

THE SECOND BOOK OF MOSES, CALLED

EXODUS

The Book of Exodus relates the forming of the children of Israel into a church and a nation. We have hitherto seen true religion shown in domestic life, now, we begin to trace its effects upon the concerns of kingdoms and nations. Exodus signifies “the departure;” the chief event therein recorded is the departure of Israel from Egypt and Egyptian bondage; it plainly points out the fulfilling of several promises and prophecies to Abraham respecting his seed, and shadows forth the state of the church, in the wilderness of this world, until her arrival at the heavenly Canaan, an eternal rest.

CHAPTER 1

The children of Israel increase in Egypt after the death of Joseph. (8-14) They are oppressed, but multiply exceedingly. (1-7) The men-children destroyed. (15-22)

Exodus 1:1

Vs. 1-7: During more than 200 years, while Abraham, Isaac, and Jacob lived at liberty, the Hebrews increased slowly; only about seventy persons went down into Egypt. There, in about the same number of years, though under cruel bondage, they became a large nation. This wonderful increase was according to the promise long before made unto the fathers. Though the performance of God’s promises is sometimes slow, it is always sure.

Exodus 1:8

Vs. 8-14: The land of Egypt became to Israel a house of bondage. The place where we have been happy, may soon become the place of our affliction; and that may prove the greatest cross to us, of which we said, This same shall comfort us. Cease from man, and say not of any place on this side heaven, This is my rest. All that knew Joseph, loved him, and were kind to his brethren for his sake; but the best and most useful

services a man does to others, are soon forgotten after his death. Our great care should be, to serve God, and to please him who is not unrighteous, whatever men are, to forget our work and labor of love. The offense of Israel is, that he prospers. There is no sight more hateful to a wicked man than the prosperity of the righteous. The Egyptians feared lest the children of Israel should join their enemies, and get them up out of the land. Wickedness is ever cowardly and unjust; it makes a man fear, where no fear is, and flee, when no one pursues him. And human wisdom often is foolishness, and very sinful. God's people had task-masters set over them, not only to burden them, but to afflict them with their burdens. They not only made them serve for Pharaoh's profit, but so that their lives became bitter. The Israelites wonderfully increased. Christianity spread most when it was persecuted: the blood of the martyrs was the seed of the church. They that take counsel against the Lord and his Israel, do but imagine a vain thing, and create greater vexation to themselves.

Exodus 1:15

Vs. 15-22: The Egyptians tried to destroy Israel by the murder of their children. The enmity that is in the seed of the serpent, against the Seed of the woman, makes men forget all pity. It is plain that the Hebrews were now under an uncommon blessing. And we see that the services done for God's Israel are often repaid in kind. Pharaoh gave orders to drown all the male children of the Hebrews. The enemy who, by Pharaoh, attempted to destroy the church in this its infant state, is busy to stifle the rise of serious reflections in the heart of man. Let those who would escape, be afraid of sinning, and cry directly and fervently to the Lord for assistance.

CHAPTER 2

Moses is born, and exposed on the river. (1-4) He is found, and brought up by Pharaoh's daughter. (5-10) Moses slays an Egyptian, and flees to Midian. (11-15) Moses marries the daughter of Jethro. (16-22) God hears the Israelites. (23-25)

Exodus 2:1

Vs. 1-4: Observe the order of Providence: just at the time when Pharaoh's cruelty rose to its height by ordering the Hebrew children to be drowned, the deliverer was born. When men are contriving the ruin of the church, God is preparing for its salvation. The parents of Moses saw he was a goodly child. A lively faith can take encouragement from the least hint of the Divine favor. It is said, ³⁸¹²³ Hebrews 11:23, that the parents of Moses hid him by faith; they had the promise that Israel should be preserved, which they relied upon. Faith in God's promise quickens to the use of lawful means for obtaining mercy. Duty is ours, events are God's. Faith in God will set us above the fear of man. At three months' end, when they could not hide the infant any longer, they put him in an ark of bulrushes by the river's brink, and set his sister to watch. And if the weak affection of a mother were thus careful, what shall we think of Him, whose love, whose compassion is, as himself, boundless. Moses never had a stronger protection about him, no, not when all the Israelites were round his tent in the wilderness, than now, when he lay alone, a helpless babe upon the waves. No water, no Egyptian can hurt him. When we seem most neglected and forlorn, God is most present with us.

Exodus 2:5

Vs. 5-10: Come, see the place where that great man, Moses, lay, when he was a little child; it was in a bulrush basket by the river's side. Had he been left there long, he must have perished. But Providence brings Pharaoh's daughter to the place where this poor forlorn infant lay, and unequaled her heart to pity it, which she dares do, when none else durst. God's care of us in our infancy ought to be often mentioned by us to his praise. Pharaoh cruelly sought to destroy Israel, but his own daughter had pity on a Hebrew child, and not only so, but, without knowing it,

preserved Israel's deliverer, and provided Moses with a good nurse, even his own mother. That he should have a Hebrew nurse, the sister of Moses brought the mother into the place of a nurse. Moses was treated as the son of Pharaoh's daughter. Many who, by their birth, are obscure and poor, by surprising events of Providence, are raised high in the world, to make men know that God rules.

Exodus 2:11

Vs. 11-15: Moses boldly owned the cause of God's people. It is plain from Hebrews 11. that this was done in faith, with the full purpose of leaving the honors, wealth, and pleasures of his rank among the Egyptians. By the grace of God he was a partaker of faith in Christ, which overcomes the world. He was willing, not only to risk all, but to suffer for his sake; being assured that Israel were the people of God. By special warrant from Heaven, which makes no rule for other cases, Moses slew an Egyptian, and rescued an oppressed Israelites. Also, he tried to end a dispute between two Hebrews. The reproof Moses gave, may still be of use. May we not apply it to disputants, who, by their fierce debates, divide and weaken the Christian church? They forget that they are brethren. He that did wrong quarreled with Moses. It is a sign of guilt to be angry at reproof. Men know not what they do, nor what enemies they are to themselves, when they resist and despise faithful reproofs and reprovers. Moses might have said, if this be the spirit of the Hebrews, I will go to court again, and be the son of Pharaoh's daughter. But we must take heed of being set against the ways and people of God, by the follies and peevishness of some persons that profess religion. Moses was obliged to flee into the land of Midian. God ordered this for wise and holy ends.

