 5:6. *Their officers*** Or scribes. Hebrews able to keep accounts in writing, appointed by the Egyptian superintendents, and responsible to them for the work; see <sup><OR></sup>Exodus 5:14. Subordinate officers are frequently represented on Egyptian monuments, giving in written accounts to their immediate superiors.

**Exodus 5:7.** Some of the most ancient buildings in Egypt were constructed of bricks not burned, but dried in the sun; they were made of clay, or more commonly of mud, mixed with straw chopped into small pieces. An immense quantity of straw must have been wanted for the works on which the Israelites were engaged, and their labors must have been more than doubled by this requisition.

**Exodus 5:12. *Stubble instead of straw*** Rather, for the straw: i.e. to be prepared as straw. This marks the season of the year, namely, early spring, after the barley or wheat harvest, toward the end of April. Their

suffering must have been severe: at that season the pestilential sand-wind blows over Egypt some 50 days, hence, its name — Chamsin. (compare <sup><0406></sup>Genesis 41:6 note).

<sup><0517></sup>**Exodus 5:17.** *Ye are idle* The old Egyptian language abounds in epithets which show contempt for idleness. The charge was equally offensive and ingenious; one which would be readily believed by Egyptians who knew how much public and private labors were impeded by festivals and other religious ceremonies. Among the great sins which, according to Egyptian belief, involved condemnation in the final judgment, idleness is twice mentioned.

<sup><0523></sup>**Exodus 5:23.** The earnestness of this remonstrance, and even its approach to irreverence, are quite in keeping with other notices of Moses' naturally impetuous character. See <sup><0513></sup>Exodus 3:13.



## NOTES ON EXODUS 6

**Exodus 6:2, 3.** There appears to have been an interval of some months between the preceding events and this renewal of the promise to Moses. The oppression in the meantime was not merely driving the people to desperation, but preparing them by severe labor, varied by hasty wanderings in search of stubble, for the exertions and privations of the wilderness. Hence, the formal and solemn character of the announcements in the whole chapter.

**Exodus 6:2.** *I am the LORD ...* The meaning seems to be this: "I am Jehovah (Yahweh), and I appeared to Abraham, Isaac, and Jacob as El Shaddai, but as to my name Jehovah, I was not made known to them." In other words, the full import of that name was not disclosed to them. See Exodus 3:14.

**Exodus 6:3.** *God Almighty* Rather, "El Shaddai," it is better to keep this as a proper name.

**Exodus 6:6.** *With a stretched out arm* The figure is common and quite intelligible; it may have struck Moses and the people the more forcibly since they were familiar with the hieroglyphic which represents might by two outstretched arms.

**Exodus 6:9.** *They hearkened not* The contrast between the reception of this communication and that recorded in Exodus 4:31 is accounted for by the change of circumstances. On the former occasion the people were comparatively at ease, accustomed to their lot, sufficiently afflicted to long for deliverance, and sufficiently free in spirit to hope for it.

*For anguish* See the margin; out of breath, as it were, after their cruel disappointment, they were quite absorbed by their misery, unable and unwilling to attend to any fresh communication.

**Exodus 6:11.** *Go out of his land* Moses is now bidden to demand not a permission for a three days' journey (Exodus 3:18 note), which might be within the boundaries of Egypt, but for departure from the land.

**Exodus 6:12.** *Uncircumcised lips* An uncircumcised ear is one that does not hear clearly; an uncircumcised heart one slow to receive and understand warnings; uncircumcised lips, such as cannot speak fluently. The recurrence of the hesitation of Moses is natural; great as was the former trial this was far more severe; yet his words always imply fear of failure, not of personal danger (see **Exodus 3:11**).

**Exodus 6:13.** *Unto Moses and unto Aaron* The final and formal charge to the two brothers is given, as might be expected, before the plagues are denounced. With this verse begins a new section of the history.

**Exodus 6:14.** *These be the heads* We have in the following verses, not a complete genealogy, but a summary account of the family of the two brothers. Moses records for the satisfaction of Hebrew readers, to whom genealogical questions were always interesting, the descent and position of the designated leaders of the nation. See **Exodus 6:26,27**.

**Exodus 6:20.** *Amram* This can scarcely be the same person who is mentioned in **Exodus 6:18**; but his descendant and representative in the generation immediately preceding that of Moses. The intervening links are omitted, as is the rule where they are not needed for some special purpose, and do not bear upon the history.

*Jochebed* The name means “the glory of Jehovah (Yahweh),” one clear instance of the use of the sacred name before the Exodus.

*Father’s sister* This was within the prohibited degrees after the law was given (**Leviticus 18:12**) but not previously.

**Exodus 6:26, 27.** This emphatic repetition shows the reason for inserting the genealogy. The names of Moses and Aaron are given twice and in a different order; used in **Exodus 6:26** probably to mark Aaron as the older in the genealogy, and used in **Exodus 6:27** to denote the leadership of Moses.

**Exodus 6:28.** This and the following verses belong to the next chapter. They mark distinctly the beginning of a subdivision of the narrative.

**Exodus 6:30.** See **Exodus 6:12**.

## NOTES ON EXODUS 7

**Exodus 7.** With this chapter begins the series of miracles performed in Egypt. They are progressive. The first miracle is performed to accredit the mission of the brothers; it is simply credential, and unaccompanied by any infliction. Then come signs which show that the powers of nature are subject to the will of Yahweh, each plague being attended with grave consequences to the Egyptians, yet not inflicting severe loss or suffering; then in rapid succession come ruinous and devastating plagues, murrain, boils, hail and lightning, locusts, darkness, and lastly, the death of the firstborn. Each of the inflictions has a demonstrable connection with Egyptian customs and phenomena; each is directly aimed at some Egyptian superstition; all are marvelous, not, for the most part, as reversing, but as developing forces inherent in nature, and directing them to a special end. The effects correspond with these characteristics; the first miracles are neglected; the following plagues first alarm, and then for a season, subdue, the king, who does not give way until his firstborn is struck. Even that blow leaves him capable of a last effort, which completes his ruin, and the deliverance of the Israelites.

**Exodus 7:1.** *I have made thee a god* Or “appointed thee.” See the margin reference. Moses will stand in this special relation to Pharaoh, that God will address him by a prophet, i.e. by one appointed to speak in His name. The passage is an important one as illustrating the primary and essential characteristic of a prophet, he is the declarer of God’s will and purpose.

**Exodus 7:3.** *Wonders* A word used only of portents performed to prove a divine interposition; they were the credentials of God’s messengers.

**Exodus 7:9.** *Thy rod* Apparently the rod before described (**Exodus 4:2**), which Moses on this occasion gives to Aaron as his representative.

*A serpent* A word different from that in **Exodus 4:3**. Here a more general term, “*Tanniyn*”, is employed, which in other passages includes all sea or river monsters, and is more specially applied to the crocodile as a symbol of Egypt. It occurs in the Egyptian ritual, nearly in the same form,

“Tanem,” as a synonym of the monster serpent which represents the principle of antagonism to light and life.

**Exodus 7:11.** Three names for the magicians of Egypt are given in this verse. The “wise men” are men who know occult arts. The “sorcerers” are they who “mutter magic formulae,” especially when driving away crocodiles, snakes, asps, etc. It was natural that Pharaoh should have sent for such persons. The “magicians” are the “bearers of sacred words,” scribes and interpreters of hieroglyphic writings. Books containing magic formulae belonged exclusively to the king; no one was permitted to consult them but the priests and wise men, who formed a council or college, and were called in by the Pharaoh on all occasions of difficulty.

The names of the two principal magicians, Jannes and Jambres, who “withstood Moses,” are preserved by Paul, **2 Timothy 3:8**. Both names are Egyptian.

*Enchantments* The original expression implies a deceptive appearance, an illusion, a juggler’s trick, not an actual putting forth of magic power. Pharaoh may or may not have believed in a real transformation; but in either case he would naturally consider that if the portent performed by Aaron differed from that of the magicians, it was a difference of degree only, implying merely superiority in a common art. The miracle which followed (**Exodus 7:12**) was sufficient to convince him had he been open to conviction. It was a miracle which showed the truth and power of Yahweh in contrast with that of others.

**Exodus 7:13.** *And he hardened* Or Pharaoh’s heart was hardened. See **Exodus 4:21**.

**Exodus 7:15.** *He goeth out unto the water* The Nile was worshipped under various names and symbols; at Memphis especially, as Hapi, i.e. Apis, the sacred bull, or living representation of Osiris, of whom the river was regarded as the embodiment or manifestation. If, as is probable, the king went to offer his devotions, the miracle would have special force and suitableness. It was also the season of the yearly overflowing, about the middle of June; and the daily rise of the water was accurately recorded, under the personal superintendence of the king. In early inscriptions the Nilometer is the symbol of stability and providential care.

**Exodus 7:17.** *Turned to blood* This miracle would bear a certain resemblance to natural phenomena, and therefore be one which Pharaoh might see with amazement and dismay, yet without complete conviction. It is well known that before the rise the water of the Nile is green and unfit to drink. About the 25th of June it becomes clear, and then yellow, and gradually reddish like ochre; an effect due to the presence of microscopic cryptogams and infusoria. The supernatural character of the visitation was tested by the suddenness of the change, by its immediate connection with the words and act of Moses, and by its effects. It killed the fish, and made the water unfit for use, neither of which results follows the annual discoloration.

**Exodus 7:18.** *Shall lothe* The water of the Nile has always been regarded by the Egyptians as a blessing unique to their land. It is the only pure and wholesome water in their country, since the water in wells and cisterns is unwholesome, while rain water seldom falls, and fountains are extremely rare.

**Exodus 7:19.** The “streams” mean the natural branches of the Nile in Lower Egypt. The word “rivers” should rather be “canals”; they were of great extent, running parallel to the Nile, and communicating with it by sluices, which were opened at the rise, and closed at the subsidence of the inundation. The word rendered “ponds” refers either to natural fountains, or more probably to cisterns or tanks found in every town and village. The “pools”, literally “gathering of waters,” were the reservoirs, always large and some of enormous extent, containing sufficient water to irrigate the country in the dry season.

*In vessels of wood* The Nile water is kept in vessels and is purified for use by filtering, and by certain ingredients such as the paste of almonds.

**Exodus 7:21.** *The fish ...* The Egyptians subsisted to a great extent on the fish of the Nile, though salt-water fish were regarded as impure. A mortality among the fish was a plague that was much dreaded.

**Exodus 7:25.** *Seven days* This marks the duration of the plague. The natural discoloration of the Nile water lasts generally much longer, about 20 days.

## NOTES ON EXODUS 8

**Exodus 8:2.** *With frogs* Some months appear to have elapsed between this and the former plague, if the frogs made their appearance at the usual time, that is in September. The special species mentioned here is of Egyptian origin. This plague was, like the preceding, in general accordance with natural phenomena, but marvelous both for its extent and intensity, and for its direct connection with the words and acts of God's messengers. It had also apparently, like the other plagues, a direct bearing upon Egyptian superstitions. There was a female deity with a frog's head, and the frog was connected with the most ancient forms of nature-worship in Egypt.

**Exodus 8:3.** *Into thine house* This appears to have been special to the plague, as such. It was especially the visitation which would be felt by the scrupulously-clean Egyptians.

*Kneadingtroughs* Not dough, as in the margin. See **Exodus 12:34**.

**Exodus 8:7.** The magicians would seem to have been able to increase the plague, but not to remove it; hence, Pharaoh's application to Moses, the first symptoms of yielding.

**Exodus 8:9.** *Glory over me* See the margin, "have honor over me," i.e. have the honor, or advantage over me, directing me when I shall entreat God for thee and thy servants.

*When* Or by when; i.e. for what exact time. Pharaoh's answer in **Exodus 5:10** refers to this, by tomorrow. The shortness of the time would, of course, be a test of the supernatural character of the transaction.

**Exodus 8:13.** *Villages* Literally, enclosures, or courtyards.

**Exodus 8:16.** It is observed by Hebrew commentators that the nine plagues are divided into three groups: distinct warnings are given of the first two plagues in each group; the third in each is inflicted without any previous notice; namely, the third, lice, the sixth, boils, the ninth, darkness.

*The dust of the land* The two preceding plagues fell upon the Nile. This fell on the earth, which was worshipped in Egypt as the father of the gods. An

special sacredness was attached to the black fertile soil of the basin of the Nile, called Chemi, from which the ancient name of Egypt is supposed to be derived.

*Lice* The Hebrew word occurs only in connection with this plague. These insects are generally identified with mosquitos, a plague nowhere greater than in Egypt. They are most troublesome toward October, i.e. soon after the plague of frogs, and are dreaded not only for the pain and annoyance which they cause, but also because they are said to penetrate into the body through the nostrils and ears.

<sup><0089></sup>**Exodus 8:19.** *The finger of God* This expression is thoroughly Egyptian; it need not imply that the magicians recognized Yahweh, the God who performed the marvel. They may possibly have referred it to as a god that was hostile to their own protectors.

<sup><0089></sup>**Exodus 8:20.** *Cometh forth to the water* See the <sup><0075></sup>Exodus 7:15 note. It is not improbable that on this occasion Pharaoh went to the Nile with a procession in order to open the solemn festival, which was held 120 days after the first rise, at the end of October or early in November. At that time the inundation is abating and the first traces of vegetation are seen on the deposit of fresh soil.

The plague now announced may be regarded as connected with the atmosphere, also an object of worship.

<sup><0089></sup>**Exodus 8:21.** *Swarms of flies* Generally, supposed to be the dog-fly, which at certain seasons is described as a plague far worse than mosquitos. Others, however, adopt the opinion that the insects were a species of beetle, which was revered by the Egyptians as a symbol of life, of reproductive or creative power. The sun-god, as creator, bore the name Chepera, and is represented in the form, or with the head, of a beetle.

<sup><0089></sup>**Exodus 8:22.** *I will sever ...* This severance constituted a specific difference between this and the preceding plagues. Pharaoh could not of course attribute the exemption of Goshen from a scourge, which fell on the valley of the Nile, to an Egyptian deity, certainly not to Chepera (see the last note), a special object of worship in Lower Egypt.

<sup><0089></sup>**Exodus 8:25.** *To your God* Pharaoh now admits the existence and power of the God whom he had professed not to know; but, as Moses is

careful to record, he recognizes Him only as the national Deity of the Israelites.

*In the land* i.e. in Egypt, not beyond the frontier.

<sup><1186></sup>**Exodus 8:26.** *The abomination* i.e. an animal which the Egyptians held it sacrilegious to slay. The ox, bull, or cow, is meant. The cow was never sacrificed in Egypt, being sacred to Isis, and from a very early age the ox was worshipped throughout Egypt, and more especially at Heliopolis and Memphis under various designations, Apis, Mnevis, Amen-Ehe, as the symbol or manifestation of their greatest deities, Osiris, Atum, Ptah, and Isis.

<sup><1187></sup>**Exodus 8:27.** *Three days' journey* See the <sup><1188></sup>Exodus 3:18 note.



## NOTES ON EXODUS 9

**Exodus 9:3.** *A very grievous murrain* Or “pestilence;” but the word “murrain,” i.e. “a great mortality,” exactly expresses the meaning. This terrible visitation struck far more severely than the preceding, which had caused distress and suffering; it attacked the resources of the nation.

*The camels* These animals are only twice mentioned, here and <sup><01216></sup>Genesis 12:16, in connection with Egypt. Though camels are never represented on the monuments, they were known to the Egyptians, and were probably used on the frontier.

**Exodus 9:6.** *All the cattle* i.e. which were left in the field; compare <sup><019></sup>Exodus 9:19-21.

**Exodus 9:7.** *Was hardened* See <sup><021></sup>Exodus 4:21. Pharaoh probably attributed the exemption of the Israelites to natural causes. They were a pastoral race, well acquainted with all that pertained to the care of cattle; and dwelling in a healthy district probably far more than the rest of Lower Egypt.

**Exodus 9:8.** This marks a distinct advance and change in the character of the visitations. Hitherto, the Egyptians had not been attacked directly in their persons. It is the second plague which was not preceded by a demand and warning, probably on account of the special hardness shown by Pharaoh in reference to the murrain.

*Ashes of the furnace* The act was evidently symbolic: the ashes were to be sprinkled toward heaven, challenging, so to speak, the Egyptian deities. There may possibly be a reference to an Egyptian custom of scattering to the winds ashes of victims offered to Typhon.

**Exodus 9:9.** *A boil* Means probably a burning tumor or carbuncle breaking out in pustulous ulcers. The miracle consisting in the severity of the plague and its direct connection with the act of Moses.

**Exodus 9:11.** This verse seems to imply that the magicians now formally gave way and confessed their defeat.

**Exodus 9:13-34.** With the plague of hail begins the last series of plagues, which differ from the former both in their severity and their effects. Each produced a temporary, but real, change in Pharaoh's feelings.

**Exodus 9:14.** *All my plagues* This applies to all the plagues which follow; the effect of each was foreseen and foretold. The words "at this time" point to a rapid and continuous succession of blows. The plagues which precede appear to have been spread over a considerable time; the first message of Moses was delivered after the early harvest of the year before, when the Israelites could gather stubble, i.e. in May and April: the second mission, when the plagues began, was probably toward the end of June, and they went on at intervals until the winter; this plague was in February; see **Exodus 9:31**.

**Exodus 9:15.** *For now ...* Better, For now indeed, had I stretched forth my hand and smitten thee and thy people with the pestilence, then hadst thou been cut off from the earth. **Exodus 9:16** gives the reason why God had not thus inflicted a summary punishment once for all.

**Exodus 9:16.** *Have I raised thee up* See the margin. God kept Pharaoh "standing", i.e. permitted him to live and hold out until His own purpose was accomplished.

**Exodus 9:18.** *A very grievous hail* The miracle consisted in the magnitude of the infliction and in its immediate connection with the act of Moses.

**Exodus 9:19.** In Egypt the cattle are sent to pasture in the open country from January to April, when the grass is abundant. They are kept in stalls for the rest of the year.

**Exodus 9:20.** *The word of the LORD* This gives the first indication that the warnings had a salutary effect upon the Egyptians.

**Exodus 9:27.** *The LORD* Thus, for the first time, Pharaoh explicitly recognizes Yahweh as God (compare **Exodus 5:2**).

**Exodus 9:29.** *The earth is the LORD's* This declaration has a direct reference to Egyptian superstition. Each god was held to have special power within a given district; Pharaoh had learned that Yahweh was a god, he was now to admit that His power extended over the whole earth. The

unity and universality of the divine power, though occasionally recognized in ancient Egyptian documents, were overlaid at a very early period by systems alternating between Polytheism and Pantheism.

~~<0082>~~ **Exodus 9:31.** *The flax was bolled* i.e. in blossom. This marks the time. In the north of Egypt the barley ripens and flax blossoms about the middle of February, or at the latest early in March, and both are gathered in before April, when the wheat harvest begins. The cultivation of flax must have been of great importance; linen was preferred to any material, and exclusively used by the priests. It is frequently mentioned on Egyptian monuments.

~~<0082>~~ **Exodus 9:32.** *Rie* Rather, “spelt,” the common food of the ancient Egyptians, now called “doora” by the natives, and the only grain represented on the sculptures: the name, however, occurs on the monuments very frequently in combination with other species.

~~<0084>~~ **Exodus 9:34. 35.** *Hardened* Different words in the Hebrew. In ~~<0084>~~ Exodus 9:34 the word means “made heavy,” i.e. obtuse, incapable of forming a right judgment; in ~~<0085>~~ Exodus 9:35 it is stronger, and implies a stubborn resolution.

## NOTES ON EXODUS 10

~~<2004>~~ **Exodus 10:4.** *The locusts* The locust is less common in Egypt than in many eastern countries, yet it is well known, and dreaded as the most terrible of scourges. They come generally from the western deserts, but sometimes from the east and the southeast. No less than nine names are given to the locust in the Bible, of which the word used here is the most common; it signifies “multitudinous,” and whenever it occurs reference is made to its terrible devastations.

~~<2005>~~ **Exodus 10:5.** *The face* Literally, cover “the eye of the earth,” alluding to the darkness which follows, when the whole atmosphere is filled on all sides and to a great height by an innumerable quantity of these insects.

*Shall eat every tree* Not only the leaves, but the branches and even the wood were attacked and devoured. The Egyptians were passionately fond of trees.

~~<2006>~~ **Exodus 10:6.** *Fill thy houses* The terraces, courts, and even the inner apartments are said to be filled in a moment by a locust storm. Compare ~~<2009>~~ Joel 2:9.

~~<2007>~~ **Exodus 10:7.** For the first time the officers of Pharaoh intervene before the scourge is inflicted, showing at once their belief in the threat, and their special terror of the infliction. Also, for the first time, Pharaoh takes measures to prevent the evil; he does not indeed send for Moses and Aaron, but he PERMITS them to be brought into his presence.

*Let the men go* i.e. the men only, not all the people. See ~~<2008>~~ Exodus 10:8.

~~<2009>~~ **Exodus 10:9.** *With our young ...* The demand was not contrary to Egyptian usage, as great festivals were kept by the whole population.

~~<2010>~~ **Exodus 10:10.** *Evil is before you* i.e. “your intentions are evil.” Great as the possible infliction might be, Pharaoh held it to be a less evil than the loss of so large a population.

<2103> **Exodus 10:13.** *An east wind* See <2104> Exodus 10:4. Moses is careful to record the natural and usual cause of the evil, portentous as it was both in extent and in connection with its denouncement.

<2104> **Exodus 10:14.** *Went up* At a distance the locusts appear hanging, as it were, like a heavy cloud over the land; as they approach they seem to rise, and they fill the atmosphere overhead upon their arrival.

*Over all the land* Travelers mention a cloud of locusts extending over 500 miles, and so compact while on the wing that it completely hid the sun. This passage describes a swarm unprecedented in extent.

<2107> **Exodus 10:17.** *This death only* Pliny calls locusts a pestilence brought on by divine wrath. Pharaoh now recognizes the justice of his servants' apprehensions, <2107> Exodus 10:7.

<2109> **Exodus 10:19.** *West wind* Literally, "a sea wind," a wind blowing from the sea on the northwest of Egypt.

*Red sea* The Hebrew has the "Sea of Suph": the exact meaning of which is disputed. Gesenius renders it "rush" or "seaweed;" but it is probably an Egyptian word. A sea-weed resembling wood is thrown up abundantly on the shores of the Red Sea. The origin of the name "Red" Sea is uncertain:

(naturalists have connected it with the presence of red infusoria, <2177> Exodus 7:17).

<2121> **Exodus 10:21.** *Darkness* This infliction was specially calculated to affect the spirits of the Egyptians, whose chief object of worship was the Sun-god; and its suddenness and severity in connection with the act of Moses mark it as a preternatural withdrawal of light. Yet, it has an analogy in physical phenomena. After the vernal equinox the southwest wind from the desert blows some 50 days, not however, continuously but at intervals, lasting generally some two or three days. It fills the atmosphere with dense masses of fine sand, bringing on a darkness far deeper than that of our worst fogs in winter. The consternation of Pharaoh proves that, familiar as he may have been with the phenomenon, no previous occurrence had prepared him for its intensity and duration, and that he recognized it as a supernatural visitation.

~~<2012>~~ **Exodus 10:23.** *Had light in their dwellings* The sandstorm, if such were the cause, may not have extended to the district of Goshen; but the expression clearly denotes a miraculous intervention, whether accomplished or not by natural agencies.

~~<2012>~~ **Exodus 10:24.** *Your flocks and your herds* Pharaoh still exacts what would of course be a complete security for their return: but the demand was wholly incompatible with the object assigned for the journey into the wilderness.

## NOTES ON EXODUS 11

**Exodus 11:1.** *The LORD said* Or “the Lord had said.” The first three verses of this chapter are parenthetical. Before Moses relates the last warning given to Pharaoh, he feels it right to recall to his readers’ minds the revelation and command which had been previously given to him by the Lord.

*When he shall let you go ...* When at last he lets you depart with children, flocks, herds, and all your possessions, he will compel you to depart in haste. Moses was already aware that the last plague would be followed by an immediate departure, and, therefore, measures had probably been taken to prepare the Israelites for the journey. In fact, on each occasion when Pharaoh relented for a season, immediate orders would of course be issued by Moses to the heads of the people, who were thus repeatedly brought into a state of more or less complete organization for the final movement.

**Exodus 11:2.** *Every man* In Exodus 3:22 only women were named; the command is more explicit when the time has come for its execution.

*Borrow* “ask.” See Exodus 3:22 note.

**Exodus 11:4.** *And Moses said* The following words must be read in immediate connection with the last verse of the preceding chapter.

*About midnight* This marks the hour, but not the day, on which the visitation would take place. There may have been, and probably was, an interval of some days, during which preparations might be made both for the celebration of the Passover, and the departure of the Israelites.

**Exodus 11:5.** Two points are to be noticed:

1. The extent of the visitation: the whole land suffers in the persons of its firstborn, not merely for the guilt of the sovereign, but for the actual participation of the people in the crime of infanticide (Exodus 1:22).
2. The limitation: Pharaoh’s command had been to slay ALL the male children of the Israelites, but only one child in each Egyptian family was to

die. If Tothmosis II was the Pharaoh, the visitation fell with special severity on his family. He left no son, but was succeeded by his widow.

*The mill* This consisted of two circular stones, one fixed in the ground, the other turned by a handle. The work of grinding was extremely laborious, and performed by women of the lowest rank.

*Firstborn of beasts* This visitation has a special force in reference to the worship of beasts, which was universal in Egypt; each district having its own sacred animal, adored as a manifestation or representative of the local tutelary deity.

~~(211)~~ **Exodus 11:7.** *Shall not a dog move his tongue* A proverb expressive of freedom from alarm and immunity from assault.



## NOTES ON EXODUS 12

**Exodus 12:1.** This chapter was written some time AFTER the Exodus, probably when Moses put together the portions of the book toward the end of his life. The statements that these instructions were given in the land of Egypt, and that they were given to Moses and Aaron, are important: the one marks the special dignity of this ordinance, which was established before the Sinaitic code; the other marks the distinction between Moses and Aaron and all other prophets. They alone were prophets of the law, i.e. no law was promulgated by any other prophets.

**Exodus 12:2.** *This month* Abib (<sup>Exodus 13:4</sup>) It was called “Nisan” by the later Hebrews, and nearly corresponds to our April. The Israelites are directed to take Abib henceforth as the beginning of the year; the year previously began with the month Tisri, when the harvest was gathered in; see <sup>Exodus 23:16</sup>. The injunction touching Abib or Nisan referred only to religious rites; in other affairs they retained the old arrangement, even in the beginning of the Sabbatic year; see <sup>Leviticus 25:9</sup>.

**Exodus 12:3.** *A lamb* The Hebrew word is general, meaning either a sheep OR a goat — male or female — and of any age; the age and sex are therefore especially defined in the following verse. The direction to select the lamb on the tenth day, the fourth day before it was offered, was intended to secure due care in the preparation for the great national festival. The custom certainly fell into desuetude at a later period, but probably not before the destruction of the temple.

**Exodus 12:4.** Tradition specifies ten as the least number; but the matter was probably left altogether to the discretion of the heads of families.

The last clause should be rendered: “each man, according to his eating, ye shall count for the lamb.”

**Exodus 12:5.** *Without blemish* This is in accordance with the general rule (margin reference): although in this case there is a special reason, since the lamb was in place of the firstborn male in each household. The

restriction to the first year is unique, and refers apparently to the condition of perfect innocence in the antitype, the Lamb of God.

**Exodus 12:6.** *Until the fourteenth day* It should be observed that the offering of our Lord on the self-same day is an important point in determining the typical character of the transaction. A remarkable passage in the Talmud says: "It was a famous and old opinion among the ancient Jews that the day of the new year which was the beginning of the Israelites' deliverance out of Egypt should in future time be the beginning of the redemption by the Messiah."

*In the evening* The Hebrew has between the two evenings. The meaning of the expression is disputed. The most probable explanation is that it includes the time from afternoon, or early eventide, until sunset. This accords with the ancient custom of the Hebrews, who killed the paschal lamb immediately after the offering of the daily sacrifice, which on the day of the Passover took place a little earlier than usual, between two and three p.m. This would allow about two hours and a half for slaying and preparing all the lambs. It is clear that they would not wait until sunset, at which time the evening meal would take place. The slaying of the lamb thus coincides exactly with the death of our Saviour, at the ninth hour of the day (<sup>4274</sup>Matthew 27:46).

**Exodus 12:7.** *The upper door post* Or lintel, <sup>4273</sup>Exodus 12:23. This direction was understood by the Hebrews to apply only to the first Passover: it was certainly not adopted in Palestine. The meaning of the sprinkling of blood is hardly open to question. It was a representation of the offering of the life, substituted for that of the firstborn in each house, as an expiatory and vicarious sacrifice.

**Exodus 12:8.** *In that night* The night is thus clearly distinguished from the evening when the lamb was slain. It was slain before sunset, on the 14th, and eaten after sunset, the beginning of the 15th.

*With fire* Among various reasons given for this injunction the most probable and satisfactory seems to be the special sanctity attached to fire from the first institution of sacrifice (compare <sup>4004</sup>Genesis 4:4).

*And unleavened bread* On account of the hasty departure, allowing no time for the process of leavening: but the meaning discerned by Paul, <sup>4107</sup>1 Corinthians 5:7,8, and recognized by the Church in all ages, was assuredly

implied, though not expressly declared in the original institution. Compare our Lord's words, <sup><016></sup>Matthew 16:6,12, as to the symbolism of leaven.

*Bitter herbs* The word occurs only here and in <sup><091></sup>Numbers 9:11, in reference to herbs. The symbolic reference to the previous sufferings of the Israelites is generally admitted.

<sup><023></sup>**Exodus 12:9.** *Raw* i.e. "half-cooked."

*Sodden ... with water* It was probably more common to seethe meat than to roast meat; hence, the regrets expressed by the Israelites for the seething pots of Egypt.

*The purtenance thereof* or its intestines. This verse directs that the lamb should be roasted and placed on the table whole. No bone was to be broken (see <sup><026></sup>Exodus 12:46, and margin reference). The bowels were taken out, washed and then replaced. The Talmud prescribes the form of the oven of earthenware, in which the lamb was roasted, open above and below with a grating for the fire. Lambs and sheep are roasted whole in Persia, nearly in the same manner.

This entire consumption of the lamb constitutes one marked difference between the Passover and all other sacrifices, in which either a part or the whole was burned, and thus offered directly to God. The whole substance of the sacrificed lamb was to enter into the substance of the people, the blood only excepted, which was sprinkled as a propitiatory and sacrificial offering. Another point of subordinate importance is noticed. The lamb was slain and the blood sprinkled by the head of each family: no separate priesthood as yet existed in Israel; its functions belonged from the beginning to the father of the family: when the priesthood was instituted the slaying of the lamb still devolved on the heads of families, though the blood was sprinkled on the altar by the priests; an act which essentially belonged to their office. The typical character of this part of the transaction is clear. Our Lord was offered and His blood shed as an expiatory and propitiatory sacrifice, but His whole Humanity is transfused spiritually and effectually into His Church, an effect which is at once symbolized and assured in holy communion, the Christian Passover.

<sup><020></sup>**Exodus 12:10.** This was afterward a general law of sacrifices; at once preventing all possibility of profanity, and of superstitious abuse. The

injunction is on both accounts justly applied by our Church to the eucharist.

*Burn with fire* Not being consumed by man, it was thus offered, like other sacrifices (<sup><0218></sup>Exodus 12:8), to God.

<sup><0211></sup>**Exodus 12:11.** These instructions are understood by the Jews to apply only to the first Passover, when they belonged to the occasion. There is no trace of their observance at any later time. Each of the directions marks preparation for a journey; the long flowing robes are girded round the loins; shoes or sandals, not worn in the house or at meals, were fastened on the feet; and the traveler's staff was taken in hand.

*The LORD's passover* The great and most significant name for the whole ordinance. The word Passover renders as nearly as possible the true meaning of the original, of which the primary sense is generally held to be "pass rapidly," like a bird with outstretched wings, but it undoubtedly includes the idea of sparing (<sup><0213></sup>Exodus 12:13). See <sup><2305></sup>Isaiah 31:5, which combines the two great ideas involved in the word.

<sup><0212></sup>**Exodus 12:12.** *I will pass through* A word wholly distinct from that which means "pass over." The "passing through" was in judgment, the "passing over" in mercy.

*Against all the gods of Egypt* Compare the margin reference. In smiting the firstborn of all living beings, man and beast, God struck down the objects of Egyptian worship (compare <sup><0215></sup>Exodus 12:5).

<sup><0214></sup>**Exodus 12:14.** *A memorial* A commemorative and sacramental ordinance of perpetual obligation. As such, it has ever been observed by the Hebrews. By the Christian it is spiritually observed; its full significance is recognized, and all that it foreshadowed is realized, in the sacrament of holy communion.

<sup><0215></sup>**Exodus 12:15.** *Cut off* The penalty inflicted on those who transgressed the command may be accounted for on the ground that it was an act of rebellion; but additional light is thrown upon it by the typical meaning assigned to leaven by our Lord, <sup><0465></sup>Matthew 16:6.

<sup><0216></sup>**Exodus 12:16.** *An holy convocation* An assembly called by proclamation for a religious solemnity. See <sup><0211></sup>Leviticus 23:2; <sup><0411></sup>Numbers

10:2,3. In the East the proclamation is made by the Muezzins from the minarets of the mosques.

*Save that ...* In this the observance of the festival differed from the Sabbath, when the preparation of food was prohibited. The same word for “work” is used here and in the fourth commandment: it is very general, and includes all laborious occupation.

<1219> **Exodus 12:19.** *Born in the land* A stranger or foreigner might be born in the land, but the word here used means “a native of the land,” belonging to the country by virtue of descent, that descent being reckoned from Abraham, to whom Canaan was promised as a perpetual inheritance.

<1221> **Exodus 12:21.** *Draw out* i.e. draw the lamb from the fold and then take it to the house.

*The passover* The word is here applied to the lamb; an important fact, marking the lamb as the sign and pledge of the exemption of the Israelites.

<1222> **Exodus 12:22.** *A bunch of hyssop* The species here designated does not appear to be the plant now bearing the name. It would seem to have been an aromatic plant, common in Palestine and near Mount Sinai, with a long straight stalk and leaves well adapted for the purpose of sprinkling.

*Bason* The rendering rests on good authority and gives a good sense: but the word means “threshold” in some other passages and in Egyptian, and is taken here in that sense by some versions. If that rendering be correct it would imply that the lamb was slain on the threshold.

*None... shall go out ...* There would be no safety outside the precincts protected by the blood of the lamb; a symbolism explained by the margin reference.

<1227> **Exodus 12:27.** *It is the sacrifice of the LORD's passover* or This is the sacrifice of the Passover to Yahweh. The most formal and exact designation of the festival is thus given: but “the Passover” may mean either the act of God's mercy in sparing the Israelites, or the lamb which is offered in sacrifice: more probably the latter, as in <1221> Exodus 12:21. This gives a clear sense to the expression “to Yahweh;” the Passover lamb was a sacrifice offered to Yahweh by His ordinance.

**Exodus 12:29.** This plague is distinctly attributed here and in Exodus 12:23 to the personal intervention of THE LORD; but it is to be observed that although the Lord Himself passed through to smite the Egyptians, He employed the agency of “the destroyer” (Exodus 12:23), in whom, in accordance with Hebrews 11:28, all the ancient versions, and most critics, recognize an Angel (compare 2 Kings 19:35; 2 Samuel 24:16).

**Exodus 12:32.** *Bless me also* No words could show more strikingly the complete, though temporary, submission of Pharaoh.

**Exodus 12:34.** *Kneadingtroughs* (Compare the margin and Deuteronomy 28:5). The troughs were probably small wooden bowls in which the cakes when baked were preserved for use. The Hebrews used their outer garment, or mantle, in the same way as the Bedouins at present, who make a bag of the voluminous folds of their burnous. See Ruth 3:15; 2 Kings 4:39.

**Exodus 12:35.** *Borrowed* “Asked of.” See Exodus 3:22 note.

**Exodus 12:36.** *Lent* Or gave. The word in the Hebrew means simply “granted their request.” Whether the grant is made as a loan, or as a gift, depends in every instance upon the context. Here the word “spoiled” ought to be regarded as conclusive that the grant was a gift, a moderate remuneration for long service, and a compensation for cruel wrongs.

**Exodus 12:37.** *Rameses* See Exodus 1:11 note. Rameses was evidently the place of general rendezvous, well adapted for that purpose as the principal city of Goshen. The Israelites were probably settled in considerable numbers in and about it. Pharaoh with his army and court were at that time near the frontier, and Rameses, where a large garrison was kept, was probably the place where the last interview with Moses occurred. The first part of the journey appears to have followed the course of the ancient canal. The site of Succoth cannot be exactly determined, but it lay about halfway between Rameses and Etham (Exodus 13:20). The name Succoth (i.e. “tents” or “booths” in Hebrew), may have been given by the Israelites, but the same, or a similar word, occurs in Egyptian in connection with the district.

**600,000** This includes all the males who could march. The total number of the Israelites should therefore be calculated from the males above twelve or

fourteen, and would therefore amount to somewhat more than two millions. This is not an excessive population for Goshen, nor does it exceed a reasonable estimate of the increase of the Israelites, including their numerous dependants.

**Exodus 12:38.** *A mixed multitude* Probably remains of the old Semitic population, whether first brought into the district by the Hyksos or not is uncertain. As natural objects of suspicion and dislike to the Egyptians who had lately become masters of the country, they would be anxious to escape, the more especially after the calamities which preceded the Exodus.

*Very much cattle* This is an important fact, both as showing that the oppression of the Israelites had not extended to confiscation of their property, and as bearing upon the question of their maintenance in the Wilderness.

**Exodus 12:40.** *Who dwelt* Read, which they sojourned. The obvious intention of Moses is to state the duration of the sojourn in Egypt.

**Exodus 12:43.** *And the LORD said* From this verse to **Exodus 13:16** are instructions regarding the Passover. Such instructions were needed when the Israelites were joined by the “mixed multitude:” of strangers; and they were probably given at Succoth, on the morning following the departure from Rameses.

*No stranger* Literally, “son of a stranger.” The term is general; it includes all who were aliens from Israel, until they were incorporated into the nation by circumcision.

**Exodus 12:44.** *Servant* The circumcision of the slave, thus enjoined formally on the first day that Israel became a nation, in accordance with the law given to Abraham, (see the margin reference) made him a true member of the family, equally entitled to all religious privileges. In the household of a priest the slave was even permitted to eat the consecrated food:  
**Leviticus 22:11.**

**Exodus 12:45.** *A foreigner* or sojourner: one who resides in a country, not having a permanent home, nor being attached to an Israelitish household.

~~12:46~~ **Exodus 12:46.** *In one house* i.e. “in one company.” Each lamb was to be entirely consumed by the members of one company, whether they belonged to the same household or not.

*Break a bone* The typical significance of this injunction is recognized by John, (see the margin reference.) It is not easy to assign any other satisfactory reason for it. This victim alone was exempt from the general law by which the limbs were ordered to be separated from the body.



## NOTES ON EXODUS 13

**Exodus 13:2.** *Sanctify unto me* The command is addressed to Moses. It was to declare the will of God that all firstborn were to be consecrated to Him, set apart from all other creatures. The command is expressly based upon the Passover. The firstborn exempt from the destruction became in a new and special sense the exclusive property of the Lord: the firstborn of man as His ministers, the firstborn of cattle as victims. In lieu of the firstborn of men the Levites were devoted to the temple services.

**Exodus 13:4.** *Abib* April. Compare Exodus 12:2. It is uncertain whether this name was ancient or given then for the first time. It is found only in the Pentateuch, six times as the name of the first month, twice in the sense of young wheat, hence its etymology, namely, the month when the wheat began to ripen. The name resembles the Egyptian Epiphi, and may possibly have been derived from it.

**Exodus 13:5.** *The Canaanites* Five nations only are named in this passage, whereas six are named in Exodus 3:8, and ten in the original promise to Abraham, Genesis 15:19-21. The first word "Canaanite" is generic, and includes all the Hamite races of Palestine.

**Exodus 13:9.** Hebrew writers have generally regarded this as a formal injunction to write the precepts on slips of parchment, and to fasten them on the wrists and forehead; but other commentators are generally agreed that it is to be understood metaphorically. The words appear to be put into the mouths of the parents. They were to keep all the facts of the Passover constantly in mind, and, referring to a custom prevalent ages before Moses in Egypt, to have them present as though they were inscribed on papyrus or parchment fastened on the wrists, or on the face between the eyes. If, as may be inferred from Deuteronomy 6:7,8, Moses adopted this custom, he would take care to warn the people against the Egyptian superstition of amulets. Modern Israelites generally allege this precept as a justification for the use of phylacteries.

**Exodus 13:13.** *An ass* The ass could not be offered in sacrifice, being an unclean animal: possibly the only unclean animal domesticated among

the Israelites at the time of the Exodus. This principle was extended to every unclean beast; see <sup><Q4815></sup>Numbers 18:15.

*Thou shalt redeem* The lamb, or sheep, was given to the priest for the service of the sanctuary.

*Firstborn of man* The price of redemption was fixed at five shekels of the sanctuary: <sup><Q4847></sup>Numbers 3:47, where see the note.

<sup><Q138></sup>**Exodus 13:18.** *Harnessed* More probably, “marshalled” or “in orderly array.” There is not the least indication that the Israelites had been disarmed by the Egyptians, and as occupying a frontier district frequently assailed by the nomads of the desert they would of necessity be accustomed to the use of arms. Compare <sup><Q110></sup>Exodus 1:10.

<sup><Q131></sup>**Exodus 13:20.** *Etham* The house or “sanctuary of Tum” (the Sun God worshipped especially by that name in Lower Egypt), was in the immediate vicinity of Heliopolis, called by the Egyptians the fortress of Zar, or Zalu (i.e. of foreigners); the frontier city where the Pharaohs of the 18th dynasty reviewed their forces when about to enter upon a campaign on Syria. The name Pithom (see <sup><Q111></sup>Exodus 1:11) has precisely the same meaning with Etham, and may possibly be identified with it.

<sup><Q131></sup>**Exodus 13:21.** *Pillar of cloud* The Lord Himself did for the Israelites by preternatural means that which armies were obliged to do for themselves by natural agents. The Persians and Greeks used fire and smoke as signals in their marches, and in a well-known papyrus, the commander of an Egyptian expedition is called “A flame in the darkness at the head of his soldiers.” By this sign then of the pillar of cloud, the Lord showed Himself as their leader and general (<sup><Q138></sup>Exodus 15:3,6).

## NOTES ON EXODUS 14

**Exodus 14:2.** *That they turn* i.e. away from the wilderness, and go southwards, to the west of the Bitter Lakes, which completely separated them from the desert.

*Pi-hahiroth* The place is generally identified with Ajrud, a fortress with a very large well of good water, situated at the foot of an elevation commanding the plain which extends to Suez, at a distance of four leagues. The journey from Etham might occupy two, or even three days.

*Migdol* A tower, or fort, the “Maktal” of Egyptian monuments; it is probably to be identified with Bir Suweis, about two miles from Suez.

*Baal-zephon* The name under which the Phoenicians, who had a settlement in Lower Egypt at a very ancient period, worshipped their chief Deity. There can be no doubt it was near Kolsum, or Suez. From the text it is clear that the encampment of the Israelites extended over the plain from Pi-hahiroth: their headquarters being between Bir Suweis and the sea opposite to Baal-Zephon. At Ajrud the road branches off in two directions, one leading to the wilderness by a tract, now dry, but in the time of Moses probably impassable (see next note); the other leading to Suez, which was doubtless followed by the Israelites.

**Exodus 14:3.** *They are entangled ...* The original intention of Moses was to go toward Palestine by the wilderness: when that purpose was changed by God’s direction and they moved southwards, Pharaoh, on receiving information, was of course aware that they were completely shut in, since the waters of the Red Sea then extended to the Bitter Lakes. It is known that the Red Sea at some remote period extended considerably further toward the north than it does at present. In the time of Moses the water north of Kolsum joined the Bitter Lakes, though at present the constant accumulation of sand has covered the intervening space to the extent of 8000 to 10,000 yards.

**Exodus 14:5.** *The people fled* This was a natural inference from the change of direction, which indicated a determination to escape from Egypt. Up to the time when that information reached Pharaoh both he and his people understood that the Israelites would return after keeping a festival

in the district adjoining Etham. From Etham the intelligence would be forwarded by the commander of the garrison to Rameses in less than a day, and the cavalry, a highly-disciplined force, would be ready for immediate departure.

**Exodus 14:7.** *Six hundred chosen chariots* The Egyptian army comprised large numbers of chariots, each drawn by two horses, with two men, one bearing the shield and driving, the other fully armed. The horses were thoroughbred, renowned for strength and spirit. Chariots are first represented on the monuments of the 18th dynasty. By “all the chariots of Egypt” we are to understand all that were stationed in Lower Egypt, most of them probably at Rameses and other frontier garrisons near the headquarters of Pharaoh.

*Captains* The word *Shaalishim*, literally “third or thirtieth,” may represent an Egyptian title. The king had about him a council of thirty, each of whom bore a title, Mapu, a “thirty man.” The word occurs frequently in the Books of Kings. David seems to have organized the Shalishim as a distinct corps (see <sup><1238></sup>2 Samuel 23:8 Hebrew), retaining the old name, and adopting the Egyptian system.

**Exodus 14:9.** *And his horsemen* See <sup><1245></sup>Exodus 14:5.

**Exodus 14:11.** *No graves in Egypt* This bitter taunt was probably suggested by the vast extent of cemeteries in Egypt, which might not improperly be called the land of tombs.

**Exodus 14:12.** *Let us alone* This is a gross exaggeration, yet not without a semblance of truth: for although the Israelites welcomed the message of Moses at first, they gave way completely at the first serious trial. See the reference in the margin. The whole passage foreshadows the conduct of the people in the wilderness.

**Exodus 14:13.** *For the Egyptians whom ...* The true sense is, ye shall never see the Egyptians in the same way, under the same circumstances.

**Exodus 14:15.** *Wherefore criest thou unto me?* Moses does not speak of his intercession, and we only know of it from this answer to his prayer.

<sup><0149></sup>**Exodus 14:19.** *The angel of God* Compare the margin reference, and see <sup><0182></sup>Exodus 3:2.

<sup><0142></sup>**Exodus 14:21.** *A strong east wind* The agency by which the object effected was natural (compare <sup><0158></sup>Exodus 15:8 note): and the conditions of the narrative are satisfied by the hypothesis, that the passage took place near Suez.

*The waters were divided* i.e. there was a complete separation between the water of the gulf and the water to the north of Kolsum.

<sup><0142></sup>**Exodus 14:22.** *Were a wall unto them* Compare <sup><0188></sup>Nahum 3:8. The waters served the purpose of an intrenchment and wall; the people could not be attacked on either flank during the transit; to the north was the water covering the whole district; to the south was the Red Sea.

<sup><0144></sup>**Exodus 14:24.** *In the morning watch* At sunrise, a little before 6 a.m. in April.

*Troubled* By a sudden panic.

<sup><0145></sup>**Exodus 14:26.** *That the waters may come* A sudden cessation of the wind, possibly coinciding with a spring tide (it was full moon) would immediately convert the low flat sand-banks first into a quicksand, and then into a mass of waters, in a time far less than would suffice for the escape of a single chariot, or horseman loaded with heavy corslet.

<sup><0147></sup>**Exodus 14:27.** *Overthrew the Egyptians* Better as in the margin, The Lord shook them off, hurled them from their chariots into the sea.

<sup><0148></sup>**Exodus 14:28.** *Not so much as one of them* Escape would be impossible (<sup><0182></sup>Exodus 5:26). Pharaoh's destruction, independent of the distinct statement of the Psalmist, <sup><0165></sup>Psalms 136:15, was in fact inevitable. The station of the king was in the vanguard: on every monument the Pharaoh is represented as the leader of the army. The death of the Pharaoh, and the entire loss of the chariotry and cavalry accounts for the undisturbed retreat of the Israelites through a district then subject to Egypt and easily accessible to their forces. If, as appears probable, Tothmosis II was the Pharaoh, the first recorded expedition into the Peninsula took place 17 years after his death; and 22 years elapsed before any measures were taken to recover the lost ascendancy of Egypt in Syria. So complete, so

marvelous was the deliverance: thus the Israelites were “baptized unto Moses in the cloud and in the sea” (~~4602~~1 Corinthians 10:2). When they left Baal-Zephon they were separated finally from the idolatry of Egypt: when they passed the Red Sea their independence of its power was sealed; their life as a nation then began, a life inseparable henceforth from belief in Yahweh and His servant Moses, only to be merged in the higher life revealed by His Son.

## NOTES ON EXODUS 15

**Exodus 15:1-18.** With the deliverance of Israel is associated the development of the national poetry, which finds its first and perfect expression in this magnificent hymn. It was sung by Moses and the people, an expression which evidently points to him as the author. That it was written at the time is an assertion expressly made in the text, and it is supported by the strongest internal evidence. In every age this song gave the tone to the poetry of Israel; especially at great critical epochs of deliverance: and in the book of Revelation (**Exodus 15:3**) it is associated with the final triumph of the Church.

The division of the song into three parts is distinctly marked: **Exodus 15:1-5**; **Exodus 15:6-10**; **Exodus 15:11-18**: each begins with an ascription of praise to God; each increases in length and varied imagery unto the triumphant close.

**Exodus 15:1.** *He hath triumphed gloriously* Literally, He is gloriously glorious.

*The horse and his rider* The word “rider” may include horseman, but applies properly to the charioteer.

**Exodus 15:2.** *The LORD is my strength and song* My strength and song is Jah. See **Psalm 68:4**. The name was chosen here by Moses to draw attention to the promise ratified by the name “I am.”

*I will prepare Him an habitation* I will glorify Him. Our Authorized Version is open to serious objection, as suggesting a thought (namely, of erecting a temple) which could hardly have been in the mind of Moses at that time, and unsuited to the occasion.

**Exodus 15:3.** *A man of war* Compare **Psalm 24:8**. The name has on this occasion a special fitness: man had no part in the victory; the battle was the Lord’s.

*The LORD is his name* “Jah is His name.” See **Exodus 15:2**.

**Exodus 15:4.** *Hath He cast* “Hurled,” as from a sling. See **Exodus 14:27**.

*His chosen captains* See <sup><D47></sup>Exodus 14:7 note.

<sup><D15></sup>**Exodus 15:5.** *As a stone* The warriors in chariots are always represented on the monuments with heavy coats of mail; the corslets of “chosen captains” consisted of plates of highly tempered bronze, with sleeves reaching nearly to the elbow, covering the whole body and the thighs nearly to the knee. The wearers must have sunk at once like a stone, or as we read in <sup><R50></sup>Exodus 5:10, like lumps of lead.

<sup><D15></sup>**Exodus 15:7.** *Thy wrath* Literally, Thy burning, i.e. the fire of Thy wrath, a word chosen expressly with reference to the effect.

<sup><D15></sup>**Exodus 15:8.** The blast of God’s nostrils corresponds to the natural agency, the east wind (<sup><D121></sup>Exodus 14:21), which drove the waters back: on the north the waters rose high, overhanging the sands, but kept back by the strongwind: on the south they laid in massive rollers, kept down by the same agency in the deep bed of the Red Sea.

<sup><D15></sup>**Exodus 15:9.** *The enemy said* The abrupt, gasping utterances; the haste, cupidity and ferocity of the Egyptians; the confusion and disorder of their thoughts, belong to the highest order of poetry. They enable us to realize the feelings which induced Pharaoh and his host to pursue the Israelites over the treacherous sandbanks.

<sup><D15></sup>**Exodus 15:10.** *Thou didst blow with thy wind* Notice the solemn majesty of these few words, in immediate contrast with the tumult and confusion of the preceding verse. In <sup><D43></sup>Exodus 14:28, we read only, “the waters returned,” here we are told that it was because the wind blew. A sudden change in the direction of the wind would bring back at once the masses of water heaped up on the north.

*They sank as lead* See the note at <sup><D15></sup>Exodus 15:5.

<sup><D151></sup>**Exodus 15:11.** *Among the gods* Compare <sup><B818></sup>Psalms 86:8; <sup><D16></sup>Deuteronomy 32:16,17. A Hebrew just leaving the land in which polytheism attained its highest development, with gigantic statues and temples of incomparable grandeur, might well on such an occasion dwell upon this consummation of the long series of triumphs by which the “greatness beyond compare” of Yahweh was once for all established.



<sup><0253></sup>**Exodus 15:13.** *Thy holy habitation* Either Palestine, regarded as the land of promise, sanctified by manifestations of God to the Patriarchs, and destined to be both the home of God's people, and the place where His glory and purposes were to be perfectly revealed: or Mount Moriah.