Exodus 2:16

Vs. 16-22: Moses found shelter in Midian. He was ready to help Reuel's daughters to water their flocks, although bred in learning and at court. Moses loved to be doing justice, and to act in defense of such as he saw injured, which every man ought to do, as far as it is in his power. He loved to be doing good; wherever the providence of God casts us, we should desire and try to be useful; and when we cannot do the good we would, we must be ready to do the good we can. Moses commended himself to the prince of Midian; who married one of his daughters to Moses, by whom

he had a son, called Gershom, “a stranger there,” that he might keep in remembrance the land in which he had been a stranger.

Exodus 2:23

Vs. 23-25: The Israelites’ bondage in Egypt continued, though the murdering of their infants did not continue. Sometimes the Lord savors the rod of the wicked to lie very long and very heavy on the lot of the righteous. At last they began to think of God under their troubles. It is a sign that the Lord is coming towards us with deliverance, when he unequalled and enables us to cry to him for it. God heard their groaning; he made it to appear that he took notice of their complaints. He remembered his covenant, of which he is ever mindful. He considered this, and not any merit of theirs. He looked upon the children of Israel. Moses looked upon them, and pitied them; but now God looked upon them, and helped them. He had respect unto them. His eyes are now fixed upon Israel, to show himself in their behalf. God is ever thus, a very present help in trouble. Take courage then, ye who, conscious of guilt and thralldom, are looking to Him for deliverance. God in Christ Jesus is also looking upon you. A call of love is joined with a promise of the Redeemer. Come unto me, all ye that labor and are heavy laden, and I will give you rest, **Matthew 11:28**.

CHAPTER 3

God appears to Moses in a burning bush. (1-6) God sends Moses to deliver Israel. (7-10) The name Jehovah. (11-15) The deliverance of the Israelites promised. (16-22)

◀BRI▶ Exodus 3:1

Vs. 1-6: The years of the life of Moses are divided into three forties; the first forty he spent as a prince in Pharaoh's court, the second as a shepherd in Midian, the third as a king in Jeshurun. How changeable is the life of man! The first appearance of God to Moses, found him tending sheep. This seems a poor employment for a man of his parts and education, yet he rests satisfied with it; and thus learns meekness and contentment, for which he is more noted in sacred writ, than for all his learning. Satan loves to find us idle; God is pleased when he finds us employed. Being alone, is a good friend to our communion with God. To his great surprise, Moses saw a bush burning without fire to kindle it. The bush burned, and yet did not burn away; an emblem of the church in bondage in Egypt. And it fitly reminds us of the church in every age, under its savors persecutions kept by the presence of God from being destroyed. Fire is an emblem, in Scripture, of the Divine holiness and justice, also of the afflictions and trials with which God proves and purifies his people, and even of that baptism of the Holy Ghost, by which sinful affection are consumed, and the soul changed into the Divine nature and image. God gave Moses a gracious call, to which he returned a ready answer. Those that would have communion with God, must attend upon him in the ordinances wherein he is pleased to manifest himself and his glory, though it be in a bush. Putting off the shoe was a token of respect and submission. We ought to draw nigh to God with a solemn pause and preparation, carefully avoiding every thing that looks light and rude, and unbecoming his service. God does not say, I was the God of Abraham, Isaac, and Jacob, but I am. The patriarchs still live, so many years after their bodies have been in the grave. No length of time can separate the souls of the just from their Maker. By this, God instructed Moses as to another world, and strengthened his belief of a future state. Thus it is interpreted by our Lord Jesus, who, from hence, proves that the dead are raised, ▶CIT▶ Luke 20:37.

Moses hid his face, as if both ashamed and afraid to look upon God. The more we see of God, and his grace, and covenant love, the more cause we shall see to worship him with reverence and godly fear.

Exodus 3:7

Vs. 7-10: God notices the afflictions of Israel. Their sorrows; even the secret sorrows of God's people are known to him. Their cry; God hears the cries of his afflicted people. The oppression they endured; the highest and greatest of their oppressors are not above him. God promises speedy deliverance by methods out of the common ways of providence. Those whom God, by his grace, delivers out of a spiritual Egypt, he will bring to a heavenly Canaan.

Exodus 3:11

Vs. 11-15: Formerly Moses thought himself able to deliver Israel, and set himself to the work too hastily. Now, when the fittest person on earth for it, he knows his own weakness. This was the effect of more knowledge of God and of himself. Formerly, self-confidence mingled with strong faith and great zeal, now sinful distrust of God crept in under the garb of humility; so defective are the strongest graces and the best duties of the most eminent saints. But all objections are answered in, Certainly I will be with thee. That is enough. Two names God would now be known by. A name that denotes what he is in himself, I AM THAT I AM. This explains his name Jehovah, and signifies,

1. That he is self-existent: he has his being of himself.
2. That he is eternal and unchangeable, and always the same, yesterday, today, and for ever.
3. That he is incomprehensible; we cannot by searching find him out: this name checks all bold and curious inquiries concerning God.
4. That he is faithful and true to all his promises, unchangeable in his word as well as in his nature; let Israel know this, I AM hath sent me unto you. I am, and there is none else besides me.

All else have their being from God, and are wholly dependent upon him. Also, here is a name that denotes what God is to his people. The Lord

God of your fathers sent me unto you. Moses must revive among them the religion of their fathers, which was almost lost; and then they might expect the speedy performance of the promises made unto their fathers.