<sup><0254></sup>**Exodus 15:14.** *The inhabitants of Palestina* i.e. the country of the Philistines. They were the first who would expect an invasion, and the first whose district would have been invaded but for the faintheartedness of the Israelites.

<sup><0255></sup>**Exodus 15:15.** *The dukes of Edom* See <sup><0365></sup>Genesis 36:15. It denotes the chieftains, not the kings of Edom.

*The mighty men of Moab* The physical strength and great stature of the Moabites are noted in other passages: see <sup><0489></sup>Jeremiah 48:29,41.

*Canaan* The name in this, as in many passages of Genesis, designates the whole of Palestine: and is used of course with reference to the promise to Abraham. It was known to the Egyptians, and occurs frequently on the monuments as Pa-kanana, which applies, if not to the whole of Palestine, yet to the northern district under Lebanon, which the Phoenicians occupied and called "Canaan."

<sup><0257></sup>**Exodus 15:17.** *In the mountain of thine inheritance* See <sup><0253></sup>Exodus 15:13.

<sup><0259></sup>**Exodus 15:19.** *For the horse ...* This verse does not belong to the hymn, but marks the transition from it to the narrative.

<sup><0253></sup>**Exodus 15:20.** *And Miriam the prophetess* The part here assigned to Miriam and the women of Israel is in accordance both with Egyptian and Hebrew customs. The men are represented as singing the hymn in chorus, under the guidance of Moses; at each interval Miriam and the women sang the refrain, marking the time with the timbrel, and with the measured rhythmical movements always associated with solemn festivities. Compare <sup><07134></sup>Judges 11:34; <sup><0085></sup>2 Samuel 6:5, and marginal references. The word used in this passage for the timbrel is Egyptian, and judging from its etymology and the figures which are joined with it in the inscriptions, it was probably the round instrument.

Miriam is called a prophetess, evidently (<sup><Q1122></sup>Numbers 12:2) because she and Aaron had received divine communications. The word is used here in its proper sense of uttering words suggested by the Spirit of God. See <sup><Q1117></sup>Genesis 20:7. She is called the sister of Aaron, most probably to indicate her special position as coordinate, not with Moses the leader of the nation, but with his chief aid and instrument.

<sup><P152></sup>**Exodus 15:22.** *So Moses* Literally, And Moses. The history of the journey from the Red Sea to Sinai begins in fact with this verse, which would more conveniently have been the commencement of another chapter.

*From the Red sea* The station where Moses and his people halted to celebrate their deliverance is generally admitted to be the Ayoun Musa, i.e. the fountains of Moses. It is the only green spot near the passage over the Red Sea. There are several wells there, which in the time of Moses were probably enclosed and kept with great care by the Egyptians, for the use of the frequent convoys to and from their ancient settlements at Sarbutel Khadem and the Wady Mughara.

*The wilderness of Shur* This name belongs to the whole district between the northeastern frontier of Egypt and Palestine. The word is undoubtedly Egyptian, and is derived probably from the word Khar which designated all the country between Egypt and Syria proper.

*Three days* The distance between Ayoun Musa and Huwara, the first spot where any water is found on the route, is 33 geographical miles. The whole district is a tract of sand, or rough gravel.

<sup><P153></sup>**Exodus 15:23.** *Marah* Now identified with the fount of Huwara. The fountain rises from a large mound, a whitish petrification, deposited by the water, and is considered by the Arabians to be the worst in the whole district.

<sup><P155></sup>**Exodus 15:25.** *A tree ...* The statement points to a natural agency, but the result was manifestly supernatural.

*He made ...* The Lord then set before them the fundamental principle of implicit trust, to be shown by obedience. The healing of the water was a symbol of deliverance from physical and spiritual evils.

~~<15:27>~~ **Exodus 15:27.** *Elim* The valley of Gharandel, two hours' journey south of Huwara.

*Twelve wells* Read springs; the Hebrew denotes natural sources. These springs may have been perennial when a richer vegetation clothed the adjacent heights.

## NOTES ON EXODUS 16

**Exodus 16:1.** *The the wilderness of Sin* The desert tract, called Debbet er Ramleh, extend nearly across the peninsula from the Wady Nasb in a south-easterly direction, between the limestone district of Et Tih and the granite of Sinai. The journey from the station at Elim, or even from that on the Red Sea, could be performed in a day: at that time the route was kept in good condition by the Egyptians.

**Exodus 16:2.** *Murmured* The want of food was first felt after six weeks from the time of the departure from Egypt, see **Exodus 16:1**: we have no notice previously of any deficiency of bread.

**Exodus 16:3.** *By the hand of the LORD* This evidently refers to the plagues, especially the last, in Egypt: the death which befell the Egyptians appeared to the people preferable to the sufferings of famine.

*Flesh pots, and ... bread* These expressions prove that the servile labors to which they had been subjected did not involve privations: they were fed abundantly, either by the officials of Pharaoh, or more probably by the produce of their own fertile district.

**Exodus 16:4.** *That I may prove them* The trial consisted in the restriction to the supply of their daily wants.

**Exodus 16:5.** *It shall be twice as much* They should collect and prepare a double quantity.

**Exodus 16:7.** *The glory of the LORD* the visible appearance described in **Exodus 16:10**.

**Exodus 16:10.** *Appeared in the cloud* Or, "was seen in a cloud." The definite article would imply that the cloud was the same which is often mentioned in connection with the tabernacle. The people saw the cloud here spoken of beyond the camp.

**Exodus 16:13.** *Quails* This bird migrates in immense numbers in spring from the south: it is nowhere more common than in the neighborhood of the Red Sea. In this passage we read of a single flight so

dense that it covered the encampment. The miracle consisted in the precise time of the arrival and its coincidence with the announcement.

<sup><2165></sup>**Exodus 16:15.** *It is manna* “Man” or “man-hut,” i.e. white manna, was the name under which the substance was known to the Egyptians, and therefore to the Israelites. The manna of the Peninsula of Sinai is the sweet juice of the Tarfa, a species of tamarisk. It exudes from the trunk and branches in hot weather, and forms small round white grains. In cold weather it preserves its consistency, in hot weather it melts rapidly. It is either gathered from the twigs of tamarisk, or from the fallen leaves underneath the tree. The color is a greyish yellow. It begins to exude in May, and lasts about six weeks. According to Ehrenberg, it is produced by the puncture of an insect. It is abundant in rainy seasons, many years it ceases altogether. The whole quantity now produced in a single year does not exceed 600 or 700 pounds. It is found in the district between the Wady Gharandel, i.e. Elim, and Sinai, in the Wady Sheikh, and in some other parts of the Peninsula. When therefore the Israelites saw the “small round thing,” they said at once “this is manna,” but with an exclamation of surprise at finding it, not under the tamarisk tree, but on the open plain, in such immense quantities, under circumstances so unlike what they could have expected: in fact they did not know what it really was, only what it resembled.

<sup><2166></sup>**Exodus 16:16.** *An omer* i.e. the tenth part of an Ephah, see

<sup><2166></sup>Exodus 16:36. The exact quantity cannot be determined, since the measures varied at different times. Josephus makes the omer equal to six half-pints. The ephah was an Egyptian measure, supposed to be about a bushel or one-third of a hin. The word omer, in this sense, occurs in no other passage. It was probably not used at a later period, belonging, like many other words, to the time of Moses. It is found in Old Egyptian. See <sup><2166></sup>Leviticus 19:36.

<sup><2167></sup>**Exodus 16:17.** *Some more, some less* It is evidently implied that the people were in part at least disobedient and failed in this first trial.

<sup><2168></sup>**Exodus 16:18.** *Had nothing over* Whatever quantity each person had gathered, when he measured it in his tent, he found that he had just as many omers as he needed for the consumption of his family.

**Exodus 16:20.** *It bred worms* This result was supernatural: no such tendency to rapid decomposition is recorded of common manna.

**Exodus 16:21.** *It melted* This refers to the manna which was not gathered.

**Exodus 16:22.** *Twice as much bread* See Exodus 16:5.

From this passage and from Exodus 16:5 it is inferred that the seventh day was previously known to the people as a day separate from all others, and if so, it must have been observed as an ancient and primeval institution.

**Exodus 16:23.** *Tomorrow ...* Or, Tomorrow is a rest, a Sabbath holy to Yahweh: i.e. tomorrow must be a day of rest, observed strictly as a Sabbath, or festal rest, holy to Jehovah.

*Bake ...* These directions show that the manna thus given differed essentially from the natural product. Here and in Numbers 11:8 it is treated in a way which shows that it had the property of grain, could be ground in a mortar, baked and boiled. Ordinary manna is used as honey, it cannot be ground, and it melts when exposed to a moderate heat, forming a substance like barley sugar, called “manna tabulata.” In Persia it is boiled with water and brought to the consistency of honey. The Arabs also boil the leaves to which it adheres, and the manna thus dissolved floats on the water as a glutinous or oily substance. It is obvious that these accounts are inapplicable to the manna from heaven, which had the characteristics and nutritive properties of bread.

**Exodus 16:25.** *Eat that today* The practical observance of the Sabbath was thus formally instituted before the giving of the law. The people were to abstain from the ordinary work of every day life: they were not to collect food, nor, as it would seem, even to prepare it as on other days.

**Exodus 16:27.** *There went out some of the people* This was an act of willful disobedience. It is remarkable, being the first violation of the express command, that it was not visited by a signal chastisement: the rest and peace of the “holy Sabbath” were not disturbed by a manifestation of wrath.

**Exodus 16:28.** *How long* The reference to <sup>(16:4)</sup>Exodus 16:4 is obvious. The prohibition involved a trial of faith, in which as usual the people were found wanting. Every miracle formed some part, so to speak, of an educational process.

**Exodus 16:29.** *Abide ye every man in his place* The expression in Hebrew is unique and seems almost to enjoin a position of complete repose: "in his place" is literally under himself, as the Oriental sits with his legs drawn up under him. The prohibition must however be understood with reference to its immediate object; they were not to go forth from their place in order to gather manna, which was on other days without the camp. The spirit of the law is sacred rest. The Lord gave them this Sabbath, as a blessing and privilege. It was "made for man." (<sup>(17:27)</sup>Mark 2:27.)

**Exodus 16:31.** *manna* It was not indeed the common manna, as they then seem to have believed, but the properties which are noted in this passage are common to it and the natural product: in size, form and color it resembled the seed of the white coriander, a small round grain of a whitish or yellowish grey.

**Exodus 16:33.** *A pot* The word here used occurs in no other passage. It corresponds in form and use to the Egyptian for a casket or vase in which oblations were presented.

**Exodus 16:34.** *The Testimony* See the marginal references.

**Exodus 16:35.** *Did eat manna forty years* This does not necessarily imply that the Israelites were fed exclusively on manna, or that the supply was continuous during forty years: but that whenever it might be needed, owing to the total or partial failure of other food, it was given until they entered the promised land. They had numerous flocks and herds, which were not slaughtered (see <sup>(11:22)</sup>Numbers 11:22), but which gave them milk, cheese and of course a limited supply of flesh: nor is there any reason to suppose that during a considerable part of that time they may not have cultivated some spots of fertile ground in the wilderness. We may assume, as in most cases of miracle, that the supernatural supply was commensurate with their actual necessity. The manna was not withheld in fact until the Israelites had passed the Jordan.

## NOTES ON EXODUS 17

**Exodus 17:1.** *According to their journeys* The Israelites rested at two stations before they reached Rephidim, namely, Dophkah and Alush (<sup><4832></sup>Numbers 33:12-14). Dophkah was in the Wady Sih, a day's journey from the Wady Nasb. The wilderness of Sin (<sup><1240></sup>Exodus 16:1) properly speaking ends here, the sandstone ceases, and is replaced by the porphyry and granite which belong to the central formation of the Sinaitic group. Alush may have been near the entrance to the Wady Sheikh.

*Rephidim* (Variously placed at Feiran at the base of Mount Serbal, or at the pass of El Watiyeh.)

**Exodus 17:2.** *Tempt the LORD* It is a general characteristic of the Israelites that the miracles, which met each need as it arose, failed to produce a habit of faith: but the severity of the trial, the faintness and anguish of thirst in the burning desert, must not be overlooked in appreciating their conduct.

**Exodus 17:6.** *The rock in Horeb*

(a rock situated, according to Arab tradition, in Wady Feiran. Horeb was a name given to the whole desert of Sinai and subsequently attached to the mountain. Palmer).

It is questioned whether the water thus supplied ceased with the immediate occasion; see <sup><600></sup>1 Corinthians 10:4, the general meaning of which appears to be that their wants were ever supplied from Him, of whom the rock was but a symbol, and who accompanied them in all their wanderings.

**Exodus 17:7.** *Massah ... Meribah* See the margin. On the importance of this lesson see our Lord's words, <sup><1047></sup>Matthew 4:7.

**Exodus 17:8.** *Then came Amalek* The attack occurred about two months after the Exodus, toward the end of May or early in June, when the Bedouins leave the lower plains in order to find pasture for their flocks on the cooler heights. The approach of the Israelites to Sinai would of course attract notice, and no cause of warfare is more common than a dispute for the right of pasturage. The Amalekites were at that time the most powerful race in the Peninsula; here they took their position as the chief of the



pagans. They were also the first among the pagans who attacked God's people, and as such were marked out for punishment (see the marginal references).

**Exodus 17:9.** *Joshua* This is the first mention of the great follower and successor of Moses. He died at the age of 110, some 65 years after this transaction. His original name was Hosea, but Moses calls him by the full name, which was first given about forty years afterward, as that by which he was to be known to succeeding generations. From this it may perhaps be inferred that this portion of Exodus was written, or revised, toward the end of the sojourn in the wilderness.

*The rod of God* See **Exodus 4:20**. The hill is supposed to be the height now called Feria on the north side of the plain Er Rahah; (or, Jebel Tahuneh over Feiran. Palmer).

**Exodus 17:10.** *Hur* Again mentioned with Aaron, in **Exodus 24:14**. He was grandfather of Bezaleel, the great sculptor and artificer of the tabernacle, (**Exodus 31:2-5**), and belonged to the tribe of Judah. (See **1 Chronicles 2:18-20**.)

**Exodus 17:11.** The act represents the efficacy of intercessory prayer — offered doubtless by Moses — a point of great moment to the Israelites at that time and to the Church in all ages.

**Exodus 17:12.** *Until the going down of the sun* The length of this first great battle indicates the strength and obstinacy of the assailants. It was no mere raid of Bedouins, but a deliberate attack of the Amalekites, who had been probably thoroughly trained in warfare by their struggles with Egypt.

**Exodus 17:13.** *With the edge of the sword* This expression always denotes a great slaughter of the enemy.

**Exodus 17:14.** *In a book* in the book, i.e. the book which contained the history of God's dealings with His people. Moses was further instructed to impress the command especially on the mind of Joshua, as the leader to whom the first step toward its accomplishment would be entrusted on the conquest of Canaan. The work was not actually completed until the reign of Hezekiah, (**1 Chronicles 4:43**).

<12715> **Exodus 17:15.** *Jehovah-nissi* See the margin, “Jehovah my banner.” As a proper name the Hebrew word is rightly preserved. The meaning is evidently that the name of Yahweh is the true banner under which victory is certain; so to speak, the motto or inscription on the banners of the host. Inscriptions on the royal standard were well known. Each of the Pharaohs on his accession adopted one in addition to his official name.

<12716> **Exodus 17:16.** *Because the LORD hath sworn* This rendering is incorrect. Our translators regard the expression as a solemn asseveration by the throne of God. However, to this the objections are insuperable; it has no parallel in Scriptural usage: God swears by Himself, not by His Throne. As the Hebrew text now stands the meaning is more satisfactorily given in the margin.

An alteration, slight in form, but considerable in meaning, has been proposed with much confidence, namely, *Nes*, “standard” for *Kes*, “throne”; thus connecting the name of the altar with the sentence. Conjectural emendations are not to be adopted without necessity, and the obvious a priori probability of such a reading makes it improbable that one so far more difficult should have been substituted for it. One of the surest canons of criticism militates against its reception. As it stands, the text was undoubtedly that which was alone known to the Targumists, the Samaritan, the Syriac, the Latin and the Arabic translators. The Septuagint appears to have had a different reading: εν <1722> χειρι <5495> κρυφια <2931> πολεμει <4170> .

## NOTES ON EXODUS 18

**Exodus 18.** The events recorded in this chapter could not have occupied many days — only 15 days elapsed between the arrival of the Israelites in the wilderness of Sin and their final arrival at Sinai, see <sup><P101></sup>Exodus 16:1; 19:1. This leaves, however, sufficient time for the interview and transactions between Moses and Jethro.

<sup><P101></sup>**Exodus 18:1.** Jethro was, in all probability, the “brother-in-law” of Moses (<sup><P101></sup>Exodus 3:1). On the parting from Zipporah, see <sup><P101></sup>Exodus 4:26.

<sup><P101></sup>**Exodus 18:5.** *The wilderness* i.e., according to the view which seems on the whole most probable, the plain near the northern summit of Horeb, the mountain of God. The valley which opens upon Er Rahah on the left of Horeh is called “Wady Shueib” by the Arabs, i.e. the vale of Hobab.

<sup><P101></sup>**Exodus 18:6.** *And he said ...* Or according to the Greek Version, “And it was told to Moses, saying, Lo, thy father in law Jether is come.”

<sup><P101></sup>**Exodus 18:7.** *Asked each other of their welfare* Addressed each other with the customary salutation, “Peace be unto you.”

<sup><P101></sup>**Exodus 18:11.** *Greater than all gods* See <sup><P101></sup>Exodus 15:11. The words simply indicate a conviction of the incomparable might and majesty of Yahweh.

*For in ... above them* i.e. the greatness of Yahweh was shown in those transactions wherein the Egyptians had thought to deal haughtily and cruelly against the Israelites. Jethro refers especially to the destruction of the Egyptian host in the Red Sea.

<sup><P101></sup>**Exodus 18:12.** *A burnt offering and sacrifices* This verse clearly shows that Jethro was recognized as a priest of the true God, and is of great importance in its bearings upon the relation between the Israelites and their congeners, and upon the state of religion among the descendants of Abraham.

<sup><P101></sup>**Exodus 18:13.** *From the morning unto the evening* It may be assumed as at least probable that numerous cases of difficulty arose out of

the division of the spoil of the Amalekites (<sup><021713></sup>Exodus 17:13), and causes would have accumulated during the journey from Elim.

<sup><021815></sup>**Exodus 18:15.** *To enquire of God* The decisions of Moses were doubtless accepted by the people as oracles. The internal prompting of the Spirit was a sufficient guidance for him, and a sufficient authority for the people.

<sup><021818></sup>**Exodus 18:18.** *Thou wilt surely wear away* From decay and exhaustion.

<sup><021819></sup>**Exodus 18:19.** *Counsel* Jethro draws the distinction between the functions of the legislator and the judge.

*To God-ward* Literally, “before God,” standing between them and God, both as His minister or representative and also as the representative of the people, their agent, so to speak, or deputy before God.

<sup><021820></sup>**Exodus 18:20.** *Teach them* The Hebrew word is emphatic, and signifies “enlightenment.” The text gives four distinct points:

- (a) the “ordinances,” or specific enactments,
- (b) “the laws,” or general regulations,
- (c) “the way,” the general course of duty,
- (d) “the works,” each specific act.

<sup><021821></sup>**Exodus 18:21.** *Able men* The qualifications are remarkably complete, ability, piety, truthfulness, and unselfishness. From <sup><021813></sup>Deuteronomy 1:13, it appears that Moses left the selection of the persons to the people, an example followed by the Apostles; see <sup><041813></sup>Acts 6:3.

*Rulers of thousands ...* The numbers appear to be conventional, corresponding nearly, but not exactly, to the military, or civil divisions of the people: the largest division (1,000) is used as an equivalent of a gens under one head, <sup><040116></sup>Numbers 1:16; 10:4; <sup><02214></sup>Joshua 22:14.

The word “rulers,” sometimes rendered “princes,” is general, including all ranks of officials placed in command. The same word is used regularly on Egyptian monuments of the time of Moses.

<sup><1823></sup>**Exodus 18:23.** *To their place* i.e. to Canaan, which is thus recognized by Jethro as the appointed and true home of Israel. Compare <sup><1109></sup>Numbers 10:29,30.

<sup><1824></sup>**Exodus 18:24.** *Hearkened* Nothing can be more characteristic of Moses, who combines on all occasions distrust of himself and singular openness to impressions, with the wisdom and sound judgment which chooses the best course when pointed out.

<sup><1827></sup>**Exodus 18:27.** *Into his own land* Midian (<sup><1115></sup>Exodus 2:15).

## NOTES ON EXODUS 19

**Exodus 19:1, 2.** *The wilderness ... the desert of Sinai* If the mount from which the law was delivered be the rock of Ras Safsafah, then the spacious plain of Er Rahah would be the “desert” of Sinai (see **Exodus 5:17**).

**Exodus 19:3.** *Moses went up unto God* This seems to imply that the voice was heard by Moses as he was ascending the mount.

*House of Jacob* This expression does not occur elsewhere in the Pentateuch. It has a special fitness here, referring doubtless to the special promises made to the Patriarch.

**Exodus 19:4.** *On eagles' wings* Both in the law (**Deuteronomy 32:11**) and in the Gospel (**Matthew 23:37**), the Church is compared to fledgelings which the mother cherishes and protects under her wings: but in the law that mother is an eagle, in the Gospels “a hen”; thus shadowing forth the diversity of administration under each covenant: the one of power, which God manifested when He brought His people out of Egypt with a mighty hand and an outstretched arm, and led them into the promised land; the other of grace, when Christ came in humility and took the form of a servant and became obedient unto death, even the death of the Cross. Compare also **Revelation 12:14**.

**Exodus 19:5.** *A peculiar treasure* A costly possession acquired with exertion, and carefully guarded. The special relation in which Israel stands, taken out of the pagan world and consecrated to God, as His slaves, subjects, and children, determines their privileges, and is the foundation of their duties. The same principle applies even in a stronger sense to the Church. See **Acts 20:28**; **1 Corinthians 6:20**; **1 Peter 2:9**.

*All the earth is mine* It was a point of great practical importance, to impress upon the Jews that their God was no mere national Deity. Compare **Deuteronomy 10:14**; **Psalms 24:1**.

**Exodus 19:6.** *A kingdom of priests* Israel collectively is a royal and priestly race: a dynasty of priests, each true member uniting in himself the attributes of a king and priest. Compare **1 Peter 2:5**; **Revelation 1:6**.

*An holy nation* The holiness of Israel consisted in its special consecration to God: it was a sacred nation, sacred by adoption, by covenant, and by participation in all means of grace. Compare <sup><0106></sup>Deuteronomy 7:6; 26:19; 28:9; <sup><0187></sup>1 Corinthians 3:17; <sup><0187></sup>1 Thessalonians 5:27.

<sup><0198></sup>**Exodus 19:8.** *All that the LORD ...* By this answer the people accepted the covenant. It was the preliminary condition of their complete admission into the state of a royal priesthood.

<sup><0190></sup>**Exodus 19:10.** *Sanctify them* The injunction involves bodily purification and undoubtedly also spiritual preparation. Compare <sup><0102></sup>Hebrews 10:22. The washing of the clothes was an outward symbol well understood in all nations.

<sup><0192></sup>**Exodus 19:12.** *Set bounds unto the people* The low line of alluvial mounds at the foot of the cliff of Ras Safsafah exactly answers to the bounds which were to keep the people off from touching the mount: but the bounds here spoken of were to be set up by Moses.

<sup><0193></sup>**Exodus 19:13.** *Touch it* Rather “touch him.” The person who had touched the mount was not to be touched, since the contact would be pollution.

<sup><0197></sup>**Exodus 19:17.** *Out of the camp* The encampment must have extended far and wide over the plain in front of the mountain. From one entrance of the plain to the other there is space for the whole host of the Israelites.

<sup><0198></sup>**Exodus 19:18.** *A furnace* The word in the original is Egyptian, and occurs only in the Pentateuch.

<sup><0192></sup>**Exodus 19:22.** *The priests also* Sacrifices had hitherto been offered by firstborn, or the heads of families. See <sup><0148></sup>Genesis 14:18 note.

## NOTES ON EXODUS 20

**Exodus 20:1-17.** The Hebrew name which is rendered in our King James Version as THE TEN COMMANDMENTS occurs in Exodus 34:28; Deuteronomy 4:13; 10:4. It literally means “the Ten Words.” The Ten Commandments are also called THE LAW, even THE COMMANDMENT (Exodus 24:12), THE WORDS OF THE COVENANT (Exodus 34:28), THE TABLES OF THE COVENANT (Deuteronomy 9:9), THE COVENANT (Deuteronomy 4:13), THE TWO TABLES (Deuteronomy 9:10,17), and, most frequently, THE TESTIMONY (e.g. Exodus 16:34; 25:16), or THE TWO TABLES OF THE TESTIMONY (e.g. Exodus 31:18). In the New Testament they are called simply THE COMMANDMENTS (e.g. Matthew 19:17). The name DECALOGUE is found first in Clement of Alexandria, and was commonly used by the Fathers who followed him.

Thus we know that the tables were two, and that the commandments were ten, in number. But the Scriptures do not, by any direct statements, enable us to determine with precision how the Ten Commandments are severally to be made out, nor how they are to be allotted to the Two tables. On each of these points various opinions have been held (see Exodus 20:12).

Of the Words of Yahweh engraven on the tables of Stone, we have two distinct statements, one in Exodus (Exodus 20:1-17) and one in Deuteronomy (Deuteronomy 5:7-21), apparently of equal authority, but differing principally from each other in the fourth, the fifth, and the tenth commandments.

It has been supposed that the original commandments were all in the same terse and simple form of expression as appears (both in Exodus and Deuteronomy) in the first, sixth, seventh, eighth, and ninth, such as would be most suitable for recollection, and that the passages in each copy in which the most important variations are found were comments added when the books were written.

The account of the delivery of them in Exodus 19 and in Exodus 20:18-21 is in accordance with their importance as the recognized basis of the covenant between Yahweh and His ancient people (Exodus 34:27,28; Deuteronomy 4:13; 1 Kings 8:21, etc.), and as the divine testimony against the sinful tendencies in man for all ages. While it is here said that



“God spake all these words,” and in <sup><1104></sup>Deuteronomy 5:4, that He “talked face to face,” in the New Testament the giving of the law is spoken of as having been through the ministration of Angels (<sup><4075></sup>Acts 7:53; <sup><4189></sup>Galatians 3:19; <sup><5112></sup>Hebrews 2:2). We can reconcile these contrasts of language by keeping in mind that God is a Spirit, and that He is essentially present in the agents who are performing His will.

<sup><1212></sup>**Exodus 20:2.** *Which have brought thee out of the land of Egypt, out of the house of bondage* It has been asked: Why, on this occasion, was not THE LORD rather proclaimed as “the Creator of Heaven and Earth”? The answer is, Because the Ten Commandments were at this time addressed by Yahweh not merely to human creatures, but to the people whom He had redeemed, to those who had been in bondage, but were now free men (<sup><1016></sup>Exodus 6:6,7; 19:5). The commandments are expressed in absolute terms. They are not sanctioned by outward penalties, as if for slaves, but are addressed at once to the conscience, as for free men. The well-being of the nation called for the infliction of penalties, and therefore statutes were passed to punish offenders who blasphemed the name of Yahweh, who profaned the Sabbath, or who committed murder or adultery. (See <sup><51824></sup>Leviticus 18:24-30 note.) But these penal statutes were not to be the ground of obedience for the true Israelite according to the covenant. He was to know Yahweh as his Redeemer, and was to obey him as such (Compare <sup><51315></sup>Romans 13:5).

<sup><1213></sup>**Exodus 20:3.** *Before me* Literally, “before my face.” The meaning is that no god should be worshipped in addition to Yahweh. Compare <sup><1213></sup>Exodus 20:23. The polytheism which was the besetting sin of the Israelites did not in later times exclude Yahweh, but associated Him with false deities. (Compare the original of <sup><1025></sup>1 Samuel 2:25.)

<sup><1214></sup>**Exodus 20:4.** *Graven image* Any sort of image is here intended.

As the first commandment forbids the worship of any false god, seen or unseen, it is here forbidden to worship an image of any sort, whether the figure of a false deity (<sup><6217></sup>Joshua 23:7) or one in any way symbolic of Yahweh (see <sup><12314></sup>Exodus 32:4). The spiritual acts of worship were symbolized in the furniture and ritual of the tabernacle and the altar, and for this end the forms of living things might be employed as in the case of the Cherubim (see <sup><12518></sup>Exodus 25:18 note): but the presence of the invisible God was to be marked by no symbol of Himself, but by His words written

on stones, preserved in the ark in the holy of holies and covered by the mercy-seat. The ancient Persians and the earliest legislators of Rome also agreed in repudiating images of the Deity.

*A jealous God* <sup><1865></sup>Deuteronomy 6:15; <sup><1849></sup>Joshua 24:19; <sup><2418></sup>Isaiah 42:8; 48:11; <sup><3400></sup>Nahum 1:2. This reason applies to the First, as well as to the second commandment. The truth expressed in it was declared more fully to Moses when the name of Yahweh was proclaimed to him after he had interceded for Israel on account of the golden calf (<sup><1346></sup>Exodus 34:6,7; see the note).

*Visiting the iniquity of the fathers upon the children* (Compare <sup><1347></sup>Exodus 34:7; <sup><2428></sup>Jeremiah 32:18). Sons and remote descendants inherit the consequences of their fathers' sins, in disease, poverty, captivity, with all the influences of bad example and evil communications. (See <sup><1859></sup>Leviticus 26:39; <sup><2187></sup>Lamentations 5:7 following) The "inherited curse" seems to fall often most heavily on the least guilty persons; but such suffering must always be free from the sting of conscience; it is not like the visitation for sin on the individual by whom the sin has been committed. The suffering, or loss of advantages, entailed on the unoffending son, is a condition under which he has to carry on the struggle of life, and, like all other inevitable conditions imposed upon men, it cannot tend to his ultimate disadvantage, if he struggles well and perseveres to the end. The principle regulating the administration of justice by earthly tribunals (<sup><1846></sup>Deuteronomy 24:16), is carried out in spiritual matters by the Supreme Judge.

<sup><1216></sup>**Exodus 20:6.** *Unto thousands* unto the thousandth generation.

Yahweh's visitations of chastisement extend to the third and fourth generation, his visitations of mercy to the thousandth; that is, forever. That this is the true rendering seems to follow from <sup><1879></sup>Deuteronomy 7:9; Compare <sup><1175></sup>2 Samuel 7:15,16.

<sup><1217></sup>**Exodus 20:7.** Our translators make the Third commandment bear upon any profane and idle utterance of the name of God. Others give it the sense, "Thou shalt not swear falsely by the name of Jehovah thy God." The Hebrew word which answers to "in vain" may be rendered either way. The two abuses of the sacred name seem to be distinguished in <sup><1892></sup>Leviticus 19:12 (see <sup><1153></sup>Matthew 5:33). Our King James Version is probably right in giving the rendering which is more inclusive. The caution that a breach of this commandment incurs guilt in the eyes of Yahweh is especially

appropriate, in consequence of the ease with which the temptation to take God's name "in vain" besets people in their common conversation with each other.

**Exodus 20:8.** *Remember the sabbath day* There is no distinct evidence that the Sabbath, as a formal ordinance, was recognized BEFORE the time of Moses (compare <sup><1694></sup>Nehemiah 9:14; <sup><3100></sup>Ezekiel 20:10-12; <sup><8515></sup>Deuteronomy 5:15). The word "remember" may either be used in the sense of "keep in mind" what is here enjoined for the first time, or it may refer back to what is related in <sup><1262></sup>Exodus 16:22-26.

**Exodus 20:10.** *The sabbath ...* a Sabbath to Yahweh thy God. The proper meaning of "sabbath" is, "rest after labor." Compare <sup><1265></sup>Exodus 16:26.

*Thy stranger that is within thy gates* Not a "stranger," as is an unknown person, but a "lodger," or "sojourner." In this place it denotes one who had come from another people to take up his permanent abode among the Israelites, and who might have been well known to his neighbors. That the word did not primarily refer to foreign domestic servants (though all such were included under it) is to be inferred from the term used for "gates," signifying not the doors of a private dwelling, but the gates of a town or camp.

**Exodus 20:12.** *Honour thy father and thy mother* According to our usage, the fifth commandment is placed as the first in the second table; and this is necessarily involved in the common division of the commandments into our duty toward God and our duty toward men. But the more ancient, and probably the better, division allots five commandments to each table (compare <sup><5139></sup>Romans 13:9), proceeding on the distinction that the First table relates to the duties which arise from our filial relations, the second to those which arise from our fraternal relations. The connection between the first four commandments and the fifth exists in the truth that all faith in God centers in the filial feeling. Our parents stand between us and God in a way in which no other beings can. On the maintenance of parental authority, see <sup><1215></sup>Exodus 21:15,17; <sup><16218></sup>Deuteronomy 21:18-21.

*That thy days may be long upon the land* Filial respect is the ground of national permanence (compare <sup><2558></sup>Jeremiah 35:18,19; <sup><1154></sup>Matthew 15:4-6; <sup><1170></sup>Mark 7:10,11). The divine words were addressed emphatically to Israel, but they set forth a universal principle of national life (<sup><1162></sup>Ephesians 6:2).

**Exodus 20:13, 14.** Matthew 5:21-32 is the best comment on these two verses.

**Exodus 20:15.** The right of property is sanctioned in the eighth commandment by an external rule: its deeper meaning is involved in the tenth commandment.

**Exodus 20:17.** As the sixth, seventh, and eighth commandments forbid us to injure our neighbor in deed, the ninth forbids us to injure him in word, and the tenth, in thought. No human eye can see the coveting heart; it is witnessed only by him who possesses it and by Him to whom all things are naked and open (Luke 12:15-21). But it is the root of all sins of word or deed against our neighbor (James 1:14,15).

**Exodus 20:18-21.** Compare Deuteronomy 5:22-31. Aaron (Exodus 19:24) on this occasion accompanied Moses in drawing near to the thick darkness.

**Exodus 20:22-23:33.** A series of laws which we may identify with what was written by Moses in the book called the BOOK OF THE COVENANT, and read by him in the audience of the people (Exodus 24:7).

The document cannot be regarded as a strictly systematic whole. Portions of it were probably traditional rules handed down from the patriarchs, and retained by the Israelites in Egypt.

**Exodus 20:22-26.** Nothing could be more appropriate as the commencement of the book of the covenant than these regulations for public worship. The rules for the building of altars must have been old and accepted, and are not inconsistent with the directions for the construction of the altar of the court of the tabernacle, Exodus 27:1-8 (compare Joshua 22:26-28).

## NOTES ON EXODUS 21

**Exodus 21:1.** *Judgments* i.e. decisions of the law.

**Exodus 21:2.** A Hebrew might be sold as a bondman in consequence either of debt (<sup><R259></sup>Leviticus 25:39) or of the commission of theft (<sup><Q21B></sup>Exodus 22:3). But his servitude could not be enforced for more than six full years. Compare the marginal references.

**Exodus 21:3.** If a married man became a bondman, his rights in regard to his wife were respected: but if a single bondman accepted at the hand of his master a bondwoman as his wife, the master did not lose his claim to the woman or her children, at the expiration of the husband's term of service. Such wives, it may be presumed, were always foreign slaves.

**Exodus 21:6.** *Forever* That is, most probably, until the next Jubilee, when every Hebrew was set free. See <sup><R254></sup>Leviticus 25:40,50. The custom of boring the ear as a mark of slavery appears to have been a common one in ancient times, observed in many nations.

*Unto the judges* Literally, "before the gods (*elohiyim*)." The word does not denote "judges" in a direct way, but it is to be understood as the name of God, in its ordinary plural form, God being the source of all justice. The name in this connection always has the definite article prefixed. See the marginal references. Compare <sup><R321></sup>Psalms 82:1,6; <sup><R3134></sup>John 10:34.

**Exodus 21:7.** A man might, in accordance with existing custom, sell his daughter to another man with a view to her becoming an inferior wife, or concubine. In this case, she was not "to go out," like the bondman; that is, she was not to be dismissed at the end of the sixth year. But women who were bound in any other way, would appear to have been under the same conditions as bondmen. See <sup><R5157></sup>Deuteronomy 15:17.

**Exodus 21:11.** *If he do not these three unto her* The words express a choice of one of three things. The man was to give the woman, whom he had purchased from her father, her freedom, unless

(i) he caused her to be redeemed by a Hebrew master (<sup><Q218></sup>Exodus 21:8); or,

(ii) gave her to his son, and treated her as a daughter (<sup><1210></sup>Exodus 21:9); or,

(iii) in the event of his taking another wife (<sup><1210></sup>Exodus 21:10), unless he allowed her to retain her place and privileges.

These rules (<sup><1210></sup>Exodus 21:7-11) are to be regarded as mitigations of the then existing usages of concubinage.

<sup><1212></sup>**Exodus 21:12.** The case of murder of a free man and of a bondman. See <sup><1213></sup>Exodus 21:20 note. The law was afterward expressly declared to relate also to foreigners, <sup><1247></sup>Leviticus 24:17,21,22; compare the marginal references.

<sup><1213></sup>**Exodus 21:13, 14.** There was no place of safety for the guilty murderer, not even the altar of Yahweh. Thus all superstitious notions connected with the right of sanctuary were excluded. Adonijah and Joab (<sup><1055></sup>1 Kings 1:50; 2:28) appear to have vainly trusted that the common feeling would protect them, if they took hold of the horns of the altar on which atonement with blood was made (<sup><1347></sup>Leviticus 4:7). But for one who killed a man "at unawares," that is, without intending to do it, the law afterward appointed places of refuge, <sup><1516></sup>Numbers 35:6-34; <sup><1544></sup>Deuteronomy 4:41-43; 19:2-10; <sup><1512></sup>Joshua 20:2-9. It is very probable that there was some provision answering to the cities of refuge, that may have been based upon old usage, in the camp in the Wilderness.

<sup><1215></sup>**Exodus 21:15-17.** The following offences were to be punished with death:

Striking a parent, compare <sup><15716></sup>Deuteronomy 27:16.

Cursing a parent, compare the marginal references.

Kidnapping, whether with a view to retain the person stolen, or to sell him, compare the marginal references.

<sup><1219></sup>**Exodus 21:19.** *Quit* i.e. if one man injured another in a quarrel so as to oblige him to keep his bed, he was free from the liability to a criminal charge (such as might be based upon <sup><1212></sup>Exodus 21:12): but he was required to compensate the latter for the loss of his time, and for the cost of his healing.

**Exodus 21:20, 21.** The Jewish authorities appear to be right in referring this law, like those in <sup><0213></sup>Exodus 21:26,27,32, to foreign slaves (see <sup><0254></sup>Leviticus 25:44-46). The protection here afforded to the life of a slave may seem to us but a slight one; but it is the very earliest trace of such protection in legislation, and it stands in strong and favorable contrast with the old laws of Greece, Rome, and other nations. If the slave survived the castigation a day or two, the master did not become amenable to the law, because the loss of the slave was accounted, under the circumstances, as a punishment.

**Exodus 21:22-25.** The rule would seem to refer to a case in which the wife of a man interfered in a quarrel. This law, “the jus talionis,” is elsewhere repeated in substance, compare the marginal references. and <sup><0096></sup>Genesis 9:6. It has its root in a simple conception of justice, and is found in the laws of many ancient nations. It serves in this place as a maxim for the magistrate in awarding the amount of compensation to be paid for the infliction of personal injury. The sum was to be as nearly as possible the worth in money of the power lost by the injured person. Our Lord quotes <sup><0224></sup>Exodus 21:24 as representing the form of the law, in order to illustrate the distinction between the letter and the spirit (<sup><4038></sup>Matthew 5:38). The tendency of the teaching of the Scribes and Pharisees was to confound the obligations of the conscience with the external requirements of the law. The law, in its place, was still to be “holy and just and good,” (<sup><4972></sup>Romans 7:12,) but its direct purpose was to protect the community, not to guide the heart of the believer, who was not to exact eye for eye, tooth for tooth, but to love his enemies, and to forgive all injuries.

**Exodus 21:26,27.** Freedom was the proper equivalent for permanent injury.

**Exodus 21:28-32.** The animal was slain as a tribute to the sanctity of human life (Compare the marginal references and <sup><0041></sup>Genesis 4:11). It was stoned, and its flesh was treated as carrion. Guilty negligence on the part of its owner was reckoned a capital offence, to be commuted for a fine.

In the case of a slave, the payment was the standard price of a slave, thirty shekels of silver. See <sup><0254></sup>Leviticus 25:44-46; 27:3, and the marginal references for the New Testament application of this fact.

~~(21:33)~~ **Exodus 21:33,34.** The usual mode of protecting a well in the East was probably then, as now, by building round it a low circular wall.

~~(21:35)~~ **Exodus 21:35,36.** The dead ox in this case, as well as in the preceding one, must have been worth no more than the price of the hide, as the flesh could not be eaten. See ~~(17:1)~~ Leviticus 17:1-6.



## NOTES ON EXODUS 22

**Exodus 22:1.** The theft of an ox appears to have been regarded as a greater crime than the theft of a sheep, because it showed a stronger purpose in wickedness to take the larger and more powerful animal. It may have been on similar moral ground that the thief, when he had proved his persistency in crime by adding to his theft the slaughter, or sale, of the animal, was to restore four times its value in the case of a sheep (compare the marginal references), and five times its value in the case of an ox; but if the animal was still in his possession alive (see Exodus 22:4) he had to make only twofold restitution.

**Exodus 22:2-4.** If a thief, in breaking into a dwelling in the night, was slain, the person who slew him did not incur the guilt of blood; but if the same occurred in daylight, the slayer was guilty in accordance with Exodus 21:12. The distinction may have been based on the fact that in the light of day there was a fair chance of identifying and apprehending the thief.

**Exodus 22:5.** *Shall put in his beast, and shall feed* Rather, shall let his beast go loose, and it shall feed.

**Exodus 22:8.** It would appear that if the master of the house would clear himself of imputation, the loss of the pledged article fell upon its owner.

**Exodus 22:9.** *All manner of trespass* He who was accused, and he who had lost the stolen property, were both to appear before the judges (Exodus 18:25,26).

**Exodus 22:10-13.** This law appears to relate chiefly to herdsmen employed by the owners of cattle. When an animal was stolen (Exodus 22:12), it was presumed either that the herdsman might have prevented it, or that he could find the thief and bring him to justice (see Exodus 22:4). When an animal was killed by a wild beast, the keeper had to produce the mangled carcass, not only in proof of the fact, but to show that he had, by his vigilance and courage, deprived the wild beast of its prey.

<0215> **Exodus 22:15.** *It came for his hire* The sum paid for hiring was regarded as covering the risk of accident.

<0216> **Exodus 22:16,17.** See the marginal references.

<0218> **Exodus 22:18.** *Thou shalt not suffer a witch to live* See the marginal references. and <0317> Leviticus 20:27. The witch is here named to represent the class. This is the earliest denunciation of witchcraft in the law. In every form of witchcraft there is an appeal to a power not acting in subordination to the divine law. From all such notions and tendencies true worship is designed to deliver us. The practice of witchcraft was therefore an act of rebellion against Yahweh, and, as such, was a capital crime. The passages bearing on the subject in the Prophets, as well as those in the law, carry a lesson for all ages. <0319> Isaiah 8:19; 19:3; 44:25; 47:12,13; <0352> Micah 5:12, etc.

<0221> **Exodus 22:20.** This was probably an old formula, the sense of which, on its ethical side, is comprised in the first and second commandments.

*Shall be utterly destroyed* The Hebrew word here used is *cherem* <0276> (i.e. devoted). See <0278> Leviticus 27:28.

<0221> **Exodus 22:21.** *A stranger* See <0210> Exodus 20:10 note.

<0222> **Exodus 22:22.** *Afflict* A word including all cold and contemptuous treatment. See <0508> Deuteronomy 10:18. Contrast the blessing, <0549> Deuteronomy 14:29.

<0225> **Exodus 22:25.** See the notes at <0355> Leviticus 25:35-43; compare <0539> Deuteronomy 23:19.

<0226> **Exodus 22:26,27.** The law regarding pledges is expanded, <0546> Deuteronomy 24:6,10-13.

<0228> **Exodus 22:28.** *The gods* Hebrews *elohim* <0430>. See <0216> Exodus 21:6 note. Many take it as the name of God (as in <0001> Genesis 1:1), and this certainly seems best to represent the Hebrew, and to suit the context.

*Curse the ruler ...* See <0425> Acts 23:5.

<0229> **Exodus 22:29,30.** The offering of firstfruits appears to have been a custom of primitive antiquity and was connected with the earliest acts of

sacrifice. See <sup><0048></sup>Genesis 4:3,4. The references to it here and in <sup><0239></sup>Exodus 23:19 had probably been handed down from patriarchal times. The specific law relating to the firstborn of living creatures was brought out in a strong light in connection with the deliverance from Egypt (<sup><0132></sup>Exodus 13:2,12,13); compare <sup><0239></sup>Exodus 23:19; <sup><0227></sup>Leviticus 22:27; <sup><0342></sup>Deuteronomy 26:2-11; <sup><0605></sup>Nehemiah 10:35.

*The first of thy ripe fruits, and of thy liquors* See the margin. The rendering of our King James Bible is a paraphrase.

<sup><0223></sup>**Exodus 22:31.** The sanctification of the nation was emphatically symbolized by strictness of diet as regards both the kind of animal, and the mode of slaughtering. See Leviticus 11; 17.

## NOTES ON EXODUS 23

**Exodus 23:1-3.** These four commands, addressed to the conscience, are illustrations of the ninth commandment, mainly in reference to the giving of evidence in legal causes. Compare <sup><1210></sup>1 Kings 21:10; <sup><4461></sup>Acts 6:11.

**Exodus 23:2.** This verse might be more strictly rendered, “Thou shalt not follow the many to evil; neither shalt thou bear witness in a cause so as to incline after the many to pervert justice.”

**Exodus 23:3.** *Countenance* Rather, show partiality to a man’s cause because he is poor (compare <sup><6195></sup>Leviticus 19:15).

**Exodus 23:4,5.** So far was the spirit of the law from encouraging personal revenge that it would not allow a man to neglect an opportunity of saving his enemy from loss.

**Exodus 23:5.** The sense appears to be: “If thou see the ass of thine enemy lying down under his burden, thou shalt forbear to pass by him; thou shalt help him in loosening the girths of the ass.”

**Exodus 23:6-9.** Four precepts evidently addressed to those in authority as judges:

(a) To do justice to the poor. Comparing <sup><1236></sup>Exodus 23:6 with <sup><1238></sup>Exodus 23:3, it was the part of the judge to defend the poor against the oppression of the rich, and the part of the witness to take care lest his feelings of natural pity should tempt him to falsify evidence.

(b) To be cautious of inflicting capital punishment on one whose guilt was not clearly proved. A doubtful case was rather to be left to God Himself, who would “not justify the wicked,” nor suffer him to go unpunished though he might be acquitted by an earthly tribunal.  
<sup><1237></sup>Exodus 23:7.

(c) To take no bribe or present which might in any way pervert judgment (<sup><1238></sup>Exodus 23:8); compare <sup><0465></sup>Numbers 16:15; <sup><0123></sup>1 Samuel 12:3; <sup><4035></sup>Acts 26:26.

(d) To vindicate the rights of the stranger (<sup><0270></sup>Exodus 23:9) — rather, the foreigner. (<sup><0270></sup>Exodus 20:10 note.) This verse is a repetition of <sup><0271></sup>Exodus 22:21, but the precept is there addressed to the people at large, while it is here addressed to the judges in reference to their official duties. The caution was perpetually necessary. Compare <sup><0271></sup>Ezekiel 22:7; <sup><0385></sup>Malachi 3:5. The word rendered “heart” is more strictly “soul,” and would be better represented here by feelings.

<sup><0230></sup>**Exodus 23:10-12.** This is the first mention of the Sabbatical year; the law for it is given at length in <sup><0370></sup>Leviticus 25:2. Both the Sabbatical year and the weekly Sabbath are here spoken of exclusively in their relation to the poor, as bearing testimony to the equality of the people in their covenant with Yahweh. In the first of these institutions, the proprietor of the soil gave up his rights for the year to the whole community of living creatures, not excepting the beasts: in the latter, the master gave up his claim for the day to the services of his servants and cattle.

<sup><0232></sup>**Exodus 23:12.** *May be refreshed* Literally, “may take breath.”

<sup><0233></sup>**Exodus 23:13.** Compare <sup><0349></sup>Deuteronomy 4:9; <sup><0216></sup>Joshua 22:5; <sup><0165></sup>Ephesians 5:15.

<sup><0234></sup>**Exodus 23:14-17.** This is the first mention of the three great Yearly Festivals. The feast of Unleavened bread, in its connection with the Paschal Lamb, is spoken of in Exodus 12; 13: but the two others are here first named. The whole three are spoken of as if they were familiarly known to the people. The points that are especially enjoined are that every male Israelite should attend them at the sanctuary (compare <sup><0223></sup>Exodus 34:23), and that he should take with him an offering for Yahweh, presenting himself before his King with his tribute in his hand. That this condition belonged to all the feasts, though it is here stated only in regard to the Passover, cannot be doubted. See <sup><0166></sup>Deuteronomy 16:16.

<sup><0235></sup>**Exodus 23:15,16.** On the Feast of Unleavened Bread, or the Passover, see <sup><0271></sup>Exodus 12:1-20,43-50; 13:3-16; 34:18-20; <sup><0274></sup>Leviticus 23:4-14. On the Feast of the Firstfruits of Harvest, called also the Feast of Weeks, and the Feast of Pentecost, see <sup><0222></sup>Exodus 34:22; <sup><0235></sup>Leviticus 23:15-21. On the Feast of Ingathering, called also the Feast of Tabernacles, see <sup><0234></sup>Leviticus 23:34-36,39-43.

<sup><0236></sup>**Exodus 23:16.** *In the end of the year* Compare <sup><0242></sup>Exodus 34:22. The year here spoken of must have been the civil or agrarian year, which began after harvest, when the ground was prepared for sowing. Compare <sup><0239></sup>Leviticus 23:39; <sup><0563></sup>Deuteronomy 16:13-15. The sacred year began in spring, with the month Abib, or Nisan. See <sup><0217></sup>Exodus 12:2 note, and <sup><0239></sup>Leviticus 25:9.

*When thou hast gathered* Rather, when thou gatherest in.

<sup><0238></sup>**Exodus 23:18.** *The blood of my sacrifice* It is generally considered that this must refer to the Paschal Lamb. See <sup><0217></sup>Exodus 12:7,11,13,22,23,27.

*The fat of my sacrifice* Strictly, the fat of my feast; the “best part” of the feast, that is, the Paschal lamb itself. Compare <sup><0245></sup>Exodus 34:25.

<sup><0239></sup>**Exodus 23:19.** *The first of the firstfruits of thy land* The “best,” or “chief” of the firstfruits, that is, the two wave loaves described <sup><0237></sup>Leviticus 23:17. As the preceding precept appears to refer to the Passover, so it is likely that this refers to Pentecost. They are called in Leviticus, “the firstfruits unto the Lord;” and it is reasonable that they should here be designated the “chief” of the firstfruits. If, with some, we suppose the precept to relate to the offerings of firstfruits in general, the command is a repetition of <sup><0229></sup>Exodus 22:29.

*Thou shalt not seethe a kid in his mother’s milk* This precept is repeated. See the marginal references. If we connect the first of the two preceding precepts with the Passover, and the second with Pentecost, it seems reasonable to connect this with the Feast of Tabernacles. The only explanation which accords with this connection is one which refers to a superstitious custom connected with the harvest; in which a kid was seethed in its mother’s milk to propitiate in some way the deities, and the milk was sprinkled on the fruit trees, fields and gardens, as a charm to improve the crops of the coming year. Others take it to be a prohibition of a custom of great antiquity among the Arabs, of preparing a gross sort of food by stewing a kid in milk, with the addition of certain ingredients of a stimulating nature: and others take it in connection with the prohibitions to slaughter a cow and a calf, or a ewe and her lamb, on the same day (<sup><0228></sup>Leviticus 22:28), or to take a bird along with her young in the nest (<sup><0216></sup>Deuteronomy 22:6). It is thus understood as a protest against cruelty and outraging the order of nature.

**Exodus 23:20.** *An Angel* See <sup><1182></sup>Exodus 3:2,8; <sup><1151></sup>Joshua 5:13; <sup><119></sup>Isaiah 63:9.