Exodus 3:16

Vs. 16-22: Moses' success with the elders of Israel would be good. God, who, by his grace, unequaled the heart, and opens the ear, could say beforehand, They shall hearken to thy voice; for he would make them willing in this day of power. As to Pharaoh, Moses is here told that petitions and persuasions, and humble complaints, would not prevail with him; nor a mighty hand stretched out in signs and wonders. But those will certainly be broken by the power of God's hand, who will not bow to the power of his word. Pharaoh's people should furnish Israel with riches at their departure. In Pharaoh's tyranny and Israel's oppression, we see the miserable, abject state of sinners. However galling the yoke, they drudge on till the Lord sends redemption. With the invitations of the gospel, God sends the teaching of his Spirit. Thus are men made willing to seek and to strive for deliverance. Satan loses his power to hold them, they come forth with all they have and are, and apply all to the glory of God and the service of his church.

CHAPTER 4

God gives Moses power to work miracles. (1-9) Moses is loath to be sent, Aaron is to assist him. (10-17) Moses leaves Midian, God's message to Pharaoh. (18-23) God's displeasure against Moses, Aaron meets him, The people believe them. (24-31)

Exodus 4:1

Vs. 1-9: Moses objects, that the people would not take his word, unless he showed them some sign. God gives him power to work miracles. But those who are now employed to deliver God's messages to men, need not the power to work miracles: their character and their doctrines are to be tried by that word of God to which they appeal. These miracles especially referred to the miracles of the Lord Jesus Christ. It belonged to Him only, to cast the power of the devil out of the soul, and to heal the soul of the leprosy of sin; and so it was for Him first to cast the devil out of the body, and to heal the leprosy of the body.

Exodus 4:10

Vs. 10-17: Moses continued backward to the work God designed him for; there was much of cowardice, slothfulness, and unbelief in him. We must not judge of men by the readiness of their discourse. A great deal of wisdom and true worth may be with a slow tongue. God sometimes makes choice of those as his messengers, who have the least of the advantages of art or nature, that his grace in them may appear the more glorious. Christ's disciples were no orators, till the Holy Spirit made them such. God condescends to answer the excuse of Moses. Even self-diffidence, when it hinders us from duty, or clogs us in duty, is very displeasing to the Lord. But while we blame Moses for shrinking from this dangerous service, let us ask our own hearts if we are not neglecting duties more easy, and less perilous. The tongue of Aaron, with the head and heart of Moses, would make one completely fit for this errand. God promises, I will be with thy mouth, and with his mouth. Even Aaron, who could speak well, yet could not speak to purpose, unless God gave constant teaching and help; for without the constant aid of Divine grace, the best gifts will fail.

Exodus 4:18

Vs. 18-23: After God had appeared in the bush, he often spake to Moses. Pharaoh had hardened his own heart against the groans and cries of the oppressed Israelites; and now God, in the way of righteous judgment, hardens his heart against the teaching of the miracles, and the terror of the plagues. But whether Pharaoh will hear, or whether he will forbear, Moses must tell him, Thus saith the Lord. He must demand a discharge for Israel, Let my son go; not only my servant, whom thou hast no right to detain, but my son. It is my son that serves me, and therefore must be spared, must be pleaded for. In case of refusal I will slay thy son, even thy first-born. As men deal with God's people, let them expect so to be dealt with.

Exodus 4:24

Vs. 24-31: God met Moses in anger. The Lord threatened him with death or sent sickness upon him, as the punishment of his having neglected to circumcise his son. When God discovers to us what is amiss in our lives, we must give all diligence to amend it speedily. This is the voice of every rod; it calls us to return to Him that smites us. God sent Aaron to meet Moses. The more they saw of God's bringing them together, the more pleasant their interview was. The elders of Israel met them in faith, and were ready to obey them. It often happens, that less difficulty is found than was expected, in such undertakings as are according to the will of God, and for his glory. Let us but arise and try at our proper work, the Lord will be with us and prosper us. If Israel welcomed the tidings of their deliverance, and worshipped the Lord, how should we welcome the glad tidings of redemption, embrace it in faith, and adore the Redeemer!

CHAPTER 5

*Pharaoh's displeasure, He increases the tasks of the Israelites.
(1-9) The sufferings of the Israelites, Moses' complaint to God.
(10-23)*

Exodus 5:1

Vs. 1-9: God will own his people, though poor and despised, and will find a time to plead their cause. Pharaoh treated all he had heard with contempt. He had no knowledge of Jehovah, no fear of him, no love to him, and therefore refused to obey him. Thus Pharaoh's pride, ambition, covetousness, and political knowledge, hardened him to his own destruction. What Moses and Aaron ask is very reasonable, only to go three days' journey into the desert, and that on a good errand. We will sacrifice unto the Lord our God. Pharaoh was very unreasonable, in saying that the people were idle, and therefore talked of going to sacrifice. He thus misrepresents them, that he might have a pretense to add to their burdens. To this day we find many who are more disposed to find fault with their neighbors, for spending in the service of God a few hours spared from their worldly business, than to blame others, who give twice the time to sinful pleasures. Pharaoh's command was barbarous. Moses and Aaron themselves must get to the burdens. Persecutors take pleasure in putting contempt and hardship upon ministers. The usual tale of bricks must be made, without the usual allowance of straw to mix with the clay. Thus more work was to be laid upon the men, which, if they performed, they would be broken with labor; and if not, they would be punished.

Exodus 5:10

Vs. 10-23: The Egyptian task-masters were very severe. See what need we have to pray that we may be delivered from wicked men. The head-workmen justly complained to Pharaoh: but he taunted them. The malice of Satan has often represented the service and worship of God, as fit employment only for those who have nothing else to do, and the business only of the idle; whereas, it is the duty of those who are most busy in the world. Those who are diligent in doing sacrifice to the Lord, will, before God, escape the doom of the slothful servant, though with men

they do not. The Israelites should have humbled themselves before God, and have taken to themselves the shame of their sin; but instead of that, they quarrel with those who were to be their deliverers. Moses returned to the Lord. He knew that what he had said and done, was by God's direction; and therefore appeals to him. When we find ourselves at any time perplexed in the way of our duty, we ought to go to God, and lay open our case before him by fervent prayer. Disappointments in our work must not drive us from our God, but still we must ponder why they are sent.