**Exodus 23:22.** The rendering in the margin is better. Cf. <sup><1114></sup>Deuteronomy 20:4.

**Exodus 23:23.** *I will cut them off* The national existence of the Canaanites was indeed to be “utterly” destroyed, every trace of their idolatries was to be blotted out, no social contact was to be held with them while they served other gods, nor were alliances of any kind to be formed with them. (See Deuteronomy 7; 12:1-4,29-31.) But it is alike contrary to the spirit of the divine law, and to the facts bearing on the subject scattered in the history, to suppose that any obstacle was put in the way of well disposed individuals of the denounced nations who left their sins and were willing to join the service of Yahweh. The spiritual blessings of the covenant were always open to those who sincerely and earnestly desired to possess them. See <sup><1210></sup>Exodus 20:10; <sup><1194></sup>Leviticus 19:34; 24:22.

**Exodus 23:27.** *Destroy* Rather, overthrow. See <sup><1223></sup>Exodus 23:23.

**Exodus 23:28.** *Hornets* Compare the marginal references. The word is used figuratively for a cause of terror and discouragement. Bees are spoken of in the like sense, <sup><1144></sup>Deuteronomy 1:44; <sup><11812></sup>Psalms 118:12.

**Exodus 23:29.** *Beast of the field* i.e. destructive animals.

**Exodus 23:31.** In <sup><1223></sup>Exodus 23:23, the limits of the Land of Canaan, strictly so called, are indicated; to this, when the Israelites were about to take possession of it, were added the regions of Gilead and Bashan on the left side of the Jordan (<sup><11623></sup>Numbers 32:33-42; <sup><11639></sup>Joshua 13:29-32). These two portions made up the holy land, of which the limits were recognized, with inconsiderable variations, until the final overthrow of the Jewish polity. But in this verse the utmost extent of Hebrew dominion, as it existed in the time of David and Solomon, is set forth. The kingdom then reached to Elath and Ezion-geber on the AElanitic Gulf of the Red Sea (<sup><11025></sup>1 Kings 9:26), and to Tiphshah on the “River,” that is, the River Euphrates (<sup><11024></sup>1 Kings 4:24), having for its western boundary “the Sea of the Philistines,” that is, the Mediterranean, and for its southern boundary “the desert,” that is, the wildernesses of Shur and Paran (compare <sup><11518></sup>Genesis 15:18; <sup><11107></sup>Deuteronomy 1:7; 11:24; <sup><11104></sup>Joshua 1:4).

## NOTES ON EXODUS 24

**Exodus 24:1,2** are placed by some with great probability between Exodus 24:8 and 9.

**Exodus 24:4.** *Twelve pillars* As the altar was a symbol of the presence of Yahweh, so these twelve pillars represented the presence of the Twelve tribes with whom He was making the covenant.

**Exodus 24:5.** *Young men of the children of Israel* See Exodus 19:22; 28:1; Leviticus 1:5.

*burnt offerings ... peace offerings* The burnt offerings (Leviticus 1) figured the dedication of the nation to Yahweh, and the peace offerings (Leviticus 3) their communion with Yahweh and with each other.

**Exodus 24:6.** *He sprinkled* Rather, he cast. See Leviticus 1:5.

**Exodus 24:7.** *The book of the covenant* See Exodus 20:22 note. The people had to repeat their assent to the book of the covenant before the blood was thrown upon them. Compare 2 Kings 23:2,21; 2 Chronicles 34:30.

**Exodus 24:8.** The blood which sealed the covenant was the blood of burnt offerings and peace offerings. The sin-offering (Leviticus 4) had not yet been instituted. That more complicated view of human nature which gave to the sin-offering its meaning, had yet to be developed by the law, which was now only receiving its ratification. The covenant between Yahweh and His people therefore took precedence of the operation of the law, by which came the knowledge of sin. Romans 3:20.

*Upon the people* Either upon the elders or those who stood foremost; or, upon the twelve pillars representing the Twelve tribes, as the first half had been cast upon the altar, which witnessed to the presence of Yahweh. The blood thus divided between the two parties to the covenant signified the sacramental union between the Lord and His people. Cf. Psalm 50:5; Zechariah 9:11.

**Exodus 24:9.** It would appear that Moses, Aaron with his two sons, and seventy of the elders (Exodus 19:7) went a short distance up the



mountain to eat the meal of the covenant (compare <sup><0343></sup>Genesis 31:43-47), which must have consisted of the flesh of the peace offerings (<sup><0245></sup>Exodus 24:5). Joshua accompanied Moses as his servant (<sup><0243></sup>Exodus 24:13).

<sup><0240></sup>**Exodus 24:10.** *And they saw the God of Israel* As they ate the sacrificial feast, the presence of Yahweh was manifested to them with special distinctness. In the act of solemn worship, they perceived that He was present with them, as their Lord and their Deliverer. It is idle to speculate on the mode of this revelation. That no visible form was presented to their bodily eyes, we are expressly informed, <sup><0342></sup>Deuteronomy 4:12; see <sup><0330></sup>Exodus 33:20; compare <sup><2001></sup>Isaiah 6:1. The latter part of this verse may be read: "under His feet, it was like a work of bright sapphire stone, and like the heaven itself in clearness." On the sapphire, see <sup><0238></sup>Exodus 28:18; compare <sup><3025></sup>Ezekiel 1:26. The pure blue of the heaven above them lent its influence to help the inner sense to realize the vision which no mortal eye could behold.

<sup><0241></sup>**Exodus 24:11.** *He laid not his hand* i.e. He did not strike them. It was believed that a mortal could not survive the sight of God (<sup><0330></sup>Exodus 33:20; <sup><0320></sup>Genesis 32:30; <sup><0062></sup>Judges 6:22; 13:22): but these rulers of Israel were permitted to eat and drink, while they were enjoying in an extraordinary degree the sense of the divine presence, and received no harm.

<sup><0242></sup>**Exodus 24:12.** Many Jews understand the "tables of stone" to denote the Ten Commandments; "a law," the law written in the Pentateuch; and the "commandments" (or "the commandment"), the oral or traditional law which was in after ages put into writing in the Mishna and the Gemara. But it is more probable that the Ten Commandments alone are spoken of, and that the meaning is, "the tables of stone with the law, even the commandment."

<sup><0248></sup>**Exodus 24:18.** During this period of forty days, and the second period when the tables were renewed, Moses neither ate bread nor drank water. Compare marginal references. In like manner, Elijah fasted for forty days, when he visited the same spot (<sup><4198></sup>1 Kings 19:8). The two who met our Saviour on the Mount of Transfiguration (<sup><4173></sup>Matthew 17:3), the one representing the law, the other representing the Prophets, thus shadowed forth in their own experience the Fast of Forty days in the wilderness of Judaea.

**Exodus 25-26.** Yahweh had redeemed the Israelites from bondage. He had made a covenant with them and had given them laws. He had promised, on condition of their obedience, to accept them as His own “peculiar treasure,” as “a kingdom of priests and an holy nation” (<sup><02195></sup>Exodus 19:5,6). And now He was ready visibly to testify that He made his abode with them. He claimed to have a dwelling for Himself, which was to be in external form a tent of goats’ hair (<sup><02194></sup>Exodus 19:4), to take its place among their own tents, and formed out of the same material (see <sup><02217></sup>Exodus 26:7 note). The special mark of His presence within the tent was to be the ark or chest containing the Ten Commandments on two tables of stone (<sup><02318></sup>Exodus 31:18), symbolizing the divine law of holiness, and covered by the mercy-seat, the type of reconciliation. Moses was divinely taught regarding the construction and arrangement of every part of the sanctuary. The directions which were given him are comprised in <sup><02271></sup>Exodus 25:1—31:11. The account of the performance of the work, expressed generally in the same terms, is given <sup><02321></sup>Exodus 35:21—40:33.

## NOTES ON EXODUS 25

**Exodus 25:1-9.** Moses is commanded to invite the people to bring their gifts for the construction and service of the sanctuary and for the dresses of the priests.

**Exodus 25:2.** *An offering* The word is used here in its general sense, being equivalent to korban, **κορβαν** <sup><2878></sup>, (compare <sup><4071></sup>Mark 7:11). On the marginal rendering “heave offering,” see the note at <sup><1227></sup>Exodus 29:27.

*That giveth it willingly with his heart* The public service of Yahweh was to be instituted by freewill offerings, not by an enforced tax. Compare <sup><1391B></sup>1 Chronicles 29:3,9,14; <sup><4508B></sup>Ezra 2:68,69; <sup><4081B></sup>2 Corinthians 8:11,12; 9:7. On the zeal with which the people responded to the call, see <sup><12521></sup>Exodus 35:21-29; 36:5-7.

**Exodus 25:3.** *Gold, and silver, and brass* The supply of these metals possessed by the Israelites at this time probably included what they had inherited from their forefathers, what they had obtained from the Egyptians (<sup><12125></sup>Exodus 12:35), and what may have been found amongst the spoils of the Amalekites (<sup><12178></sup>Exodus 17:8-13). But with their abundant flocks and herds, it can hardly be doubted that they had carried on important traffic with the trading caravans that traversed the wilderness, some of which, most likely, in the earliest times were furnished with silver, with the gold of Ophir (or gold of Sheba, as it seems to have been indifferently called), and with the “brass” (the alloy of copper and tin, called bronze) of Phoenicia and Egypt. Compare <sup><12324></sup>Exodus 38:24 note.

**Exodus 25:4.** *Blue, and purple, and scarlet* i.e. the material dyed with these colors. The Jewish tradition has been very generally received that this material was wool. Compare <sup><3099></sup>Hebrews 9:19 with <sup><18404></sup>Leviticus 14:4,49, etc. When spun and dyed by the women, it was delivered in the state of yarn; and the weaving and embroidering was left to Aholiab and his assistants, <sup><12325></sup>Exodus 35:25,35. The “blue” and “purple” dye are usually thought to have been obtained from shell-fish, the “scarlet” from the cochineal insect of the holm-oak.

*Fine linen* The fine flax or the manufactured linen, for which Egypt was famous (<sup><3270B></sup>Ezekiel 27:7), and which the Egyptians were in the habit of

used for dresses of state (<sup><0412></sup>Genesis 41:42). It was used as the groundwork of the figured curtains of the tabernacle as well as of the embroidered hangings of the tent and the court. See <sup><0255></sup>Exodus 35:35.

<sup><0236></sup>**Exodus 25:5.** *Rams' skins dyed red* Skins tanned and colored like the leather now known as red morocco.

*Badgers' skins* Rather, leather, probably of a sky-blue color, formed from the skins of the *tachash* <sup><H8476></sup> (a general name for marine animals), which was well adapted as a protection against the weather.

*Shittim wood* The word *shittim* <sup><H7848></sup> is the plural form of *shittah*, which occurs as the name of the growing tree, <sup><23419></sup>Isaiah 41:19. The tree is satisfactorily identified with the Acacia seyal, a gnarled and thorny tree, somewhat like a solitary hawthorn in its habit and manner of growth, but much larger. It flourishes in the driest situations, and is scattered more or less numerously over the Sinaitic Peninsula. It appears to be the only good wood produced in the wilderness. No other kind of wood was employed in the tabernacle or its furniture. In the construction of the temple cedar and fir took its place (<sup><1018></sup>1 Kings 5:8; 6:18; <sup><4018></sup>2 Chronicles 2:8).

<sup><0236></sup>**Exodus 25:6,7.** See the notes to Exodus 27; 28; 30.

<sup><0238></sup>**Exodus 25:8.** *sanctuary* i.e. a hallowed place. This is the most comprehensive of the words that relate to the place dedicated to Yahweh. It included the tabernacle with its furniture, its tent, and its court.

*That I may dwell among them* The purpose of the sanctuary is here definitely declared by the Lord Himself. It was to be the constant witness of His presence among His people. Compare the marginal references.

<sup><0239></sup>**Exodus 25:9.** *According to all that I shew thee* The tabernacle and all that pertained to it were to be in strict accordance with the ideas revealed by the Lord to Moses (compare <sup><0250></sup>Exodus 25:40; 26:30; <sup><4074></sup>Acts 7:44; <sup><3885></sup>Hebrews 8:5). The word here translated "pattern" is also used to denote the plans for the temple which were given by David to Solomon (<sup><1381></sup>1 Chronicles 28:11,12,19); it is elsewhere rendered "form, likeness, similitude," <sup><0446></sup>Deuteronomy 4:16,17; <sup><3883></sup>Ezekiel 8:3,10.

*The tabernacle* The Hebrew word signifies the "dwelling-place." It here denotes the wooden structure, containing the holy place and the most holy place, with the tent which sheltered it. See <sup><0231></sup>Exodus 26:1 note.

**Exodus 25:10-16.** (compare <sup><0250></sup>Exodus 37:1-5). The ARK is uniformly designated in Exodus the ARK OF THE TESTIMONY. Elsewhere it is called THE TESTIMONY, THE ARK OF THE COVENANT (most frequently in Deuteronomy and the other books of the Old Testament), THE ARK OF THE LORD, THE ARK OF GOD, THE ARK OF THE STRENGTH OF THE LORD, and THE HOLY ARK.

The ark of the covenant was the central point of the sanctuary. It was designed to contain the testimony (<sup><0256></sup>Exodus 25:16; 40:20; <sup><0526></sup>Deuteronomy 31:26), that is, the tables of the divine law, the terms of the covenant between Yahweh and His people: and it was to support the mercy-seat with its cherubim, from between which He was to hold communion with them (<sup><0252></sup>Exodus 25:22). On this account, in these directions for the construction of the sanctuary, it is named first of all the parts. But on the other hand, in the narrative of the work as it was actually carried out, we find that it was not made until after the tabernacle (<sup><0270></sup>Exodus 37:1-9). It was suitable that the receptacle should be first provided to receive and shelter the most sacred of the contents of the sanctuary as soon as it was completed. The order in which the works were executed seems to be given in <sup><0207></sup>Exodus 31:7-10, and <sup><0251></sup>Exodus 35:11-19. The completion of the ark is recorded in <sup><0270></sup>Exodus 37:1-5. On its history, see the concluding note to Exodus 40.

**Exodus 25:10.** *An ark* Taking the cubit at 18 inches (see <sup><0065></sup>Genesis 6:15 note), the ark of the covenant was a box 3 ft. 9 in. long, 2 ft. 3 in. wide, and 2 ft. 3 in. deep.

**Exodus 25:11.** *Overlay it with pure gold* Words descriptive of the common process of gilding. The Egyptians in early times were acquainted with both the art of gilding and that of covering a substance with thin plates of gold.

*A crown of gold* That is, an edging or moulding of gold round the top of the ark, within which the cover or mercy-seat (<sup><0257></sup>Exodus 25:17) may have fitted (compare <sup><0282></sup>Exodus 38:2). There were golden mouldings, called by the same name, to the table of showbread (<sup><0254></sup>Exodus 25:24; 37:11,12), and to the golden altar (<sup><0218></sup>Exodus 30:3; 37:26).

**Exodus 25:12.** *Four corners thereof* Rather, its four bases, or feet. It is not unlikely that there were low blocks, or plinths, placed under the

corners to which the rings were attached (see <sup><12516></sup>Exodus 25:26), and that it is to them the word is here applied. The ark, when it was carried, must thus have been raised above the shoulders of the bearers.

<sup><12515></sup>**Exodus 25:15.** *They shall not be taken from it* This direction was probably given in order that the ark might not be touched by the hand (compare <sup><11816></sup>2 Samuel 6:6).

<sup><12516></sup>**Exodus 25:16.** *The testimony* Literally, “something spoken again and again.” The stone tables of the Ten Commandments are called the Testimony, or, the tables of the Testimony, as the ark which contained them is called the ark of the Testimony, and the tabernacle in which the ark was placed, the tabernacle of the testimony. Taking this in connection with the prohibitory form of the commandments, the name must have been understood as signifying the direct testimony of Yahweh against sin in man (<sup><153125></sup>Deuteronomy 31:26,27).

The ark of the covenant has been most generally likened to the arks, or moveable shrines, which are represented on Egyptian monuments. The Egyptian arks were carried by poles on the shoulders, and some of them had on the cover two winged figures not unlike what we conceive the golden cherubim to have been. Thus far the similarity is striking. But there were points of great dissimilarity. Between the winged figures on the Egyptian arks there was placed the material symbol of a deity, and the arks themselves were carried about in religious processions, so as to make a show in the eyes of the people. We know not what they contained. As regards the ark of the covenant, the absence of any symbol of God was one of its great characteristics. It was never carried in a ceremonial procession: when it was moved from one place to another, it was closely packed up, concealed from the eyes even of the Levites who bore it. When the tabernacle was pitched, the ark was never exhibited, but was kept in solemn darkness. Rest, it is evident, was its appointed condition. It was occasionally moved out of its place in the holy of holies, but only so long as the nation was without a settled capital, and had something of the character of an army on the march. Not less was it distinguished from all other arks in the simple grandeur of its purpose: it was constructed to contain the plain text of the Ten Commandments written on stone in words that were intelligible to all.

**Exodus 25:17-22.** *A mercy seat of pure gold* (Compare <sup><1257></sup>Exodus 37:6-9.) In external form, the mercy-seat was a plate of gold with the cherubim standing on it, the whole beaten out of one solid piece of metal (<sup><1257></sup>Exodus 37:7); it was placed upon the ark and so took the place of a cover. “mercy” seat expresses well the distinct significance and recognized designation of the Hebrew name.

**Exodus 25:18-20.** The cherubim of the mercy-seat were human figures, each having two wings. They must have been of small size, proportioned to the area of the mercy-seat. Comparing the different references to form in this place, in <sup><1221></sup>2 Samuel 22:11 (<sup><1980></sup>Psalms 18:10), in Ezekiel 1; 10 and in Revelation 4, it would appear that the name “cherub” was applied to various combinations of animal forms. Among the Egyptians, the Assyrians and the Greeks, as well as the Hebrews, the creatures by far most frequently introduced into these composite figures, were man, the ox, the lion, and the eagle, as being types of the most important and familiarly known classes of living material beings. Hence, the cherubim, described by Ezekiel, have been regarded as representing the whole creation engaged in the worship and service of God (compare <sup><1149></sup>Revelation 4:9-11; 5:13); and it would be in harmony with this view to suppose that the more strictly human shape of the cherubim of the mercy seat represented the highest form of created intelligence engaged in the devout contemplation of the divine law of love and justice. (Compare <sup><1112></sup>1 Peter 1:12.) It is worthy of notice that the golden cherubim from between which Yahweh spoke (<sup><1252></sup>Exodus 25:22) to His people bore witness, by their place on the mercy-seat, to His redeeming mercy; while the cherubim that took their stand at the gate of Eden, <sup><1024></sup>Genesis 3:24, to keep the way to the tree of life, witnessed to His condemnation of sin in man.

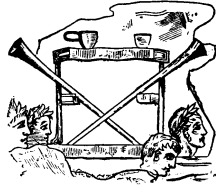
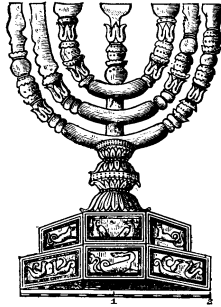
**Exodus 25:18.** *Of beaten work* i.e. elaborately worked with the hammer.

**Exodus 25:19.** *Even of the mercy seat* See the margin. The sense appears to be that the cherubim and the mercy-seat were to be worked out of one mass of gold. (Compare <sup><1257></sup>Exodus 37:7.)

**Exodus 25:21.** *The testimony* See <sup><1256></sup>Exodus 25:16 note. Compare <sup><1141></sup>Exodus 40:20.

<0253> **Exodus 25:23-30.** (Compare <02710> Exodus 37:10-16.) The table and the candlestick figured on the Arch of Titus at Rome are those of the Maccabaeen times, but made as nearly as possible after the ancient models reproduced under the direction of Solomon and Zerubbabel. The details and size of the figure, and the description of Josephus, appear to agree very nearly with the directions here given to Moses, and to illustrate them in several particulars. Josephus says that the table was like the so-called Delphic tables, richly ornamented pieces of furniture in use amongst the Romans, which were sometimes, if not always, covered with gold or silver.

<0254> **Exodus 25:24.** See <02511> Exodus 25:11 note. The moulding of the table is still seen at the ends of the sculptured figure.



<0255> **Exodus 25:25.** *A border* Rather a framing, which reached from leg to leg so as to make the table firm, as well as to adorn it with a second moulding of gold. Two fragments of such framing are still seen in the sculpture attached to the legs halfway down.

<0257> **Exodus 25:27.** *Over against the border* Rather, Over against the framing; that is, the rings were to be placed not upon the framing itself, but at the extremities of the legs answering to each corner of it.

<0259> **Exodus 25:29.** *Dishes* deep vessels like “bowls,” similar to the large silver vessels (or chargers) which were filled with fine flour, and formed part of the offerings of the Princes of Israel (<04713> Numbers 7:13 following).

*Spoons* Rather, the small gold cups that were filled with frankincense in the offerings of the Princes (<04714> Numbers 7:14), and represented on the table in the sculpture.

*Covers ... bowls* Or flagons and chalices, such as were used for the rite of the drink offering, which appears to have regularly accompanied every



Meat offering (<sup><R218></sup>Leviticus 23:18; <sup><O185></sup>Numbers 6:15; 28:14, etc.). The subject is important in its bearing upon the meaning of the showbread: the corrected rendering of the words tends to show that it was a true Meat offering.

*To cover withal* See the margin. The first part of the verse might be better rendered: And thou shalt make its bowls and its incense-cups and its flagons and its chalices for pouring out “the drink offerings.”

<sup><Q250></sup>**Exodus 25:30.** The showbread table was placed in the holy place on the north side (<sup><Q235></sup>Exodus 26:35). Directions for preparing the showbread are given in <sup><R245></sup>Leviticus 24:5-9. It consisted of twelve large cakes of unleavened bread, which were arranged on the table in two piles, with a golden cup of frankincense on each pile. It was renewed every Sabbath day. The stale loaves were given to the priests, and the frankincense appears to have been lighted on the altar for a memorial. The showbread, with all the characteristics and significance of a great national Meat offering, in which the twelve tribes were represented by the twelve cakes, was to stand before Yahweh “perpetually,” in token that He was always graciously accepting the good works of His people, for whom atonement had been made by the victims offered on the altar in the court of the sanctuary. The showbread or bread which is set forth would be more fairly rendered “bread of the presence.” See the notes at <sup><R245></sup>Leviticus 24:5-9.

<sup><Q251></sup>**Exodus 25:31-39.** *A candlestick of pure gold* (Compare <sup><Q2717></sup>Exodus 37:17-24.) A lampstand rather than a candlestick. Its purpose was to support seven oil-lamps. Its height appears to have been about three feet, and its width two feet. The original foot was lost or stolen when the candlestick was taken out of the temple, and the pedestal in the sculpture was added by some Roman artist to set off the trophy.

*His shaft, and his branches, his bowls, his knops, and his flowers* Or, its base, its stem, its flower cups, its knobs, and its lilies.

<sup><Q253></sup>**Exodus 25:33.** *Three bowls made like unto almonds* Three cups of almond flowers. These appear to be the cups in immediate contact with the knobs as shown in the sculpture.

*A flower* A lily; and this rendering well agrees with the sculpture.

*The candlestick* Here, and in the two following verses, the word appears to denote “the stem,” as the essential part of the candlestick. It would seem

from <sup><0253></sup>Exodus 25:33-35 that the ornamentation of the candlestick consisted of uniform members, each comprising a series of an almond flower, a knob and a lily; that the stem comprised four of these members; that each pair of branches was united to the stem at one of the knobs; and that each branch comprised three members. In comparing the description in the text with the sculptured figure, allowance must be made for some deviation in the sculptor's copy.

<sup><0257></sup>**Exodus 25:37.** *Seven lamps* These lamps were probably like those used by the Egyptian and other nations, shallow covered vessels more or less of an oval form, with a mouth at one end from which the wick protruded. The candlestick was placed on the south side of the holy place (<sup><0258></sup>Exodus 26:35), with the line of lamps parallel with the wall, or, according to Josephus, somewhat obliquely. If the wick-mouths of the lamps were turned outwards, they would give light over against the candlestick; that is, toward the north side (see <sup><0482></sup>Numbers 8:2).

Light was of necessity required in the tabernacle, and wherever light is used in ceremonial observance, it may of course be taken in a general way as a figure of the Light of Truth; but in the sanctuary of the covenanted people, it must plainly have been understood as expressly significant that the number of the lamps (seven) agreed with the number of the covenant. The covenant of Yahweh was essentially a covenant of light.

*They shall light* See the margin and the note at <sup><0400></sup>Leviticus 1:9.

<sup><0258></sup>**Exodus 25:38.** *The tongs* Used to trim and adjust the wicks. (Compare <sup><2306></sup>Isaiah 6:6.)

*The snuff-dishes* These were shallow vessels used to receive the burnt fragments of wick removed by the tongs. The same Hebrew word is translated, in accordance with its connection, "fire pans," <sup><0273></sup>Exodus 27:3; 38:3; and "censers," <sup><0414></sup>Numbers 4:14; 16:6.

<sup><0259></sup>**Exodus 25:39.** *A talent of pure gold* about 94 lbs.

## NOTES ON EXODUS 26

**Exodus 26:1-37.** (Compare Exodus 36:8-33.) The tabernacle was to comprise three main parts, the TABERNACLE (Exodus 26:1-6), more strictly so-called, its TENT (Exodus 26:7-13), and its COVERING (Exodus 26:14) (Compare Exodus 35:11; 39:33,34; 40:19,34; Numbers 3:25, etc.). These parts are very clearly distinguished in the Hebrew, but they are confounded in many places of the English Version (see Exodus 26:7,9, etc.). The TABERNACLE itself was to consist of curtains of fine linen woven with colored figures of cherubim, and a structure of boards which was to contain the holy place and the most holy place; the TENT was to be a true tent of goats' hair cloth to contain and shelter the tabernacle: the COVERING was to be of red rams' skins and "tachash" skins (Exodus 25:5), and was spread over the goats' hair tent as an additional protection against the weather. On the external form of the tabernacle and the arrangement of its parts, see Cuts at the end of the chapter.

**Exodus 26:1.** *The tabernacle* The *Mishkaan*<sup>-H4908</sup>, i.e. the dwelling-place; the definite article regularly accompanies the Hebrew word when the dwelling-place of Yahweh is denoted. But in this place the word is not used in its full sense as denoting the dwelling-place of Yahweh: it denotes only the tabernacle-cloth (Exodus 26:6). The word is, in fact, employed with three distinct ranges of meaning,

- (1) in its strict sense, comprising the cloth of the tabernacle with its woodwork (Exodus 25:9; 26:30; 36:13; 40:18, etc.);
- (2) in a narrower sense, for the tabernacle-cloth only (Exodus 26:1,6; 35:11; 39:33,34, etc.);
- (3) in a wider sense, for the tabernacle with its tent and covering (Exodus 27:19; 35:18, etc.).

*With ten curtains* Rather, of ten breadths. Five of these breadths were united so as to form what, in common usage, we should call a large curtain (Exodus 26:3). The two curtains thus formed were coupled together by the loops and taches to make the entire tabernacle-cloth (Exodus 26:6).

*Of cunning work* More properly, of the work of the skilled weaver. The colored figures of cherubim (see <sup><0274></sup>Exodus 25:4,18) were to be worked in the loom, as in the manufacture of tapestry and carpets (see <sup><0236></sup>Exodus 26:36 note). On the different kinds of workmen employed on the textile fabrics, see <sup><0235></sup>Exodus 35:35.

<sup><0218></sup>**Exodus 26:3.** Each curtain formed of five breadths (see <sup><0218></sup>Exodus 26:1), was 42 feet in length and 30 feet in breadth, taking the cubit at 18 inches.

<sup><0214></sup>**Exodus 26:4.** The meaning appears to be, “And thou shalt make loops of blue on the edge of the one breadth (which is) on the side (of the one curtain) at the coupling; and the same shalt thou do in the edge of the outside breadth of the other (curtain) at the coupling.” The “coupling” is the uniting together of the two curtains: (“selvedge” is the translation of a word signifying extremity or end).

<sup><0215></sup>**Exodus 26:5.** The words “in the edge,” etc. mean, “on the edge of the breadth that is at the coupling in the second (curtain).”

<sup><0216></sup>**Exodus 26:6.** *Taches of gold* Each “tache,” or clasp, was to unite two opposite loops.

*Couple the curtains* i.e. couple the two outside breadths mentioned in <sup><0214></sup>Exodus 26:4.

<sup><0217></sup>**Exodus 26:7.** *A covering upon the tabernacle* A tent over the tabernacle. The Hebrew word here used, is the regular one for a tent of skins or cloth of any sort.

<sup><0219></sup>**Exodus 26:9.** *tabernacle* tent, not tabernacle. The passage might be rendered, “thou shalt equally divide the sixth breadth at the front of the tent.” In this way, half a breadth would overhang at the front and half at the back.

<sup><0230></sup>**Exodus 26:10.** Or: “And thou shalt make fifty loops on the edge of the outside breadth of the one (curtain) at the coupling, and fifty loops on the edge of the outside breadth of the other (curtain) at the coupling.”

<sup><0231></sup>**Exodus 26:11.** In the tent, clasps of bronze were used to unite the loops of the two curtains; in the tabernacle, clasps of gold, compare <sup><0236></sup>Exodus 26:6,37.

*Couple the tent together* Not “covering,” as in the margin. By “the tent” is here meant the tent-cloth alone.

**Exodus 26:13.** The measure of the entire tabernacle-cloth was about 60 ft. by 42; that of the tent-cloth was about 67 ft. by 45. When the latter was placed over the former, it spread beyond it at the back and front about 3 ft. (the “half-curtain,” <sup><1219></sup>Exodus 26:9,12) and at the sides 18 inches.

**Exodus 26:16.** The board would therefore be about 15 ft. long, and 27 in. broad.

**Exodus 26:18.** The entire length of the structure was about 45 ft. in the clear, and its width about 15 ft.

*The south side southward* Or, the south side on the right. As the entrance of the tabernacle was at its east end, the south side, to a person entering it, would be on the left hand: but we learn from Josephus that it was usual, in speaking of the temple, to identify the south with the right hand and the north with the left hand, the entrance being regarded as the face of the structure and the west end as its back.

**Exodus 26:19.** *Sockets* More literally, bases, or foundations. Each base weighed a talent, that is, about 94 lbs. (see <sup><1287></sup>Exodus 38:27), and must have been a massive block. The bases formed a continuous foundation for the walls of boards, presenting a succession of sockets or mortices (each base having a single socket), into which the tenons were to fit. They served not only for ornament but also for the protection of the lower ends of the boards from the decay which would have resulted from contact with the ground.

**Exodus 26:22.** *The sides of the tabernacle westward* Rather, the back of the tabernacle toward the west. See <sup><1218></sup>Exodus 26:18.

**Exodus 26:23.** *In the two sides* Rather, at the back.

**Exodus 26:24.** The corner boards appear to have been of such width, and so placed, as to add 18 in. to the width of the structure, making up with the six boards of full width (<sup><1252></sup>Exodus 26:22) about 15 ft. in the clear (see <sup><1258></sup>Exodus 26:18). The “ring” was so formed as to receive two bars meeting “beneath” and “above” at a right angle.

<sup><0257></sup>**Exodus 26:27.** *For the two sides westward* For the back toward the west. Compare <sup><0252></sup>Exodus 26:22.

<sup><0258></sup>**Exodus 26:28.** *In the midst of the boards* If we suppose the boards to have been of ordinary thickness (<sup><0256></sup>Exodus 26:16), the bar was visible and passed through an entire row of rings. In any case, it served to hold the whole wall together.

<sup><0254></sup>**Exodus 26:31.** *Vail* Literally, separation (see <sup><0252></sup>Exodus 35:12 note).

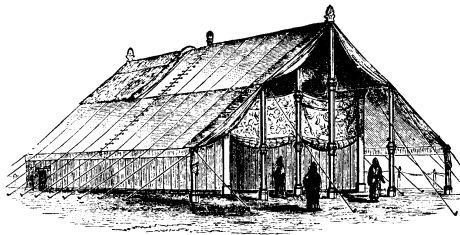
<sup><0253></sup>**Exodus 26:33.** *Taches* Not the same as the hooks of the preceding verse, but the clasps of the tabernacle-cloth (see <sup><0246></sup>Exodus 26:6).

<sup><0254></sup>**Exodus 26:34, 35.** See <sup><0250></sup>Exodus 25:10-16,23,31.

<sup><0256></sup>**Exodus 26:36.** *The door of the tent* The entrance to the tent, closed by the “hanging” or curtain (<sup><0276></sup>Exodus 27:16).

*Wrought with needlework.* The work of the embroiderer. The entrance curtain of the tent and that of the court (<sup><0276></sup>Exodus 27:16) were to be of the same materials, but embroidered with the needle, not made in figures in the loom (see <sup><0230></sup>Exodus 26:1; 35:35).

<sup><0257></sup>**Exodus 26:37.** *Rice pillars* These, it should be observed, belonged to the entrance of the tent, not, in their architectural relation, to the entrance of the tabernacle.



*Sockets of brass* Their bases (see <sup><0239></sup>Exodus 26:19) were of bronze (like the taches of the tentcloth, <sup><0241></sup>Exodus 26:11), not of silver, to mark the inferiority of the tent to the tabernacle.

We are indebted to Mr. Fergusson for what may be regarded as a satisfactory reconstruction of the sanctuary in all its main particulars. He holds that what sheltered the Mishkan was actually a tent of ordinary form,

such as common sense and practical experience would suggest as best suited for the purpose.

According to this view the five pillars at the entrance of the tent (<sup><0267></sup>Exodus 26:37) were graduated as they would naturally be at the entrance of any large tent of the best form, the tallest one being in the middle to support one end of a ridge-pole.

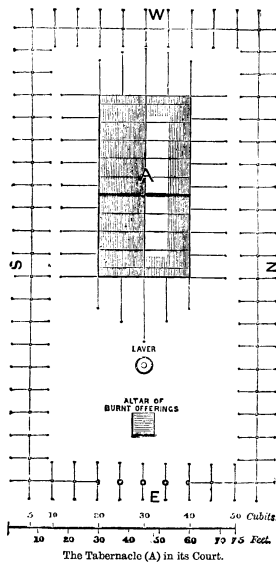
Such a ridge-pole, which must have been sixty feet in length, would have required support, and this might have been afforded by a plain pole in the middle of the structure. Over this framing of wood-work the tent-cloth of goats' hair was strained with its cords and tent-pins in the usual way. (See cut.)

Above the tent-cloth of goats' hair was spread the covering of red rams' skins.

The five pillars, to reach across the front of the tent, must have stood five cubits (about 7 1/2 ft.) apart. Their heads were united by connecting rods ("fillets" <sup><0270></sup>Exodus 27:10) overlaid with gold (<sup><0368></sup>Exodus 36:38). The spaces at the sides and back may have been wholly or in part covered in for the use of the officiating priests, like the small apartments which in after times skirted three sides of the temple. It was probably here that those portions of the sacrifices were eaten which were not to be carried out of the sacred precincts (<sup><0166></sup>Leviticus 6:16,26). We may also infer that priests lodged in them. Compare <sup><0083></sup>Exodus 8:33; <sup><0082></sup>1 Samuel 3:2,3.

## NOTES ON EXODUS 27

**Exodus 27:1-8.** (Compare Exodus 38:1-7.) The great altar which stood in the court immediately in front of the tabernacle was commonly called the ALTAR OF BURNT-OFFERING, because on it were burnt the whole burnt-offerings, and all those parts of the other animal sacrifices which were offered to the Lord. It was also called the BRAZEN ALTAR, because it was covered with bronze, in distinction from the golden altar or altar of incense (Exodus 39:38,39; 40:5,6).



**Exodus 27:2.** *His horns shall be of the same* These horns were projections pointing upward in the form either of a small obelisk, or of the horn of an ox. They were to be actually parts of the altar, not merely superadded to it. On them the blood of the sin-offering was smeared (Exodus 29:12; Leviticus 4:7; 8:15; 9:9; 16:18). To take hold of them appears to have been regarded as an emphatic mode of laying claim to the supposed right of sanctuary (Exodus 21:14 note; 1 Kings 1:50).

**Exodus 27:3.** *Pans* Rather pots as in Exodus 38:3; 1 Kings 7:45. On the use to which these pots were put in disposing of the ashes of the altar, see Leviticus 1:16.



**Basons** Vessels used for receiving the blood of the victims and casting it upon the altar (see <sup><0206></sup>Exodus 24:6; <sup><0105></sup>Leviticus 1:5; etc.).

**Fleshhooks** These were for adjusting the pieces of the victims upon the altar (compare <sup><0023></sup>1 Samuel 2:13).

**Firepans** The same word is rendered snuffdishes, <sup><0258></sup>Exodus 25:38, 37:23: censers, <sup><0101></sup>Leviticus 10:1; 16:12; <sup><0044></sup>Numbers 4:14; 16:6, etc. These utensils appear to have been shallow metal vessels which were employed merely to carry burning embers from the brazen altar to the altar of incense.

<sup><0276></sup>**Exodus 27:5.** *The compass of the altar* A shelf or projecting ledge, of convenient width, carried round the altar half way between the top and the base. It was supported all round its outer edge by a vertical net-like grating of bronze that rested on the ground.

<sup><0278></sup>**Exodus 27:8.** *Hollow with boards* Slabs, or planks, rather than boards. The word is that which is used for the stone tables of the law (<sup><0242></sup>Exodus 24:12; 31:18), not that applied to the boards of the tabernacle (<sup><0265></sup>Exodus 26:15).

The brazen altar was a hollow casing, formed of stout acacia planks covered with plates of bronze, seven feet six in length and width and four feet six in height. Jewish as well as Christian authorities have supposed that, when it was fixed for use, it was filled up with earth or rough stones. If we connect this suggestion with the old rule regarding the altar of earth and the altar of stone given in <sup><0214></sup>Exodus 20:24,25, the woodwork might in fact be regarded merely as the case of the altar on which the victims were actually burned. The shelf round the sides (<sup><0276></sup>Exodus 27:5) was required as a stage for the priests to enable them to carry on their work conveniently on the top of the altar. Hence, it is said of Aaron that he came down from the altar (<sup><0102></sup>Leviticus 9:22). According to rabbinical tradition, there was a slope of earth at the south side banked up for the priest to ascend to the stage (compare <sup><0216></sup>Exodus 20:26).

<sup><0279></sup>**Exodus 27:9-19.** *The court of the tabernacle.* (Compare <sup><0289></sup>Exodus 38:9-20) See Cut at the end of Exodus 26.

<sup><0279></sup>**Exodus 27:9.** *The south side southward* The south side on the right. See <sup><0258></sup>Exodus 26:18.

<0270> **Exodus 27:10.** *Sockets* Bases. See <0259> Exodus 26:19.

*Fillets* Rather, Connecting rods; curtain-rods of silver connecting the heads of the pillars. The hangings were attached to the pillars by the silver hooks; but the length of the space between the pillars would render it most probable that they were also in some way fastened to these rods.

<0273> **Exodus 27:13.** *The east side eastward* On the front side eastward.

<0276> **Exodus 27:16.** *An hanging* An entrance curtain, which, unlike the hangings at the sides and back of the court, could be drawn up, or aside, at pleasure. The words are rightly distinguished in our Bible in <0185> Numbers 3:26.

*Wrought with nedlework* The work of the embroiderer. See <0256> Exodus 26:36; 35:35. On the materials, see <0274> Exodus 25:4.

<0277> **Exodus 27:17.** *Filleted with silver* Connected with silver rods. See <0270> Exodus 27:10.

<0279> **Exodus 27:19.** *All the vessels ...* All the tools of the tabernacle used in all its workmanship, and all its tent-pins, and all the tent-pins of the court, shall be of bronze. The working tools of the sanctuary were most probably such things as axes, knives, hammers, etc. that were employed in making, repairing, setting up and taking down the structure. Compare <0185> Numbers 3:36.

*The tabernacle* The word is here to be taken as including both the *Mishkan* <0490> and the tent, as in <0151> Numbers 1:51,53, etc. (see <0270> Exodus 26:1 note).

*The pins* tent-pins.

<0271> **Exodus 27:20.** *Pure oil olive beaten* The oil was to be of the best kind. It is called beaten, because it was obtained by merely bruising the olives in a mortar or mill, without the application of heat. The finest oil is now thus obtained from young fruit freshly gathered. The inferior kind is pressed from unselected fruit under stronger pressure, and with the application of heat.

*The lamp* i.e. the lamps of the golden candlestick. (See <0257> Exodus 25:37.)

*To burn* See the margin “to ascend up.” It should be observed that the word does not properly mean to burn in the sense of to consume, but is the word regularly used to express the action of fire upon what was offered to Yahweh (see <sup><R100></sup>Leviticus 1:9).

*Always* i.e. every night “from evening until morning.” Compare <sup><R18></sup>Exodus 30:8.

<sup><Q272></sup>**Exodus 27:21.** *The tabernacle of the congregation* More literally, the tent of meeting. This is the first occurrence of this designation of the tabernacle, and the idea connected with it is that of Yahweh meeting with either Moses, or the priests, or (in a few cases) with the people gathered into a congregation at the entrance of the tent.

*Without the rail, which is before the testimony* i.e. the holy place (see <sup><Q256></sup>Exodus 25:16).

## NOTES ON EXODUS 28

**Exodus 28:1-43.** (Compare Exodus 39:1-31.) Moses is now commanded to commit all that pertains to the offerings made to the Lord in the sanctuary to the exclusive charge of the members of a single family, who were to hold their office from generation to generation. In the patriarchal times, the external rites of worship had generally been conducted by the head of the tribe or family, in accordance with the principle involved in the dedication of the firstborn (Exodus 13:2; Numbers 3:12,13). Moses, as the divinely-appointed and acknowledged leader of the nation, had, on a special occasion, appointed those who were to offer sacrifice, and had himself sprinkled the consecrating blood of the victims on the people (Exodus 24:5,6,8). On the completion of the tabernacle, after Aaron and his sons had been called to the priesthood, he took chief part in the daily service of the sanctuary (Exodus 40:23-29,31,32) until the consecration of the family of Aaron, on which occasion he appears to have exercised the priest's office for the last time (Leviticus 8:14-29; compare Exodus 29:10-26). The setting apart of the whole tribe of Levi for the entire cycle of religious services is mentioned Numbers 3:5-13; 8:5-26; 18:1-32.

**Exodus 28:1.** Nadab and Abihu, the two older sons of Aaron, had accompanied their father and the seventy Elders when they went a part of the way with Moses up the mountain (Exodus 24:1,9). Soon after their consecration they were destroyed for offering "strange fire before the Lord" (Leviticus 10:1,2). Eleazar and Ithamar are here mentioned for the first time, except in the genealogy, Exodus 6:23. Eleazar succeeded his father in the High priesthood, and was himself succeeded by his son Phinehas (Judges 20:28). But Eli, the next high priest named in the history, was of the line of Ithamar. The representatives of both families held office at the same time in the days of David. See 1 Chronicles 24:1-3; 2 Samuel 8:17.

**Exodus 28:3.** *The spirit of wisdom* See Exodus 31:3 note. What may be especially noticed in this place is, that the spirit of wisdom given by the Lord is spoken of as conferring practical skill in the most general sense.

*Garments to consecrate him* A solemn recognition of the significance of an appointed official dress. It expresses that the office is not created or defined by the man himself (<sup><3804></sup>Hebrews 5:4), but that he is invested with it according to prescribed institution. The rite of anointing was essentially connected with investiture in the holy garments (<sup><0293></sup>Exodus 29:29,30; 40:12-15). The history of all nations shows the importance of these forms.

<sup><0293></sup>**Exodus 28:5.** With the exception of the gold, the materials were the same as those of the tabernacle-cloth, the veil of the tabernacle and the entrance-curtain of the tent (<sup><0201></sup>Exodus 26:1,31,36; 25:4). The gold was made into thin flat wires which could either be woven with the woolen and linen threads, or worked with the needle. In regard to the mixture of linen and woollen threads in the High priest's dress, see <sup><0199></sup>Leviticus 19:19.

<sup><0293></sup>**Exodus 28:6-12.** *The ephod* (<sup><0292></sup>Exodus 39:2-7.) The Hebrew word has the same breadth of meaning as our word vestment. The garment was worn over the shoulders, and was the distinctive vestment of the High priest, to which "the breast-plate of judgment" was attached (<sup><0285></sup>Exodus 28:25-28).

*Cunning work* Skilled work, or work of a skilled man (<sup><0285></sup>Exodus 35:35).

<sup><0293></sup>**Exodus 28:7.** Compare <sup><0290></sup>Exodus 39:4. The ephod consisted of two principal pieces of cloth, one for the back and the other for the front, joined together by shoulder straps (see <sup><0287></sup>Exodus 28:27 note). Below the arms, probably just above the hips, the two pieces were kept in place by a band attached to one of the pieces. On the respect in which the ephod of the High priest was held, see <sup><0128></sup>1 Samuel 2:28; 14:3; 21:9; 23:6-9; 30:7. But an ephod made of linen appears to have been a recognized garment not only for the common priests (<sup><0128></sup>1 Samuel 22:18), but also for those who were even temporarily engaged in the service of the sanctuary (<sup><0128></sup>1 Samuel 2:18; <sup><0164></sup>2 Samuel 6:14; <sup><0177></sup>1 Chronicles 15:27).

<sup><0293></sup>**Exodus 28:8.** *The curious girdle ...* Rather: the band for fastening it, which is upon it, shall be of the same work, of one piece with it. This band being woven on to one of the pieces of the ephod, was passed round the body, and fastened by buttons, or strings, or some other suitable contrivance.

<sup><0293></sup>**Exodus 28:11.** *Like the engravings of a signet* Compare <sup><0281></sup>Exodus 28:21,36. These words probably refer to a special way of shaping the

letters, adapted for engraving on a hard substance. Seal engraving on precious stones was practiced in Egypt from very remote times.

*Ouches of gold* Gold settings formed not of solid pieces of metal, but of woven wire, wreathed round the stones in what is called cloisonnee work, a sort of filigree, often found in Egyptian ornaments. These stones, as well as those on the breastplate, were perhaps in the form of ovals, or rather ellipses, like the cartouches, containing proper names, in hieroglyphic inscriptions. The word “ouches” is used by Shakespeare, Spenser, and some of their contemporaries in the general sense of “jewels.”

<sup><1282></sup>**Exodus 28:12.** *Upon the shoulders* i.e. upon the shoulder pieces of the ephod. See <sup><1287></sup>Exodus 28:7.

*Upon his two shoulders* Compare <sup><396></sup>Isaiah 9:6; 22:22. The high priest had to represent the Twelve tribes in the presence of Yahweh; and the burden of his office could not be so aptly symbolized anywhere as on his shoulders, the parts of the body fittest for carrying burdens.

<sup><1283></sup>**Exodus 28:13-30.** Compare <sup><1298></sup>Exodus 39:8-21.

<sup><1284></sup>**Exodus 28:14.** Rather, two chains of pure gold shalt thou make of wreathen work, twisted like cords. They were more like cords of twisted gold wire than chains in the ordinary sense of the word. Such chains have been found in Egyptian tombs.

<sup><1285></sup>**Exodus 28:15.** *The breastplate of judgment* The meaning of the Hebrew word rendered “breastplate,” appears to be simply “ornament”. The term breastplate relates merely to its place in the dress.

<sup><1286></sup>**Exodus 28:16.** *Doubled* To give it stability, or to form what was used as a bag for the Urim and Thummim: the latter appears to be the more likely.

<sup><1287></sup>**Exodus 28:17.** *Settings* Ouches of “cloisonnee” work, like those mentioned in <sup><1281></sup>Exodus 28:11.

*A sardius* i.e. “the red stone.” The Sardian stone, or sard, was much used by the ancients for seals; and it is perhaps the stone of all others the best for engraving.

*Topaz* Not the stone now called the topaz: it may have been the chrysolite, a stone of a greenish hue.

*A carbuncle* More probably the beryl, which is a kind of emerald.

<sup><1238></sup>**Exodus 28:18.** *An emerald* Rather the garnet, which when cut with a convex face is termed the carbuncle.

*A sapphire* Not the stone now called the sapphire; the lapis-lazuli is most probably meant.

*A diamond* There is no trace of evidence that the ancients ever acquired the skill to engrave on the diamond, or even that they were acquainted with the stone. The “diamond” here may possibly be some variety of chalcedony, or (perhaps) rock crystal.

<sup><1239></sup>**Exodus 28:19.** *A ligure* Amber, which came from Liguria.

<sup><1241></sup>**Exodus 28:20.** *A beryl* Supposed to be a brilliant yellow stone, identified with what is now known as the Spanish topaz.

*A jasper* Probably the green jasper.

<sup><1232></sup>**Exodus 28:22.** *Chains ...* See <sup><1234></sup>Exodus 28:14.

<sup><1231></sup>**Exodus 28:23.** *On the two ends of the breastplate* The extremities spoken of here, and in the next verse, must have been the upper corners of the square. The chains attached to them (<sup><1235></sup>Exodus 28:25) suspended the breastplate from the ouches of the shoulder pieces (<sup><1231></sup>Exodus 28:9,11,12).

<sup><1237></sup>**Exodus 28:27.** “And two rings of gold shalt thou make and put them on the two shoulder pieces of the ephod, low down in the front of it, near the joining, above the band for fastening it.” It would seem that the shoulder pieces were continued down the front of the ephod as far as the band (see <sup><1238></sup>Exodus 28:8); the joining appears to have been the meeting of the extremities of the shoulder pieces with the band. These rings were attached to the shoulder pieces just above this joining.

<sup><1238></sup>**Exodus 28:28.** *The curious girdle of the ephod* The band for fastening it (see <sup><1238></sup>Exodus 28:8 note).

**Exodus 28:29.** See **Exodus 28:12**; the same names engraved on the stones of the breastplate were worn over the heart, the seat of the affections, as well as of the intellect, to symbolize the relation of love and of personal interest which the Lord requires to exist between the priest and the people.

**Exodus 28:30.** *The Urim and the Thummim* “The Light and the Truth, or perfection.”

From the way in which they are spoken of here and in **Leviticus 8:8**, compared with **Exodus 28:15-21**, it would appear that the Urim and the Thummim were some material things, previously existing and familiarly known, that they were separate from the breastplate itself, as well as from the gems that were set upon it, and were kept in the bag of the breastplate (**Exodus 28:16**).

By means of them the will of Yahweh, especially in what related to the wars in which His people were engaged, was made known. They were formally delivered by Moses to Aaron (**Leviticus 8:8**), and subsequently passed on to Eleazar (**Numbers 20:28; 27:21**). They were esteemed as the crowning glory of the tribe of Levi (**Deuteronomy 33:8**). There is no instance on record of their being consulted after the time of David.

The opinion has prevailed to a great extent that the Urim and the Thummim were of Egyptian origin, and two small images of precious stone, and that the divine will was manifested through them by some physical effect addressed to the eye or the ear.

Others prefer the view that they were some means for casting lots. Appeals to lots were made under divine authority by the chosen people on the most solemn occasions (**Leviticus 16:8; Numbers 26:55; Joshua 7:14-18; 13:6; 18:8; 1 Samuel 14:41,42; Acts 1:26**), and it must have been a truth commonly recognized by the people that though

“the lot was cast into the lap, the whole disposing thereof was of the Lord” (**Proverbs 16:33**).

**Exodus 28:31-35.** *The robe of the ephod* (**Exodus 39:22-26**.) A frock or robe of the simplest form, woven without seam, wholly of blue. It was put on by being drawn over the head. It appears to have had no sleeves. It probably reached a little below the knees. It must have been



visible above and below the ephod, the variegated texture of which it must have set off as a plain blue groundwork.

<sup><1282></sup>**Exodus 28:32.** *An habergeon* Corselets of linen, such as appear to be here referred to, were well known amongst the Egyptians.

<sup><1285></sup>**Exodus 28:35.** *His sound* Its sound, i.e. the sound of the robe, that the people, who stood without, when they heard the sound of the bells within the tabernacle, might have a sensible proof that the high priest was performing the sacred rite in their behalf, though he was out of their sight.

*That he die not* The bells also bore witness that the high priest was, at the time of his ministration, duly attired in the dress of his office, and so was not incurring the sentence of death (see also <sup><1286></sup>Exodus 28:43). An infraction of the laws for the service of the sanctuary was not merely an act of disobedience; it was a direct insult to the presence of Yahweh from His ordained minister, and justly incurred a sentence of capital punishment. Compare <sup><1311></sup>Exodus 30:21; <sup><1335></sup>Leviticus 8:35; 10:7.

<sup><1286></sup>**Exodus 28:36-43.** Compare <sup><1297></sup>Exodus 39:27-31.

<sup><1286></sup>**Exodus 28:36.** *HOLINESS TO THE LORD* This inscription testified in express words the holiness with which the high priest was invested in virtue of his sacred calling.