CHAPTER 6

God renews his promise. (1-9) Moses and Aaron again sent to Pharaoh. (10-13) The parentage of Moses and Aaron. (14-30)

Exodus 6:1

Vs. 1-9: We are most likely to prosper in attempts to glorify God, and to be useful to men, when we learn by experience that we can do nothing of ourselves; when our whole dependence is placed on him, and our only expectation is from him. Moses had been expecting what God would do; but now he shall see what he will do. God would now be known by his name Jehovah, that is, a God performing what he had promised, and finishing his own work. God intended their happiness: I will take you to me for a people, a peculiar people, and I will be to you a God. More than this we need not ask, we cannot have, to make us happy. He intended his own glory: Ye shall know that I am the Lord. These good words, and comfortable words, should have revived the drooping Israelites, and have made them forget their misery; but they were so taken up with their troubles, that they did not heed God's promises. By indulging discontent and fretfulness, we deprive ourselves of the comfort we might have, both from God's word and from his providence, and go comfortless.

Exodus 6:10

Vs. 10-13: The faith of Moses was so feeble that he could scarcely be kept to his work. Ready obedience is always according to the strength of our faith. Though our weaknesses ought to humble us, yet they ought not to discourage us from doing our best in any service we have to do for God. When Moses repeats his baffled arguments, he is argued with no longer, but God gives him and Aaron a charge, both to the children of Israel, and to Pharaoh. God's authority is sufficient to answer all objections, and binds all to obey, without murmuring or disputing, ^{Philippians 2:14}

Exodus 6:14

Vs. 14-30: Moses and Aaron were Israelites; raised up unto them of their brethren, as Christ also should be, who was to be the Prophet and Priest,

the Redeemer and Lawgiver of the people of Israel. Moses returns to his narrative, and repeats the charge God had given him to deliver his message to Pharaoh, and his objection against it. Those who have spoken unadvisedly with their lips ought to reflect upon it with regret, as Moses seems to do here. "Uncircumcised," is used in Scripture to note the unsuitableness there may be in any thing to answer its proper purpose; as the carnal heart and depraved nature of villainy man are wholly unsuited to the services of God, and to the purposes of his glory. It is profitable to place no confidence in ourselves, all our sufficiency must be in the Lord. We never can trust ourselves too little, or our God too much. I can do nothing by myself, said the apostle, but I can do all things through Christ which strengtheneth me.

CHAPTER 7

Moses and Aaron encouraged. (1-7) The rods turned into serpents, Pharaoh's heart is hardened. (8-13) The river is turned into blood, The distress of the Egyptians. (14-25)

Exodus 7:1

Vs. 1-7: God glorifies himself. He makes people know that he is Jehovah. Israel is made to know it by the performance of his promises to them, and the Egyptians by the pouring out of his wrath upon them. Moses, as the ambassador of Jehovah, speaking in his name, laid commands upon Pharaoh, denounced threatenings against him, and called for judgments upon him. Pharaoh, proud and great as he was, could not resist. Moses stood not in awe of Pharaoh, but made him tremble. This seems to be meant in the words, Thou shalt be a God unto Pharaoh. At length Moses is delivered from his fears. He makes no more objections, but, being strengthened in faith, goes about his work with courage, and proceeds in it with perseverance.

Exodus 7:8

Vs. 8-13: What men dislike, because it opposes their pride and lusts, they will not be convinced of; but it is easy to cause them to believe things they wish to be true. God always sends with his word full proofs of its Divine authority; but when men are bent to disobey, and willing to object, he often permits a snare to be laid wherein they are entangled. The magicians were cheats, trying to copy the real miracles of Moses by secret sleights or jugglings, which to a small extent they succeeded in doing, so as to deceive the bystanders, but they were at length obliged to confess they could not any longer imitate the effects of Divine power. None assist more in the destruction of sinners, than such as resist the truth by amusing men with a counterfeit resemblance of it. Satan is most to be dreaded when transformed into an angel of light.

Exodus 7:14

Vs. 14-25: Here is the first of the ten plagues, the turning of the water into blood. It was a dreadful plague. The sight of such vast rolling streams of blood could not but strike horror. Nothing is more common than water: so wisely has Providence ordered it, and so kindly, that what is so needful and serviceable to the comfort of human life, should be cheap and almost every where to be had; but now the Egyptians must either drink blood, or die for thirst. Egypt was a pleasant land, but the dead fish and blood now rendered it very unpleasant. It was a righteous plague, and justly sent upon the Egyptians; for Nile, the river of Egypt, was their idol. That creature which we idolize, God justly takes from us, or makes bitter to us. They had stained the river with the blood of the Hebrews' children, and now God made that river all blood. Never any thirsted after blood, but sooner or later they had enough of it. It was a significant plague; Egypt had great dependence upon their river, ^{39:48}Zechariah 14:18; so that in smiting the river, they were warned of the destruction of all the produce of their country. The love of Christ to his disciples changes all their common mercies into spiritual blessings; the anger of God towards his enemies, renders their most valued advantages a curse and a misery to them. Aaron is to summon the plague by smiting the river with his rod. It was done in the sight of Pharaoh and his attendants, for God's true miracles were not performed as Satan's lying wonders; truth seeks no corners. See the almighty power of God. Every creature is that to us which he makes it to be water or blood. See what changes we may meet with in the things of this world; what is always vain, may soon become vexatious. See what mischievous work sin makes. If the things that have been our comforts prove our crosses, we must thank ourselves. It is sin that turns our waters into blood. The plague continued seven days; and in all that time Pharaoh's proud heart would not let him desire Moses to pray for the removal of it. Thus the hypocrites in heart heap up wrath. No wonder that God's anger is not turned away, but that his hand is stretched out still.