<sup><1287></sup>**Exodus 28:37.** *A blue lace* The plate was fastened upon a blue band or fillet, so tied round the mitre as to show the plate in front.

*The mitre* A twisted band of linen (<sup><1289></sup>Exodus 28:39) coiled into a cap, to which the name mitre, in its original sense, closely answers, but which, in modern usage, would rather be called a turban.

<sup><1288></sup>**Exodus 28:38.** *Bear the iniquity of the holy things* The Hebrew expression "to bear iniquity" is applied either to one who suffers the penalty of sin (<sup><1283></sup>Exodus 28:43; <sup><1301></sup>Leviticus 5:1,17; 17:16; 26:41, etc.), or to one who takes away the sin of others (<sup><1307></sup>Genesis 50:17; <sup><1307></sup>Leviticus 10:17; 16:22; <sup><1305></sup>Numbers 30:15; <sup><1325></sup>1 Samuel 15:25, etc.). In several of these passages, the verb is rightly rendered to forgive. The iniquity which is spoken of in this place does not mean particular sins actually committed, but that condition of alienation from God in every earthly thing which makes reconciliation and consecration needful. Compare <sup><1301></sup>Numbers 18:1.

It belonged to the high priest, as the chief atoning mediator between Yahweh and His people (see the note at <sup><02836></sup>Exodus 28:36), to atone for the holy things that they might be “accepted before the Lord” (compare <sup><03885></sup>Leviticus 8:15; 16:20,33, with the notes): but the common priests also, in their proper functions, had to take their part in making atonement (<sup><03900></sup>Leviticus 4:20; 5:10; 10:17; 22:16; <sup><04823></sup>Numbers 18:23, etc.).

<sup><02839></sup>**Exodus 28:39.** *The coat of fine linen* A long tunic, or cassock.

Josephus says that it was worn next the skin, that it reached to the feet, and that it had closely fitting sleeves. The verb translated “embroider” appears rather to mean weave in diaper work. The tissue consisted of threads of one and the same color diapered in checkers, or in some small figure.

*The girdle of needlework* The girdle of the work of the embroiderer (<sup><02840></sup>Exodus 26:1; 35:35). The word translated “girdle” is different from that so rendered in <sup><02838></sup>Exodus 28:8 (see the note), and is probably Egyptian. Josephus says that it was wound several times round the body, and that its ends ordinarily hung down to the feet, but were thrown over the shoulder when the priest was engaged in his work.

<sup><02840></sup>**Exodus 28:40.** *Bonnets* Caps of a simple construction which seem to have been cup-shaped.

<sup><02841></sup>**Exodus 28:41-43.** The dress of white linen was the strictly sacerdotal dress common to the whole body of priests (<sup><36447></sup>Ezekiel 44:17,18). “These were for glory and for beauty” not less than “the golden garments” (as they were called by the Jews) which formed the high priest’s dress of state (<sup><02842></sup>Exodus 28:2). The linen suit which the high priest put on when he went into the most holy place on the day of atonement, appears to have been regarded with unique respect (Compare <sup><02840></sup>Exodus 31:10; <sup><03904></sup>Leviticus 16:4,23), though it is nowhere stated that it was distinguished in its make or texture, except in having a girdle (<sup><02839></sup>Exodus 28:39) wholly of white linen, instead of a variegated one. The ancient Egyptian priests, like the Hebrew priests, wore nothing but white linen garments in the performance of their duties.

<sup><02843></sup>**Exodus 28:43.** *That they bear not iniquity and die* See <sup><02835></sup>Exodus 28:35,38 notes.

## NOTES ON EXODUS 29

<sup><0220></sup>**Exodus 29:1-37.** The consecration of the priests. See the notes to Leviticus 8—9.

<sup><0230></sup>**Exodus 29:4.** *Door of the tabernacle* Entrance of the tent. See <sup><0888></sup>Leviticus 8:3.

<sup><0227></sup>**Exodus 29:27.** The “waving” was the more solemn process of the two: it was a movement several times repeated, while “heaving” was simply a “lifting up” once.

<sup><0233></sup>**Exodus 29:33.** *A stranger* One of another family, i.e. in this case, one not of the family of Aaron.

<sup><0238></sup>**Exodus 29:38-46.** *The continual burnt-offering* The primary purpose of the national altar is here set forth. The victim slain every morning and every evening was an acknowledgment that the life of the people belonged to Yahweh; the offering of meal was an acknowledgment that all their works rightly done were His due (see Leviticus 2); while the incense symbolized their daily prayers.

<sup><0239></sup>**Exodus 29:39.** *At even* See <sup><0236></sup>Exodus 12:6.

<sup><0240></sup>**Exodus 29:40.** *A tenth deal* i.e. the tenth part of an Ephah; it is sometimes called an Omer (<sup><0266></sup>Exodus 16:36; see <sup><0233></sup>Leviticus 23:13). The Ephah seems to have been rather less than four gallons and a half (see <sup><0886></sup>Leviticus 19:36 note); and the tenth deal of flour may have weighed about 3 lbs. 2 oz.

*An hin* The word appears to be Egyptian. The measure was one-sixth of an ephah. The quarter of a bin was therefore about a pint and a half. See <sup><0886></sup>Leviticus 19:36 note.

*Beaten oil* See <sup><0221></sup>Exodus 27:20.

*Wine for a drink offering* The earliest mention of the drink-offering is found in connection with Jacob’s setting up the stone at Bethel (<sup><0354></sup>Genesis 35:14). But it is here first associated with the rites of the altar. The law of the drink-offering is stated <sup><0456></sup>Numbers 15:5 following. Nothing whatever

is expressly said in the Old Testament regarding the mode in which the wine was treated: but it would seem probable, from the prohibition that it should not be poured upon the altar of incense (<sup><02010></sup>Exodus 30:9), that it used to be poured on the altar of burnt-offering.

<sup><02020></sup>**Exodus 29:42.** *At the door of the tabernacle* At the entrance of the tent.

<sup><02030></sup>**Exodus 29:43.** *The (tabernacle) shall be sanctified* The word “tabernacle” is certainly not the right one to be here supplied. What is probably meant is the spot in which Yahweh promises to meet with the assembly of His people. The verse may be rendered, And in that place will I meet with the children of Israel, and it shall be sanctified with my glory. See also the margin.

<sup><02040></sup>**Exodus 29:44,45.** The purpose of the formal consecration of the sanctuary and of the priests who served in it was, that the whole nation which Yahweh had set free from its bondage in Egypt might be consecrated in its daily life, and dwell continually in His presence as “a kingdom of priests and an holy nation.” (<sup><02050></sup>Exodus 19:6.)

<sup><02060></sup>**Exodus 29:46.** Compare <sup><01700></sup>Genesis 17:7.

## NOTES ON EXODUS 30

**Exodus 30:1-10.** (<sup><1275></sup>Exodus 37:25-28; 40:26,27.) The altar of incense was to be a casing of boards of shittim wood (<sup><1276></sup>Exodus 25:5), 18 inches square and three feet in height (taking the cubit as 18 inches), entirely covered with plates of gold. Four “horns” were to project upward at the corners like those of the altar of burnt-offering (<sup><1277></sup>Exodus 27:2). A crown or moulding of gold was to run round the top. On each of two opposite sides there was to be a gold ring through which the staves were to be put when it was moved from place to place.

**Exodus 30:4.** *By the two corners thereof* Not corners. See the margin. The sense appears to be: And two gold rings shalt thou make for it under its moulding; on its two sides shalt thou make them (i.e. one ring on each side).

**Exodus 30:6.** The place for the altar of incense was outside the veil, opposite to the ark of the covenant and between the candlestick on the south side and the showbread table on the north (<sup><1278></sup>Exodus 40:22-24). It appears to have been regarded as having a more intimate connection with the holy of holies than the other things in the holy place; and the mention of the mercy-seat in this verse, if we associate with it the significance of incense as figuring the prayers of the Lord’s people (<sup><1279></sup>Psalms 141:2; <sup><1280></sup>Revelation 5:8; 8:3,4), seems to furnish additional ground for an inference that the incense altar took precedence of the table of showbread and the candlestick.

**Exodus 30:7.** *The lamps* See <sup><1281></sup>Exodus 25:37.

**Exodus 30:7, 8.** The offering of the incense accompanied that of the morning and evening sacrifice. The two forms of offering symbolized the spirit of man reaching after communion with Yahweh, both in act and utterance. See <sup><1282></sup>Psalms 141:2.

**Exodus 30:9.** By this regulation, the symbolism of the altar of incense was kept free from ambiguity. atonement was made by means of the victim on the brazen altar in the court outside; the prayers of the reconciled worshippers had their type within the tabernacle.

<sup><0310></sup>**Exodus 30:10.** See the marginal references.

<sup><0311></sup>**Exodus 30:11-16.** *The Ransom of Souls.* (<sup><0385></sup>Exodus 38:25-28.) On comparing these words with those of <sup><0400></sup>Numbers 1:1-3, we may perhaps infer that the first passage relates to a mere counting of the adult Israelites at the time when the money was taken from each, and that what the latter passage enjoins was a formal enrolment of them according to their genealogies and their order of military service.

*A ransom for his soul* What the sincere worshipper thus paid was at once the fruit and the sign of his faith in the goodness of Yahweh, who had redeemed him and brought him into the covenant. Hence, the payment is rightly called a ransom inasmuch as it involved a personal appropriation of the fact of his redemption. On the word soul, see <sup><0871></sup>Leviticus 17:11.

*That there be no plague* i.e. that they might not incur punishment for the neglect and contempt of spiritual privileges. Compare <sup><0285></sup>Exodus 28:35; <sup><0127></sup>1 Corinthians 11:27-30; and the exhortation in our communion Service.

<sup><0313></sup>**Exodus 30:13.** *Half a shekel* The probable weight of silver in the half-shekel would now be worth about 1 shilling, 3 1/2d. (Compare <sup><0236></sup>Genesis 23:16. See <sup><0294></sup>Exodus 38:24 note.) Gerah is, literally, a bean, probably the bean of the carob or locust-tree. It was used as the name of a small weight, as our word grain came into use from a grain of wheat.

<sup><0315></sup>**Exodus 30:15.** Every Israelite stood in one and the same relation to Yahweh. See <sup><0211></sup>Exodus 30:11,12.

<sup><0316></sup>**Exodus 30:16.** *tabernacle of the congregation* tent of meeting, here and in <sup><0218></sup>Exodus 30:18,20.

*A memorial unto the children of Israel* The silver used in the tabernacle was a memorial to remind each man of his position before the Lord, as one of the covenanted people.

<sup><0317></sup>**Exodus 30:17-21.** (<sup><0288></sup>Exodus 38:8.) The bronze for the “Laver of brass” and its foot was supplied from the bronze mirrors of the women who voluntarily gave up these articles of luxury. Bronze mirrors were much used by the ancient Egyptians. No hint is given as to the form of the laver. The brazen sea and the ten lavers that served the same purpose in the

temple of Solomon, were elaborately worked in artistic designs and are minutely described (<sup><1072></sup>1 Kings 7:23-29).

<sup><1219></sup>**Exodus 30:19.** *Wash their hands and their feet* On certain solemn occasions he was required to bathe his whole person (<sup><1230></sup>Exodus 29:4; <sup><1614></sup>Leviticus 16:4). The laver must also have furnished the water for washing those parts of the victims that needed cleansing (<sup><1009></sup>Leviticus 1:9).

<sup><1211></sup>**Exodus 30:20.** *That they die not* See <sup><1235></sup>Exodus 28:35 note.

<sup><1212></sup>**Exodus 30:22-33.** Compare <sup><1272></sup>Exodus 37:29.

<sup><1213></sup>**Exodus 30:23.** *Principal spices* i.e. the best spices.

*Pure myrrh* Is a gum which comes from the stem of a low, thorny, ragged tree, that grows in Arabia Felix and Eastern Africa, called by botanists Balsamodendron myrrha. The word here rendered pure, is literally, “freely flowing”, an epithet which is explained by the fact that the best myrrh is said to exude spontaneously from the bark, while that of inferior quality oozes out in greater quantity from incisions made in the bark.

*Five hundred shekels* Probably rather more than 15 1/4 lbs. See <sup><1234></sup>Exodus 38:24.

*Cinnamon* is obtained from a tree allied to the laurel that grows in Ceylon (Sri Lanka) and other islands of the Indian Ocean, known in Botany as the Cinnamomum zeylanicum. It is the inner rind of the tree dried in the sun. It was imported from India in very early times by the people of Ophir, and brought with other spices from the south part of Arabia by the trading caravans that visited Egypt and Syria. The mention of these spices in Exodus may be taken as the earliest notice we have connected with commerce with the remote East.

*Two hundred and fifty shekels* about 7 lbs. 14 oz.

*Sweet calamus* The fragrant cane (or rush) was probably what is now known in India as the Lemon Grass.

<sup><1214></sup>**Exodus 30:24.** *Cassia* is the inner bark of an Indian tree (Cinnamomum cassia), which differs from that which produces cinnamon in the shape of its leaves and some other particulars. It was probably in

ancient times, as it is at present, by far less costly than cinnamon, and it may have been on this account that it was used in double quantity.

*An hin* Probably about six pints. See <sup><1896></sup>Leviticus 19:36.

<sup><1925></sup>**Exodus 30:25.** *An oil of holy ointment* Rather, a holy anointing oil.

*After the art of the apothecary* According to Jewish tradition, the essences of the spices were first extracted, and then mixed with the oil. The preparation of the anointing oil, as well as of the incense, was entrusted to Bezaleel (<sup><1272></sup>Exodus 37:29), and the care of preserving it to Eleazar, the son of Aaron (<sup><1046></sup>Numbers 4:16). In a later age, it was prepared by the sons of the priests (<sup><1388></sup>1 Chronicles 9:30).

<sup><1232></sup>**Exodus 30:32.** *Upon man's flesh* i.e. on the persons of those who were not priests who might employ it for such anointing as was usual on festive occasions (<sup><1945></sup>Psalms 104:15; <sup><1279></sup>Proverbs 27:9; <sup><1167></sup>Matthew 6:17, etc.).

<sup><1233></sup>**Exodus 30:33.** *A stranger* See <sup><1233></sup>Exodus 29:33.

*Cut off from his people* See <sup><1234></sup>Exodus 31:14.

<sup><1234></sup>**Exodus 30:34-38.** (<sup><1272></sup>Exodus 37:29.) The incense, like the anointing oil, consisted of four aromatic ingredients.

*Stacte* supposed to be either the gum of the Storax tree (*Styrax officinale*) found in Syria and the neighboring countries, or the gum known as Benzoin, or Gum Benjamin, which is an important ingredient in the incense now used in churches and mosques, and is the produce of another storax tree (*Styrax benzoin*) that grows in Java and Sumatra.

*Onycha*, a perfume perhaps made from the cap of the strombus, or wing-shell, which abounds in the Red Sea.

*Galbanum*, a gum of a yellowish brown color, in the form of either grains or masses. It is imported from India, Persia, and Africa; but the plant from which it comes is not yet certainly known.

*Pure frankincense* This was the most important of the aromatic gums. Like myrrh, it was regarded by itself as a precious perfume (<sup><2186></sup>Song of Solomon 3:6; <sup><1021></sup>Matthew 2:11), and it was used unmixed with other substances in some of the rites of the law. The tree from which it is



obtained is not found in Arabia, and it was most likely imported from India by the Sabaeans, like Cinnamon, Cassia, and Calamus (see <sup><0213></sup>Exodus 30:23). The tree is now known as the *Boswellia serrata*, or *B. thurifera*, and grows abundantly in the highlands of India. The frankincense of commerce is a different substance, the resin of the spruce and of some other kinds of fir.

<sup><0215></sup>**Exodus 30:35.** See <sup><0215></sup>Exodus 30:25.

*Tempered together* The four substances were perhaps pounded and thoroughly mixed together, and then fused into a mass. This rendering is to be preferred to that in the margin.

<sup><0216></sup>**Exodus 30:36.** See <sup><0216></sup>Exodus 30:6.

<sup><0217></sup>**Exodus 30:37,38.** Compare <sup><0217></sup>Exodus 30:32,33.

## NOTES ON EXODUS 31

**Exodus 31:1-11.** (<sup><1250></sup>Exodus 35:30-35.) This solemn call of Bezaleel and Aholiab is full of instruction. Their work was to be only that of handicraftsmen. Still it was Yahweh Himself who called them by name to their tasks, and the powers which they were now called upon to exercise in their respective crafts, were declared to have been given them by the Holy Spirit. Thus is every effort of skill, every sort of well-ordered labor, when directed to a right end, brought into the very highest sphere of association.

There appears to be sufficient reason for identifying Hur, the grandfather of Bezaleel, with the Hur who assisted Aaron in supporting the hands of Moses during the battle with Amalek at Rephidim (<sup><1270></sup>Exodus 17:10), and who was associated with Aaron in the charge of the people while Moses was on the mountain (<sup><1244></sup>Exodus 24:14). Josephus says that he was the husband of Miriam. It is thus probable that Bezaleel was related to Moses. He was the chief artificer in metal, stone, and wood; he had also to perform the apothecary's work in the composition of the anointing oil and the incense (<sup><1272></sup>Exodus 37:29). He had precedence of all the artificers, but Aholiab appears to have had the entire charge of the textile work (<sup><1255></sup>Exodus 35:35; 38:23).

**Exodus 31:3.** *Wisdom, understanding, Knowledge* Or, that "right judgment in all things" for which we especially pray on Whitsunday; the perceptive faculty; and experience, a practical acquaintance with facts.

**Exodus 31:4.** *To devise cunning works* Rather, to devise works of skill. The Hebrew phrase is not the same as that rendered "cunning work" in respect to textile fabrics in <sup><1230></sup>Exodus 26:1.

**Exodus 31:10.** *And the cloths of service* Rather, And the garments of office; that is, the distinguishing official garments of the high priest. The three kinds of dress mentioned in this verse appear to be the only ones which were unique to the sanctuary. They were:

(1) The richly adorned state robes of the high priest (see <sup><1226></sup>Exodus 28:6-38; 39:1 following).

(2) The “holy garments” of white linen for the high priest, worn on the most solemn occasion in the year (see <sup><0283></sup>Exodus 28:39; <sup><0304></sup>Leviticus 16:4.

(3) The garments of white linen for all the priests, worn in their regular ministrations (see <sup><0284></sup>Exodus 28:40,41).

<sup><0212></sup>**Exodus 31:12-17.** The penal law of the Sabbath. (<sup><0282></sup>Exodus 35:2,3.) In the fourth commandment the injunction to observe the seventh day is addressed to the conscience of the people (see <sup><0218></sup>Exodus 20:8 note): in this place, the object is to declare an infraction of the commandment to be a capital offence. The two passages stand in a relation to each other similar to that between Leviticus 18, Leviticus 19, and Leviticus 20. It seems likely that the penal edict was especially introduced as a caution in reference to the construction of the tabernacle, lest the people, in their zeal to carry on the work, should be tempted to break the divine law for the observance of the day.

<sup><0214></sup>**Exodus 31:14.** See <sup><0452></sup>Numbers 15:32-36. The distinction between the meaning of the two expressions, “to be cut off from the people”, and “to be put to death”, is here indicated. He who was cut off from the people had, by his offence, put himself out of the terms of the covenant, and was an outlaw. On such, and on such alone, when the offence was one which affected the well-being of the nation, as it was in this case, death could be inflicted by the public authority.

<sup><0217></sup>**Exodus 31:17.** *Was refreshed* Literally, “he took breath”. Compare <sup><0232></sup>Exodus 23:12; <sup><0164></sup>2 Samuel 16:14. The application of the word to the Creator, which occurs nowhere else, is remarkable.

<sup><0218></sup>**Exodus 31:18.** *Two tables of testimony* See <sup><0256></sup>Exodus 25:16; 32:15.

The tables of stone which represented the covenant between Yahweh and His people, and which, when covered with the mercy-seat were to give the sanctuary its significance, are now delivered to Moses in accordance with the promise in <sup><0242></sup>Exodus 24:12.

The history of what relates to the construction of the sanctuary is here interrupted, and is taken up again in <sup><0251></sup>Exodus 35:1.

## NOTES ON EXODUS 32

**Exodus 32-34.** In all probability these three chapters originally formed a distinct composition. The main incidents recorded in them follow in the order of time, and are therefore in their proper place as regards historical sequence.

**Exodus 32:1-6.** *The golden calf* The people had, to a great extent, lost the patriarchal faith, and were but imperfectly instructed in the reality of a personal unseen God. Being disappointed at the long absence of Moses, they seem to have imagined that he had deluded them, and had probably been destroyed amidst the thunders of the mountain (<sup>(12415)</sup>Exodus 24:15-18). Accordingly, they gave way to their superstitious fears and fell back upon that form of idolatry which was most familiar to them (see <sup>(12314)</sup>Exodus 32:4 note). The narrative of the circumstances is more briefly given by Moses at a later period in one of his addresses to the people (<sup>(12408)</sup>Deuteronomy 9:8-21, 25-29; 10:1-5, 8-11). It is worthy of remark, that Josephus, in his very characteristic chapter on the giving of the law, says nothing whatever of this act of apostasy, though he relates that Moses twice ascended the mountain.

**Exodus 32:1.** *Unto Aaron* The chief authority during the absence of Moses was committed to Aaron and Hur (<sup>(12414)</sup>Exodus 24:14).

*Make us gods* The substantive *elohim* <sup>(1430)</sup> is plural in form and may denote gods. But according to the Hebrew idiom, the meaning need not be plural, and hence, the word is used as the common designation of the true God (<sup>(12001)</sup>Genesis 1:1, etc. See <sup>(12206)</sup>Exodus 21:6 note). It here denotes a god, and should be so rendered.

**Exodus 32:2.** *Break off the golden earrings* It has been very generally held from early times, that Aaron did not willingly lend himself to the mad design of the multitude; but that, overcome by their importunity, he asked them to give up such possessions as he knew they would not willingly part with, in the hope of putting a check on them. Assuming this to have been his purpose, he took a wrong measure of their fanaticism, for all the people made the sacrifice at once (<sup>(12313)</sup>Exodus 32:3). His weakness, in any case, was unpardonable and called for the intercession of Moses (<sup>(12320)</sup>Deuteronomy 9:20).

**Exodus 32:4.** The sense approved by most modern critics is: and he received the gold at their hand and collected it in a bag and made it a molten calf. The Israelites must have been familiar with the ox-worship of the Egyptians; perhaps many of them had witnessed the rites of Mnevis at Heliopolis, almost; on the borders of the land of Goshen, and they could not have been unacquainted with the more famous rites of Apis at Memphis. It is expressly said that they yielded to the idolatry of Egypt while they were in bondage (<sup>1244</sup>Joshua 24:14; <sup>3108</sup>Ezekiel 20:8; 23:3,8); and this is in keeping with the earliest Jewish tradition (Philo). In the next verse, Aaron appears to speak of the calf as if it was a representative of Yahweh — “Tomorrow is a feast to the LORD.” The Israelites did not, it should be noted, worship a living Mnevis, or Apis, having a proper name, but only the golden type of the animal. The mystical notions connected with the ox by the Egyptian priests may have possessed their minds, and, when expressed in this modified and less gross manner, may have been applied to the LORD, who had really delivered them out of the hand of the Egyptians. Their sin then lay, not in their adopting another god, but in their pretending to worship a visible symbol of Him whom no symbol could represent. The close connection between the calves of Jeroboam and this calf is shown by the repetition of the formula, “which brought thee up out of the land of Egypt” (<sup>1128</sup>1 Kings 12:28).

*These be thy gods* This is thy god. See <sup>2301</sup>Exodus 32:1 note.

**Exodus 32:7-35.** The faithfulness of Moses in the office that had been entrusted to him was now to be put to the test. It was to be made manifest whether he loved his own glory better than he loved the brethren who were under his charge; whether he would prefer that he should himself become the founder of a “great nation,” or that the LORD’S promise should be fulfilled in the whole people of Israel. This may have been especially needful for Moses, in consequence of his natural disposition. See <sup>4113</sup>Numbers 12:3; and compare <sup>4111</sup>Exodus 3:11. With this trial of Moses repeated in a very similar manner (<sup>4441</sup>Numbers 14:11-23), may be compared the trial of Abraham (Genesis 22) and of our Saviour (<sup>4448</sup>Matthew 4:8-10).

**Exodus 32:8.** *These be thy gods ... have brought* This is thy god, O Israel, who has brought ...

**Exodus 32:10.** *Let me alone* But Moses did not let the LORD alone; he wrestled, as Jacob had done, until, like Jacob, he obtained the blessing (**Genesis 32:24-29**).

**Exodus 32:14.** This states a fact which was not revealed to Moses until after his second intercession when he had come down from the mountain and witnessed the sin of the people (**Exodus 32:30-34**). He was then assured that the Lord's love to His ancient people would prevail. God is said, in the language of Scripture, to "repent," when His forgiving love is seen by man to blot out the letter of His judgments against sin (**2 Samuel 24:16**; **Joel 2:13**; **Jonah 3:10**, etc.); or when the sin of man seems to human sight to have disappointed the purposes of grace (**Genesis 6:6**; **1 Samuel 15:35**, etc.). The awakened conscience is said to "repent," when, having felt its sin, it feels also the divine forgiveness: it is at this crisis that God, according to the language of Scripture, repents toward the sinner. Thus, the repentance of God made known in and through the One true Mediator reciprocates the repentance of the returning sinner, and reveals to him atonement.

**Exodus 32:17,18.** Moses does not tell Joshua of the divine communication that had been made to him respecting the apostasy of the people, but only corrects his impression by calling his attention to the kind of noise which they are making.

**Exodus 32:19.** Though Moses had been prepared by the revelation on the Mount, his righteous indignation was stirred up beyond control when the abomination was before his eyes.

**Exodus 32:20.** See **Deuteronomy 9:21**. What is related in this verse must have occupied some time and may have followed the rebuke of Aaron. The act was symbolic, of course. The idol was brought to nothing and the people were made to swallow their own sin (compare **Micah 7:13,14**).

**Exodus 32:22.** Aaron's reference to the character of the people, and his manner of stating what he had done (**Exodus 5:24**), are very characteristic of the deprecating language of a weak mind.

**Exodus 32:23.** *Make us gods* Make us a god.

**Exodus 32:25.** *Naked* Rather unruly, or "licentious".

*Shame among their enemies* Compare <sup><1941B></sup>Psalm 44:13; 79:4;  
<sup><1685></sup>Deuteronomy 28:37.