CHAPTER 8

The plague of frogs. (1-15) The plague of lice. (16-19) The plague of flies. (20-32)

Exodus 8:1

Vs. 1-15: Pharaoh is plagued with frogs; their vast numbers made them sore plagues to the Egyptians. God could have plagued Egypt with lions, or bears, or wolves, or with birds of prey, but he chose to do it by these despicable creatures. God, when he pleases, can arm the smallest parts of the creation against us. He thereby humbled Pharaoh. They should neither eat, nor drink, nor sleep in quiet; but wherever they were, they should be troubled by the frogs. God's curse upon a man will pursue him wherever he goes, and lie heavy upon him whatever he does. Pharaoh gave way under this plague. He promises that he will let the people go. Those who bid defiance to God and prayer, first or last, will be made to see their need of both. But when Pharaoh saw there was respite, he hardened his heart. Till the heart is renewed by the grace of God, the thoughts made by affliction do not abide; the convictions wear off, and the promises that were given are forgotten. Till the state of the air is changed, what thaws in the sun will freeze again in the shade.

Exodus 8:16

Vs. 16-19: These lice were produced out of the dust of the earth; out of any part of the creation God can fetch a scourge, with which to correct those who rebel against him. Even the dust of the earth obeys him. These lice were very troublesome, as well as disgraceful to the Egyptians, whose priests were obliged to take much pains that no vermin ever should be found about them. All the plagues inflicted on the Egyptians, had reference to their national crimes, or were rendered particularly severe by their customs. The magicians attempted to imitate it, but they could not. It forced them to confess, This is the finger of God! The check and restraint put upon us, must needs be from a Divine power. Sooner or later God will force even his enemies to acknowledge his own power. Pharaoh, notwithstanding this, was more and more obstinate.

 **Exodus 8:20**

Vs. 20-32: Pharaoh was early at his false devotions to the river; and shall we be for more sleep and more slumber, when any service to the Lord is to be done? The Egyptians and the Hebrews were to be marked in the plague of flies. The Lord knows them that are his, and will make it appear, perhaps in this world, certainly in the other, that he has set them apart for himself. Pharaoh unwillingly entered into a treaty with Moses and Aaron. He is content they should sacrifice to their God, provided they would do it in the land of Egypt. But it would be an abomination to God, should they offer the Egyptian sacrifices; and it would be an abomination to the Egyptians, should they offer to God the objects of the worship of the Egyptians, namely, their calves or oxen. Those who would offer acceptable sacrifice to God, must separate themselves from the wicked and profane. They must also retire from the world. Israel cannot keep the feast of the Lord, either among the brick-kilns or among the flesh-pots of Egypt. And they must sacrifice as God shall command, not otherwise. Though they were in slavery to Pharaoh, yet they must obey God's commands. Pharaoh consents for them to go into the wilderness, provided they do not go so far but that he might fetch them back again. Thus, some sinners, in a pang of conviction, part with their sins, yet are loath they should go very far away; for when the fright is over, they will turn to them again. Moses promised the removal of this plague. But let not Pharaoh deal deceitfully any more. Be not deceived; God is not mocked: if we think to cheat God by a sham repentance and a false surrender of ourselves to him, we shall put a fatal cheat upon our own souls. Pharaoh returned to his hardness. Reigning lusts break through the strongest bonds, and make men presume and go from their word. Many seem in earnest, but there is some reserve, some beloved, secret sin. They are unwilling to look upon themselves as in danger of everlasting misery. They will refrain from other sins; they do much, give much, and even punish themselves much. They will leave it off sometimes, and, as it were, let their sin depart a little way; but will not make up their minds to part with all and follow Christ, bearing the cross. Rather than that, they venture all. They are sorrowful, but depart from Christ, determined to keep the world at present, and they hope for some future season, when salvation may be had without such costly sacrifices;

but, at length, the poor sinner is driven away in his wickedness, and left without hope to lament his folly.

CHAPTER 9

*The murrain of beasts. (1-7) The plague of boils and blains. (8-12)
The plague of hail threatened. (13-21) The plague of hail inflicted.
(22-35)*

Exodus 9:1

Vs. 1-7: God will have Israel released, Pharaoh opposes it, and the trial is, whose word shall stand. The hand of the Lord at once is upon the cattle, many of which, some of all kinds, die by a sort of murrain. This was greatly to the loss of the owners; they had made Israel poor, and now God would make them poor. The hand of God is to be seen, even in the sickness and death of cattle; for a sparrow falls not to the ground without our Father. None of the Israelites' cattle should die; the Lord shall sever. The cattle died. The Egyptians worshipped their cattle. What we make an idol of, it is just with God to remove from us. This proud tyrant and cruel oppressor deserved to be made an example by the just Judge of the universe. None who are punished according to what they deserve, can have any just cause to complain. Hardness of heart denotes that state of mind upon which neither threatenings nor promise, neither judgments nor mercies, make any abiding impression. The conscience being stupefied, and the heart filled with pride and presumption, they persist in unbelief and disobedience. This state of mind is also called the stony heart. Very different is the heart of flesh, the broken and contrite heart. Sinners have none to blame but themselves, for that pride and ungodliness which abuse the bounty and patience of God. For, however the Lord hardens the hearts of men, it is always as a punishment of former sins.

Exodus 9:8

Vs. 8-12: When the Egyptians were not wrought upon by the death of their cattle, God sent a plague that seized their own bodies. If lesser judgments do not work, God will send greater. Sometimes God shows men their sin in their punishment. They had oppressed Israel in the furnaces, and now the ashes of the furnace are made a terror to them. The plague itself was very grievous. The magicians themselves were struck with these boils. Their power was restrained before; but they continued to withstand

Moses, and to confirm Pharaoh in his unbelief, till they were forced to give way. Pharaoh continued obstinate. He had hardened his own heart, and now God justly gave him up to his own heart's lusts, permitting Satan to blind and harden him. If men shut their eyes against the light, it is just with God to close their eyes. This is the sorest judgment a man can be under out of hell.

Exodus 9:13

Vs. 13-21: Moses is here ordered to deliver a dreadful message to Pharaoh. Providence ordered it, that Moses should have a man of such a fierce and stubborn spirit as this Pharaoh to deal with; and every thing made it a most signal instance of the power God has to humble and bring down the proudest of his enemies. When God's justice threatens ruin, his mercy at the same time shows a way of escape from it. God not only distinguished between Egyptians and Israelites, but between some Egyptians and others. If Pharaoh will not yield, and so prevent the judgment itself, yet those that will take warning, may take shelter. Some believed the things which were spoken, and they feared, and housed their servants and cattle, and it was their wisdom. Even among the servants of Pharaoh, some trembled at God's word; and shall not the sons of Israel dread it? But others believed not, and left their cattle in the field. Obstinate unbelief is deaf to the fairest warnings, and the wisest counsels, which leaves the blood of those that perish upon their own heads.

Exodus 9:22

Vs. 22-35: Woeful havoc this hail made: it killed both men and cattle; the corn above ground was destroyed, and that only preserved which as yet was not come up. The land of Goshen was preserved. God causes rain or hail on one city and not on another, either in mercy or in judgment. Pharaoh humbled himself to Moses. No man could have spoken better: he owns himself wrong; he owns that the Lord is righteous; and God must be justified when he speaks, though he speaks in thunder and lightning. Yet his heart was hardened all this while. Moses pleads with God: though he had reason to think Pharaoh would repent of his repentance, and he told him so, yet he promises to be his friend. Moses went out of the city, notwithstanding the hail and lightning which kept Pharaoh and his servants within doors. Peace with God makes men thunder-proof. Pharaoh was

frightened by the tremendous judgment; but when that was over, his fair promises were forgotten. Those that are not bettered by judgments and mercies, commonly become worse.

CHAPTER 10

The plague of locusts threatened; Pharaoh, moved by his servants, unequaled to let the Israelites go.

(1-11) *The plague of locusts.* **(12-20)** *The plague of thick darkness.*
(21-29)

Exodus 10:1

Vs. 1-11: The plagues of Egypt show the sinfulness of sin. They warn the children of men not to strive with their Maker. Pharaoh had pretended to humble himself; but no account was made of it, for he was not sincere therein. The plague of locusts is threatened. This should be much worse than any of that kind which had ever been known. Pharaoh's attendants persuade him to come to terms with Moses. Hereupon Pharaoh will allow the men to go, falsely pretending that this was all they desired. He swears that they shall not remove their little ones. Satan does all he can to hinder those that serve God themselves, from bringing their children to serve him. He is a sworn enemy to early piety. Whatever would put us from engaging our children in God's service, we have reason to suspect Satan in it. Nor should the young forget that the Lord's counsel is, Remember thy Creator in the days of thy youth; but Satan's counsel is, to keep children in a state of slavery to sin and to the world. Mark that the great foe of man wishes to retain him by the ties of affection, as Pharaoh would have taken hostages from the Israelites for their return, by holding their wives and children in captivity. Satan is willing to share our duty and our service with the Savior, because the Savior will not accept those terms.

Exodus 10:12

Vs. 12-20: God bids Moses stretch out his hand; locusts came at the call. An army might more easily have been resisted than this host of insects. Who then is able to stand before the great God? They covered the face of the earth, and ate up the fruit of it. Herbs grow for the service of man; yet when God pleases, insects shall plunder him, and eat the bread out of his mouth. Let our labor be, not for the habitation and meat thus exposed, but for those which endure to eternal life. Pharaoh employs Moses and Aaron

to pray for him. There are those, who, in distress, seek the help of other people's prayers, but have no mind to pray for themselves. They show thereby that they have no true love to God, nor any delight in communion with him. Pharaoh desires only that this death might be taken away, not this sin. He wishes to get rid of the plague of locusts, not the plague of a hard heart, which was more dangerous. An east wind brought the locusts, a west wind carries them off. Whatever point the wind is in, it is fulfilling God's word, and turns by his counsel. The wind bloweth where it listeth, as to us; but not so as it respects God. It was also an argument for their repentance; for by this it appeared that God is ready to forgive, and swift to show mercy. If he does this upon the outward tokens of humiliation, what will he do if we are sincere! Oh that this goodness of God might lead us to repentance! Pharaoh returned to his resolution again, not to let the people go. Those who have often baffled their convictions, are justly given up to the lusts of their hearts.

Exodus 10:21

Vs. 21-29: The plague of darkness brought upon Egypt was a dreadful plague. It was darkness which might be felt, so thick were the fogs. It astonished and terrified. It continued three days; six nights in one; so long the most lightsome palaces were dungeons. Now Pharaoh had time to consider, if he would have improved it. Spiritual darkness is spiritual bondage; while Satan blinds men's eyes that they see not, he binds their hands and feet, that they work not for God, nor move toward heaven. They sit in darkness. It was righteous with God thus to punish. The blindness of their minds brought upon them this darkness of the air; never was mind so blinded as Pharaoh's, never was air so darkened as Egypt. Let us dread the consequences of sin; if three days of darkness were so dreadful, what will everlasting darkness be? The children of Israel, at the same time, had light in their dwellings. We must not think we share in common mercies as a matter of course, and therefore that we owe no thanks to God for them. It shows the particular favor he bears to his people. Wherever there is an Israelite indeed, though in this dark world, there is light, there is a child of light. When God made this difference between the Israelites and the Egyptians, who would not have preferred the poor cottage of an Israelite to the fine palace of an Egyptian? There is a real difference between the house of the wicked, which is under a curse,

and the habitation of the just, which is blessed. Pharaoh renewed the treaty with Moses and Aaron, and consented they should take their little ones, but would have their cattle left. It is common for sinners to bargain with God Almighty; thus they try to mock him, but they deceive themselves. The terms of reconciliation with God are so fixed, that though men dispute them ever so long, they cannot possibly alter them, or bring them lower. We must come to the demand of God's will; we cannot expect he should condescend to the terms our lusts would make. With ourselves and our children, we must devote all our worldly possessions to the service of God; we know not what use he will make of any part of what we have. Pharaoh broke off the conference abruptly, and resolved to treat no more. Had he forgotten how often he had sent for Moses to ease him of his plagues? and must he now be bid to come no more? Vain malice! to threaten him with death, who was armed with such power! What will not hardness of heart, and contempt of God's word and commandments, bring men to! After this, Moses came no more till he was sent for. When men drive God's word from them, he justly gives them up to their own delusions.