<sup><1276></sup>**Exodus 32:26-29.** The tribe of Levi, Moses' own tribe, now distinguished itself by immediately returning to its allegiance and obeying the call to fight on the side of Yahweh. We need not doubt that the 3,000 who were slain were those who persisted in resisting Moses. The spirit of the narrative forbids us to conceive that the act of the Levites was anything like an indiscriminate massacre. An amnesty had first been offered to all by the words: "Who is on the LORD'S side?" Those who were forward to draw the sword were directed not to spare their closest relations or friends; but this must plainly have been with an understood qualification as regards the conduct of those who were to be slain. Had it not been so, they who were on the LORD'S side would have had to destroy each other. We need not stumble at the bold, simple way in which the statement is made.

<sup><1279></sup>**Exodus 32:29.** *Consecrate yourselves to day to the LORD ...* The margin contains the literal rendering. Our version gives the most probable meaning of the Hebrew, and is supported by the best authority. The Levites were to prove themselves in a special way the servants of Yahweh, in anticipation of their formal consecration as ministers of the sanctuary (compare <sup><1510B></sup>Deuteronomy 10:8), by manifesting a self-sacrificing zeal in carrying out the divine command, even upon their nearest relatives.

<sup><1273></sup>**Exodus 32:31.** *Returned unto the LORD* i.e. again he ascended the mountain.

*Gods of gold* a god of gold.

<sup><1272></sup>**Exodus 32:32.** For a similar form of expression, in which the conclusion is left to be supplied by the mind of the reader, see <sup><2715></sup>Daniel 3:15; <sup><1313></sup>Luke 13:9; 19:42; <sup><1312></sup>John 6:62; <sup><1312></sup>Romans 9:22. For the same thought, see <sup><1610B></sup>Romans 9:3. It is for such as Moses and Paul to realize, and to dare to utter, their readiness to be wholly sacrificed for the sake of those whom God has entrusted to their love. This expresses the perfected idea of the whole burnt-offering.

*Thy book* The figure is taken from the enrolment of the names of citizens. This is its first occurrence in the Scriptures. See the marginal references. and <sup><2701B></sup>Isaiah 4:3; <sup><2711></sup>Daniel 12:1; <sup><1210></sup>Luke 10:20; <sup><1210B></sup>Philippians 4:3; <sup><1615></sup>Revelation 3:5, etc.

~~<1233>~~ **Exodus 32:33,34.** Each offender was to suffer for his own sin. Compare ~~<1216>~~ Exodus 20:5; ~~<2680>~~ Ezekiel 18:4,20. Moses was not to be taken at his word. He was to fulfill his appointed mission of leading on the people toward the land of promise.

~~<1234>~~ **Exodus 32:34.** *Mine Angel shall go before thee* See the marginal references and ~~<1127>~~ Genesis 12:7.

*In the day when I visit ...* Compare ~~<1442>~~ Numbers 14:22-24. But though the LORD chastized the individuals, He did not take His blessing from the nation.



## NOTES ON EXODUS 33

**Exodus 33:2,3.** See Exodus 3:8.

*For I will not go up in the midst of thee* The covenant on which the original promise (Exodus 23:20-23) was based had been broken by the people. Yahweh now therefore declared that though His Angel should go before Moses, He would withhold His own favoring presence. The nation should be put on a level with other nations, to lose its character as the people in special covenant with Yahweh (see the note at Exodus 33:16). Thus were the people forcibly warned that His presence could prove a blessing to them only on condition of their keeping their part of the covenant (Exodus 33:3). If they failed in this, His presence would be to them “a consuming fire” (Deuteronomy 4:24; compare Exodus 32:10).

**Exodus 33:5.** *I will come up ...* Better; If I were to go up for one moment in the midst of thee, I should consume thee.

*That I may know ...* By that sign of their repentance Yahweh would decide in what way they were to be punished.

**Exodus 33:6.** *By the mount Horeb* From Mount Horeb onward. They ceased to wear their ornaments from the time they were at Mount Horeb.

**Exodus 33:7.** *The tabernacle* The tent. The only word in the Old Testament which ought to be rendered “tabernacle” *mishkaan* does not occur once in this narrative (Exodus 26:1). What is here meant is a tent appointed for this temporary purpose by Moses, possibly that in which he was accustomed to dwell.

*Pitched it without the camp, afar off from the camp* That the people might feel that they had forfeited the divine presence (see Exodus 25:8). This tent was to be a place for meeting with Yahweh, like the tabernacle which was about to be constructed.

The tent of meeting (as it should be called, see Exodus 27:21 note, and note at end of Exodus 40) was placed “afar off from the camp,” and the mediator and his faithful servant Joshua were alone admitted to it (Exodus 33:11).

**Exodus 33:10.** *The tabernacle door* The entrance of the tent.

The people by their act of worship gave another proof of their penitence.

**Exodus 33:11.** *Face to face* See **Exodus 33:20** note.

**Exodus 33:13.** *Thy way* He desires not to be left in uncertainty, but to be assured, by Yahweh's mode of proceeding, of the reality of the promises that had been made to him.

**Exodus 33:14.** *Rest* This was the common expression for the possession of the promised land. **Deuteronomy 3:20**; **Joshua 1:13,15**; compare **Hebrews 4:8**.

**Exodus 33:16.** *Thou goest with us* It was this which alone distinguished (rather than "separated") them from other nations, and which alone would render the land of promise a home to be desired. Compare **2 Samuel 7:23**.

**Exodus 33:17.** Compare **Exodus 33:13**. His petition for the nation, and his own claims as a mediator, are now granted to the full.

**Exodus 33:18.** *Shew me thy glory* The faithful servant of Yahweh, now assured by the success of his mediation, yearns, with the proper tendency of a devout spirit, for a more intimate communion with his divine Master than he had yet enjoyed. He seeks for something surpassing all former revelations.

**Exodus 33:19,20.** But his request could not be granted in accordance with the conditions of human existence. The glory of the Almighty in its fulness is not to be revealed to the eye of man. Compare **Judges 6:22**; **Isaiah 6:5**. A further revelation of the divine goodness was however possible (see **Exodus 33:6,7**).

It was vouchsafed to Paul, as it had been to Moses, to have special "visions and revelations of the Lord" (**2 Corinthians 12:1-4**). But he had, also like Moses, to find the narrow reach of the intellect of man in the region of Godhead (**1 Timothy 6:16**). However intimate may be our communion with the Holy One, we are still, as long as we are in the flesh, "to see through a glass darkly," waiting for the time when we shall see, with no figure of speech, "face to face" (**1 Corinthians 13:12**). Then we know "that we shall be like Him, for we shall see Him as He is" (**1 John 3:2**).

**Exodus 33:19.** *Will be gracious ...* Yahweh declares His own will to be the ground of the grace which He is going to show the nation. Paul applies these words to the election of Jacob in order to overthrow the self-righteous boasting of the Jews (**Romans 9:15**).

**Exodus 33:20.** Such passages as this, being clearly in accordance with what we know of the relation of spiritual existence to the human senses, show how we are to interpret the expressions “face to face” (**Exodus 33:11**; **Deuteronomy 34:10**), “mouth to mouth” (**Numbers 12:8**), and others of the like kind. See **Exodus 24:10**; **Isaiah 6:1**; and compare **John 14:9**.

## NOTES ON EXODUS 34

<sup><Q341></sup>**Exodus 34:1.** *Hew thee* The former tables are called “the work of God;” compare <sup><Q326></sup>Exodus 32:16.

*The words* See <sup><Q348></sup>Exodus 34:28.

<sup><Q346></sup>**Exodus 34:6,7.** This was the second revelation of the name of the God of Israel to Moses. The first revelation was of Yahweh as the self-existent One, who purposed to deliver His people with a mighty hand (<sup><Q344></sup>Exodus 3:14); this was of the same Yahweh as a loving Saviour who was now forgiving their sins. The two ideas that mark these revelations are found combined, apart from their historical development, in the second commandment, where the divine unity is shown on its practical side, in its relation to human obligations (compare <sup><Q344></sup>Exodus 34:14; 20:4). Both in the commandment and in this passage, the divine love is associated with the divine justice; but in the former there is a transposition to serve the proper purpose of the commandments, and the justice stands before the love. This is strictly the legal arrangement, brought out in the completed system of the ceremonial law, in which the sin-offering, in acknowledgment of the sentence of justice against sin, was offered before the burnt-offering and the peace-offering. But in this place the truth appears in its essential order; the retributive justice of Yahweh is subordinated to, rather it is made a part of, His forgiving Love (see <sup><Q324></sup>Exodus 32:14 note). The visitation of God, whatever form it may wear, is in all ages the working out purposes of Love toward His children. The diverse aspects of the divine nature, to separate which is the tendency of the unregenerate mind of man and of all paganism, are united in perfect harmony in the Lord Yahweh, of whom the saying is true in all its length and breadth, “God is love” (<sup><Q348></sup>1 John 4:8). It was the sense of this, in the degree to which it was now revealed to him, that caused Moses to bow his head and worship (<sup><Q348></sup>Exodus 34:8). But the perfect revelation of the harmony was reserved for the fulness of time when “the Lamb slain from the foundation of the world” (<sup><Q348></sup>Revelation 13:8) was made known to us in the flesh as both our Saviour and our Judge.

**Exodus 34:9.** This yearning struggle after assurance is like the often-repeated utterance of the heart, when it receives a blessing beyond its hopes, “can this be real?”

**Exodus 34:10.** *Marvels* Explained in the following verse. Compare <sup><1073></sup>2 Samuel 7:23; <sup><1974></sup>Psalm 77:14.

**Exodus 34:12-27.** The precepts contained in these verses are, for the most part, identical in substance with some of those which follow the Ten Commandments and are recorded in “the Book of the covenant” (Exodus 20—23; see <sup><1207></sup>Exodus 24:7).

**Exodus 34:13.** *Cut down their groves* This is the first reference to what is commonly known as grove-worship. The original word for “grove” in this connection *asherah* <sup><1842></sup> is different from that so rendered in <sup><1213></sup>Genesis 21:33. Our translators supposed that what the law commands is the destruction of groves dedicated to the worship of false deities (<sup><1065></sup>Judges 6:25; <sup><1284></sup>2 Kings 18:4); but inasmuch as the worship of *asherah* is found associated with that of Astarte, or Ashtoreth (<sup><10213></sup>Judges 2:13; 10:6; <sup><10704></sup>1 Samuel 7:4), it seems probable that while Astarte was the personal name of the goddess, the *asherah* was a symbol of her, probably in some one of her characters, made in wood in some conventional form.

**Exodus 34:15,16.** An expansion of <sup><12342></sup>Exodus 34:12. The unfaithfulness of the nation to its covenant with Yahweh is here for the first time spoken of as a breach of the marriage bond. The metaphor is, in any case, a natural one, but it seems to gain point, if we suppose it to convey an allusion to the abominations connected with pagan worship, such as are spoken of in <sup><12501></sup>Numbers 25:1-3.

**Exodus 34:21.** See <sup><12119></sup>Exodus 20:9; 23:12. There is here added to the commandment a particular caution respecting those times of year when the land calls for most labor. The old verb “to ear” (i.e. to plow) is genuine English.

**Exodus 34:24.** *Neither shall any man desire etc.* Intended to encourage such as might fear the consequences of obeying the divine law in attending to their religious duties. Compare <sup><10607></sup>Proverbs 16:7.

**Exodus 34:28.** *He wrote* i.e. Yahweh wrote (<sup><12341></sup>Exodus 34:1).

**Exodus 34:29.** *The two tables of testimony* Compare Exodus 31:18.

*The skin of his face shone* Compare Matthew 17:2. The brightness of the Eternal Glory, though Moses had witnessed it only in a modified manner (Exodus 33:22,23), was so reflected in his face, that Aaron and the people were stricken with awe, and feared to approach him until he gave them words of encouragement.

The word translated “shine” is closely connected with a word translated “horn”; and hence, the Latin version and others have rendered the verb “to be horned.” From this rendering of the word has arisen the popular representation of Moses with horns on his forehead; e.g. in Michaelangelo’s statue at Rome.

**Exodus 34:33-35.** Paul refers to this passage as showing forth the glory of the law, though it was but a “ministration of condemnation,” and was to be done away, in order to enhance the glory of the gospel, “the ministration of the spirit,” which is concealed by no veil from the eyes of believers, and is to last forever (2 Corinthians 3:7-15).

**Exodus 34:33.** When rather than until should be supplied. Moses did not wear the veil when he was speaking to the people, but when he was silent. See Exodus 34:35.

**Exodus 34:34.** *Moses went in* i.e. to the tent of meeting.

## NOTES ON EXODUS 35

**Exodus 35.** The narrative of what relates to the construction of the sanctuary is now resumed from <sup><02318></sup>Exodus 31:18.

<sup><02312></sup>**Exodus 35:2.** See <sup><02312></sup>Exodus 31:12.

<sup><02312></sup>**Exodus 35:3.** This prohibition is here first distinctly expressed, but it is implied <sup><02163></sup>Exodus 16:23.

<sup><02311></sup>**Exodus 35:11.** See <sup><02311></sup>Exodus 26:1-37. It has been already observed (<sup><02310></sup>Exodus 25:10) that in the instructions for making the sanctuary, the ark of the covenant, as the principal thing belonging to it, is mentioned first; but in the practical order of the work, as it is here arranged, the tabernacle with its tent and covering come first.

<sup><02312></sup>**Exodus 35:12.** *The covering* This is not the same as the covering of <sup><02311></sup>Exodus 35:11, which denotes the covering of the tent (see <sup><02314></sup>Exodus 26:14); the word is used here for the entrance curtains (see <sup><02315></sup>Exodus 26:36; 27:16).

<sup><02318></sup>**Exodus 35:18.** The word “tabernacle” *mishkaan* <sup><14908></sup> is here used for the full name, the tabernacle of the tent of meeting. It denotes the entire structure.

<sup><02319></sup>**Exodus 35:19.** *The cloths of service to do service in the holy place* Rather; the garments of office to do service in the sanctuary, etc. See <sup><02310></sup>Exodus 31:10.

<sup><02322></sup>**Exodus 35:22.** *Bracelets* Rather, brooches.

*Earrings* The Hebrew word signifies a ring, either for the nose (see <sup><02422></sup>Genesis 24:22) or for the ear (<sup><02312></sup>Exodus 32:2; <sup><01334></sup>Genesis 35:4). That ear-rings, not nose-rings, are here meant is confirmed by what we know of early Hebrew and Egyptian customs.

*Rings* Signet rings.

*tablets* More probably, armlets. It is most likely that all the articles mentioned in this verse were of gold. The indulgence of private luxury was thus given up for the honor of the Lord. Compare <sup><02318></sup>Exodus 30:18 note.

**Exodus 35:27.** The precious stones (<sup>Exodus 28:9</sup>) and spices were contributed by the rulers, who were more wealthy than the other Israelites.

**Exodus 35:32-33.** *Curious works, cunning work* Works of skill. Compare <sup>Exodus 30:4</sup>.

**Exodus 35:35.** *The engraver* The artificer, literally “one who cuts”: a general name for the workman, to which was added the name of the material in which he worked; thus the artificer in wood, or carpenter; the artificer in iron, or smith, etc. <sup>Exodus 35:32,33; 31:4,5</sup> enumerate the branches of work committed to Bezaleel. What was under the charge of Aholiab is here for the first time clearly distinguished into the work of the skilled weaver, that of the embroiderer, and that of the weaver.

*The cunning workman* The skilled weaver, literally, “the reckoner”. He might have been so called because he had nicely to count and calculate the threads in weaving figures after the manner of tapestry or carpet. His work was chiefly used in the curtains and veil of the tabernacle, in the ephod and the breastplate (<sup>Exodus 26:1,31; 28:6,15, etc.</sup>).

*The embroiderer* He worked with a needle, either shaping his design in stitches of colored thread, or in pieces of colored cloth sewn upon the groundwork. His work was employed in the entrance curtains of the tent and the court, and in the girdle of the high priest (<sup>Exodus 26:36; 27:16; 28:39</sup>).

*The weaver* He appears to have worked in the loom in the ordinary way with materials of only a single color. The tissues made by him were used for the robe of the ephod and its binding, and for the coats of the priests (<sup>Exodus 28:32; 39:22,27</sup>).

These three classes of workers were men, while the spinners and dyers were women (<sup>Exodus 35:25</sup>).



## NOTES ON EXODUS 36

**Exodus 36.** See the notes to Exodus 26.

## NOTES ON EXODUS 37

**Exodus 37.** See the notes to Exodus 25.

## NOTES ON EXODUS 38

<1281> **Exodus 38:1-7; 9-20.** See the notes to Exodus 27.

<1288> **Exodus 38:8.** See the marginal reference. The women who assembled at the entrance of the tent of meeting were most probably devout women who loved the public service of religion. The giving up of their mirrors for the use of the sanctuary was a fit sacrifice for such women to make (compare <1252> Exodus 35:22 note).

<1282> **Exodus 38:21.** *This is the sum ...* “This is the reckoning of the tabernacle, the tabernacle of the Testimony as it was reckoned up according to the commandment of Moses, by the service of the Levites, by the hand of Ithamar,” etc. The weight of the metals was taken by the Levites, under the direction of Ithamar. The tabernacle is called the tabernacle of the testimony, or the depository of the testimony, i.e. the tables of the law (<1256> Exodus 25:16).

<1283> **Exodus 38:23.** See <1255> Exodus 35:35 note.

<1284> **Exodus 38:24.** *Of the holy place* Rather, of the sanctuary. The gold was employed not only in the holy place, but in the most holy place and in the entrance to the tent (<1238> Exodus 36:38).

*The gold of the offering* The gold of the wave offering.

*Talents ... the shekel of the sanctuary* The shekel was the common standard of weight and value with the Hebrews: and is probably to be estimated at 220 English grains (just over half an ounce avoirdupois) and its value in silver as 2s. 7d. The shekel of the sanctuary (or, the holy shekel) would seem to denote no more than an exact shekel, “after the king’s weight” (<1045> 2 Samuel 14:26), “current money with the merchant” (<1236> Genesis 23:16).

In the reign of Joash, a collection similar to that here mentioned, apparently at the same rate of capitation, was made for the repairs of the temple (<1419> 2 Chronicles 24:9). The tax of later times, called didrachma, στατηρ <4715>, (<1172> Matthew 17:27), was not, like this and that of Joash, a collection for a special occasion, but a yearly tax, for the support of the temple, of a whole shekel. See also <1213> Exodus 30:13.

The talent contained 3,000 shekels, as may be gathered from <sup><1285></sup>Exodus 38:25,26. According to the computation here adopted, the Hebrew talent was 94  $\frac{2}{7}$  lbs. avoirdupois. The Greek (Aeginetan) talent, from which the Septuagint and most succeeding versions have taken the name “talent,” was 82  $\frac{1}{4}$  lbs. The original Hebrew word, *kikkar* <sup><H366></sup>, would denote a circular mass, and nearly the same word, *kerker*, was in use among the Egyptians for a mass of metal cast in the form of a massive ring with its weight stamped upon it.

<sup><1286></sup>**Exodus 38:26.** *A bekah* Literally, “a half”: the words “half a shekel,” etc. appear to be inserted only for emphasis, to enforce the accuracy to be observed in the payment. See <sup><1203></sup>Exodus 30:13. Respecting the capitation and the numbering of the people, see <sup><1202></sup>Exodus 30:12.

<sup><1287></sup>**Exodus 38:27.** *Sockets* Bases. See the margin reference.

<sup><1288></sup>**Exodus 38:28.** The hooks, chapiters, and fillets here spoken of belonged to the pillars of the court. See <sup><1270></sup>Exodus 27:10,17.

<sup><1284></sup>**Exodus 38:24-29.** According to the estimate of the shekel that has here been adopted, the weight of the metals mentioned in this chapter would be nearly as follows, in avoirdupois weight:

**Gold**, 1 ton 4 cwt. 2 qrs. 13 lbs.

**Silver** 4 tons 4 cwt. 2 qrs. 20 lbs.

**Bronze**, 2 tons 19 cwt. 2 qrs. 11 lbs.

The value of the gold, if pure, in our money would be 175,075 British pounds, 13 shillings, and of the silver, 38,034 British pounds, 15 shillings 10d. These quantities of the precious metals come quite within the limits of probability, if we consider the condition of the Israelites when they left Egypt (see <sup><1278></sup>Exodus 25:3 note), and the object for which the collection was made. Many have remarked that the quantities collected for the tabernacle are insignificant when compared with the hoards of gold and silver collected in the East in recent times, as well as in ancient times.

## NOTES ON EXODUS 39

**Exodus 39.** See the notes to Exodus 28.

## NOTES ON EXODUS 40

**Exodus 40:2.** See Exodus 40:17.

**Exodus 40:4.** The directions given in Leviticus 24:5-9 are here presupposed, and must have been issued before this chapter was written.

**Exodus 40:9-10.** *Most holy* In Exodus 40:9 the tabernacle and its utensils are said to be rendered holy by the anointing; the altar and its utensils are in Exodus 40:10 said to be “most holy”. The difference does not express a higher degree of holiness: it is only used as a caution. The position of the altar exposed it to the chance of being touched by the people when they assembled in the court, while they were not permitted to enter the tabernacle. The tabernacle itself, with all that belonged to it, is called most holy in Exodus 30:29.

**Exodus 40:17.** *On the first day of the month* That is, on the first of the month Nisan (Exodus 12:2; 13:4), one year, wanting fourteen days, after the departure of the Israelites from Egypt. They had been nearly three months in reaching the foot of Mount Sinai (Exodus 19:1); Moses had spent eighty days on the mountain (Exodus 24:18; 34:28), and some time must be allowed for what is related in Exodus 24, as well as for the interval between the two periods which Moses spent on the mountain (Exodus 33:1-23). The construction of the tabernacle and its furniture would thus appear to have occupied something less than half a year.

**Exodus 40:19.** The tent-cloth was spread over the tabernacle-cloth, and the covering of skins was put over the tent-cloth. See Exodus 26:1 note.

**Exodus 40:20.** *The testimony* i.e. the tables of stone with the Ten Commandments engraved on them (Exodus 25:16; 31:18). Nothing else is said to have been put into the ark. These were found there by themselves in the time of Solomon (1 Kings 8:9; 2 Chronicles 5:10). The pot of manna was “laid up before the testimony” (Exodus 16:34); Aaron’s rod was also placed “before the testimony” (Numbers 17:10); and the book of the law was put at “the side of the ark” (Deuteronomy 31:26). The expression “before the testimony” appears to mean the space immediately in front of the ark. Most interpreters hold that the pot of manna and

Aaron's rod were at first placed between the ark and the veil, and afterward within the ark (<sup><3004></sup>Hebrews 9:4). It is very probable that the pot and the rod had been put into the ark before it was taken by the Philistines, but that they were not sent back with the ark and the tables. <sup><0011></sup>1 Samuel 4:11; 6:11.

<sup><0423></sup>**Exodus 40:23-29.** Moses performed these priestly functions (<sup><0281></sup>Exodus 28:1 note), before the holy things with which they were performed were anointed. The things had been made expressly for the service of Yahweh, by His command, and in this fact lay their essential sanctity, of which the anointing was only the seal and symbol. Aaron and his sons, on similar ground, having had the divine call, took part in the service of the sanctuary as soon as the work was completed (<sup><0431></sup>Exodus 40:31). But Moses took part with them, and most likely took the lead, until they were consecrated and invested (Leviticus 8) and publicly set apart for the office.

<sup><0416></sup>**Exodus 40:26.** *Before the veil* That is, opposite to the ark, in the middle between the table of showbread on the North and the candlestick on the South.

<sup><0434></sup>**Exodus 40:34, 35.** On the distinction between the tent as the outer shelter and the tabernacle as the dwelling-place of Yahweh, which is very clear in these verses, see <sup><0261></sup>Exodus 26:1 note. The glory appeared as a light within and as a cloud on the outside.

<sup><0435></sup>**Exodus 40:35.** Compare the entrance of the high priest into the holy of holies on the day of atonement, <sup><0612></sup>Leviticus 16:2,13. For special appearances of this glory in the tabernacle, see <sup><0440></sup>Numbers 14:10; 16:19,42.

The tabernacle, after it had accompanied the Israelites in their wanderings in the wilderness, was most probably first set up in the holy land at Gilgal (<sup><0449></sup>Joshua 4:19; 5:10; 9:6; 10:6,43). But before the death of Joshua, it was erected at Shiloh (<sup><0611></sup>Joshua 18:1; 19:51). Here it remained as the national sanctuary throughout the time of the Judges (<sup><0683></sup>Joshua 18:8; 21:2; 22:19; <sup><0783></sup>Judges 18:31; 21:19; <sup><0013></sup>1 Samuel 1:3; 4:3). But its external construction was at this time somewhat changed, and doors, strictly so called, had taken the place of the entrance curtain (<sup><0615></sup>1 Samuel 3:15): hence, it seems to have been sometimes called the temple (<sup><0000></sup>1

Samuel 1:9; 3:3), the name by which the structure of Solomon was afterward commonly known. After the time of Eli it was removed to Nob in the canton of Benjamin, not far from Jerusalem (<sup><0200></sup>1 Samuel 21:1-9). From thence, in the time of David, it was removed to Gibeon (<sup><1363></sup>1 Chronicles 16:39; 21:29; <sup><4003></sup>2 Chronicles 1:3; <sup><1003></sup>1 Kings 3:4; 9:2). It was brought from Gibeon to Jerusalem by Solomon (<sup><1003></sup>1 Kings 8:4). After this, it disappears from the narrative of Scripture. When the temple of Solomon was built, “the tabernacle of the tent” had entirely performed its work; it had protected the ark of the covenant during the migrations of the people until they were settled in the land, and the promise was fulfilled, that the Lord would choose out a place for Himself in which His name should be preserved and His service should be maintained (<sup><6124></sup>Deuteronomy 12:14,21; 14:24).

In accordance with its dignity as the most sacred object in the sanctuary, the original ark of the covenant constructed by Moses was preserved and transferred from the tabernacle to the temple. The golden altar, the candlestick and the showbread table were renewed by Solomon. They were subsequently renewed by Zerubbabel, and lastly by the Maccabees (see <sup><0223></sup>Exodus 25:23.) But the ark was preserved in the temple until Jerusalem was taken by the forces of Nebuchadnezzar (<sup><4353></sup>2 Chronicles 35:3; <sup><4316></sup>Jeremiah 3:16). It was never replaced in the second temple. According to a rabbinical tradition, its site was marked by a block of stone.