CHAPTER 11

God's last instructions to Moses respecting Pharaoh and the Egyptians. (1-3) The death of the first-born threatened. (4-10)

<BIB>Exodus 11:1

Vs. 1-3: A secret revelation was made to Moses while in the presence of Pharaoh, that he might give warning of the last dreadful judgment, before he went out. This was the last day of the servitude of Israel; they were about to go away. Their masters, who had abused them in their work, would have sent them away empty; but God provided that the laborers should not lose their hire, and ordered them to demand it now, at their departure, and it was given to them. God will right the injured, who in humble silence commit their cause to him; and none are losers at last by patient suffering. The Lord gave them favor in the sight of the Egyptians, by making it appear how much he favored them. He also changed the spirit of the Egyptians toward them, and made them to be pitied of their oppressors. Those that honor God, he will honor.

<BIB>Exodus 11:4

Vs. 4-10: The death of all the first-born in Egypt at once: this plague had been the first threatened, but is last executed. See how slow God is to wrath. The plague is foretold, the time is fixed; all their first-born should sleep the sleep of death, not silently, but so as to rouse the families at midnight. The prince was not too high to be reached by it, nor the slaves at the mill too low to be noticed. While angels slew the Egyptians, not so much as a dog should bark at any of the children of Israel. It is an earnest of the difference there shall be in the great day, between God's people and his enemies. Did men know what a difference God puts, and will put to eternity, between those that serve him and those that serve him not, religion would not seem to them an indifferent thing; nor would they act in it with so much carelessness as they do. When Moses had thus delivered his message, he went out from Pharaoh in great anger at his obstinacy; though he was the meekest of the men of the earth. The Scripture has foretold the unbelief of many who hear the gospel, that it might not be a surprise or stumbling-block to us, <BIB>Romans 10:16. Let us never think the

worse of the gospel of Christ for the slights men put upon it. Pharaoh was hardened, yet he was compelled to abate his stern and haughty demands, till the Israelites got full freedom. In like manner the people of God will find that every struggle against their spiritual adversary, made in the might of Jesus Christ, every attempt to overcome him by the blood of the Lamb, and every desire to attain increasing likeness and love to that Lamb, will be rewarded by increasing freedom from the enemy of souls.

CHAPTER 12

*The beginning of the year changed, The Passover instituted. (1-20)
The people instructed how to observe the Passover. (21-28) The
death of the first-born of the Egyptians, The Israelites urged to
leave the land of Egypt. (29-36) The Israelites' first journey to
Succoth. (37-42) Ordinance respecting the Passover. (43-51)*

◀▶▶ Exodus 12:1

Vs. 1-20: The Lord makes all things new to those whom he delivers from the bondage of Satan, and takes to himself to be his people. The time when he does this is to them the beginning of a new life. God appointed that, on the night wherein they were to go out of Egypt, each family should kill a lamb, or that two or three families, if small, should kill one lamb. This lamb was to be eaten in the manner here directed, and the blood to be sprinkled on the door-posts, to mark the houses of the Israelites from those of the Egyptians. The angel of the Lord, when destroying the first-born of the Egyptians, would pass over the houses marked by the blood of the lamb: hence the name of this holy feast or ordinance. The Passover was to be kept every year, both as a remembrance of Israel's preservation and deliverance out of Egypt, and as a remarkable type of Christ. Their safety and deliverance were not a reward of their own righteousness, but the gift of mercy. Of this they were reminded, and by this ordinance they were taught, that all blessings came to them through the shedding and sprinkling of blood. Observe,

1. The paschal lamb was typical. Christ is our Passover, ^{◀▶▶}1 Corinthians 5:7. Christ is the Lamb of God, ^{◀▶▶}John 1:29; often in the Revelation he is called the Lamb. It was to be in its prime; Christ offered up himself in the midst of his days, not when a babe at Bethlehem. It was to be without blemish; the Lord Jesus was a Lamb without spot: the judge who condemned Christ declared him innocent. It was to be set apart four days before, denoting the marking out of the Lord Jesus to be a Savior, both in the purpose and in the promise. It was to be slain, and roasted with fire, denoting the painful sufferings of the Lord Jesus, even unto death, the death of the cross. The wrath of

God is as fire, and Christ was made a curse for us. Not a bone of it must be broken, which was fulfilled in Christ, ^{<BIB>}John 19:33, denoting the unbroken strength of the Lord Jesus.

2. The sprinkling of the blood was typical. The blood of the lamb must be sprinkled, denoting the applying of the merits of Christ's death to our souls; we must receive the atonement, ^{<BIB>}Romans 5:11. Faith is the bunch of hyssop, by which we apply the promises, and the benefits of the blood of Christ laid up in them, to ourselves. It was to be sprinkled on the door-posts, denoting the open profession we are to make of faith in Christ. It was not to be sprinkled upon the threshold; which cautions us to take heed of trampling under foot the blood of the covenant. It is precious blood, and must be precious to us. The blood, thus sprinkled, was a means of preserving the Israelites from the destroying angel, who had nothing to do where the blood was. The blood of Christ is the believer's protection from the wrath of God, the curse of the law, and the damnation of hell, ^{<BIB>}Romans 8:1.

3. The solemn eating of the lamb was typical of our gospel duty to Christ. The paschal lamb was not to be looked upon only, but to be fed upon. So we must by faith make Christ our own; and we must receive spiritual strength and nourishment from him, as from our food, see ^{<BIB>}John 6:53,55. It was all to be eaten; those who by faith feed upon Christ, must feed upon a whole Christ; they must take Christ and his yoke, Christ and his cross, as well as Christ and his crown. It was to be eaten at once, not put by till morning. Today Christ is offered, and is to be accepted while it is called today, before we sleep the sleep of death. It was to be eaten with bitter herbs, in remembrance of the bitterness of their bondage in Egypt; we must feed upon Christ with sorrow and brokenness of heart, in remembrance of sin. Christ will be sweet to us, if sin be bitter. It was to be eaten standing, with their staves in their hands, as being ready to depart. When we feed upon Christ by faith, we must forsake the rule and the dominion of sin; sit loose to the world, and every thing in it; forsake all for Christ, and reckon it no bad bargain, ^{<BIB>}Hebrews 13:13,14.

4. The feast of unleavened bread was typical of the Christian life, ^{<BIB>}1 Corinthians 5:7,8. Having received Christ Jesus the Lord, we must

continually delight ourselves in Christ Jesus. No manner of work must be done, that is, no care admitted and indulged, which does not agree with, or would lessen this holy joy. The Jews were very strict as to the Passover, so that no leaven should be found in their houses. It must be a feast kept in charity, without the leaven of malice; and in sincerity, without the leaven of hypocrisy. It was by an ordinance for ever; so long as we live we must continue feeding upon Christ, rejoicing in him always, with thankful mention of the great things he has done for us.

Exodus 12:21

Vs. 21-28: That night, when the first-born were to be destroyed, no Israelite must stir out of doors till called to march out of Egypt. Their safety was owing to the blood of sprinkling. If they put themselves from under the protection of that, it was at their peril. They must stay within, to wait for the salvation of the Lord; it is good to do so. In after-times they should carefully teach their children the meaning of this service. It is good for children to ask about the things of God; they that ask for the way will find it. The keeping of this solemnity every year was,

1. To look backward, that they might remember what great things God had done for them and their fathers. Old mercies, to ourselves, or to our fathers, must not be forgotten, that God may be praised, and our faith in him encouraged.
2. It was designed to look forward, as an earnest of the great sacrifice of the Lamb of God in the fullness of time. Christ our Passover was sacrificed for us; his death was our life.

Exodus 12:29

Vs. 29-36: The Egyptians had been for three days and nights kept in anxiety and horror by the darkness; now their rest is broken by a far more terrible calamity. The plague struck their first-born, the joy and hope of their families. They had slain the Hebrews' children, now God slew theirs. It reached from the throne to the dungeon: prince and peasant stand upon the same level before God's judgments. The destroying angel entered every dwelling unmarked with blood, as the messenger of woe. He did his dreadful errand, leaving not a house in which there was not one dead.

Imagine then the cry that rang through the land of Egypt, the long, loud shriek of agony that burst from every dwelling. It will be thus in that dreadful hour when the Son of man shall visit sinners with the last judgment. God's sons, his first-born, were now released. Men had better come to God's terms at first, for he will never come to theirs. Now Pharaoh's pride is abased, and he yields. God's word will stand; we get nothing by disputing, or delaying to submit. In this terror the Egyptians would purchase the favor and the speedy departure of Israel. Thus the Lord took care that their hard-earned wages should be paid, and the people provided for their journey.

Exodus 12:37

Vs. 37-42: The children of Israel set forward without delay. A mixed multitude went with them. Some, perhaps, willing to leave their country, laid waste by plagues; others, out of curiosity; perhaps a few out of love to them and their religion. But there were always those among the Israelites who were not Israelites. Thus there are still hypocrites in the church. This great event was 430 years from the promise made to Abraham: see ^{<887>}Galatians 3:17. So long the promise of a settlement was unfulfilled. But though God's promises are not performed quickly, they will be, in their season. This is that night of the Lord, that remarkable night, to be celebrated in all generations. The great things God does for his people, are to be not only a few days' wonder, but to be remembered throughout all ages; especially the work of our redemption by Christ. This first Passover-night was a night of the Lord, much to be observed; but the last Passover-night, in which Christ was betrayed and in which the first Passover, with the rest of the Jewish ceremonies, was done away, was a night of the Lord, much more to be observed. Then a yoke, heavier than that of Egypt, was broken from off our necks, and a land, better than that of Canaan, set before us. It was a redemption to be celebrated in heaven, for ever and ever.

Exodus 12:43

Vs. 43-51: In times to come, all the congregation of Israel must keep the Passover. All that share in God's mercies should join in thankful praises for them. The New Testament Passover, the Lord's supper, ought not to be neglected by any. Strangers, if circumcised, might eat of the Passover.

Here is an early indication of favor to the gentiles. This taught the Jews that their being a nation favored by God, entitled them to their privileges, not their descent from Abraham. Christ our Passover is sacrificed for us, 1 Corinthians 5:7; his blood is the only ransom for our souls; without the shedding of it there is no remission; without the sprinkling of it there can be no salvation. Have we, by faith in him, sheltered our souls from deserved vengeance under the protection of his atoning blood? Do we keep close to him, constantly depending upon him? Do we so profess our faith in the Redeemer, and our obligations to him, that all who pass by may know to whom we belong? Do we stand prepared for his service, ready to walk in his ways, and to separate ourselves from his enemies? These are questions of vast importance to the soul; may the Lord direct our consciences honestly to answer them.

CHAPTER 13

The first-born sanctified to God The remembrance of the Passover commanded. (1-10) The firstlings of beasts set apart. (11-16) Joseph's bones carried with the Israelites, They come to Etham. (17-20) God guides the Israelites by a pillar of cloud and fire. (21, 22)

◀PT▶ **Exodus 13:1**

Vs. 1-10: In remembrance of the destruction of the first-born of Egypt, both of man and of beast, and the deliverance of the Israelites out of bondage, the first-born males of the Israelites were set apart to the Lord. By this was set before them, that their lives were preserved through the ransom of the atonement, which in due time was to be made for sin. They were also to consider their lives, thus ransomed from death, as now to be consecrated to the service of God. The parents were not to look upon themselves as having any right in their first-born, till they solemnly presented them to God, and allowed his title to them. That which is, by special mercy, spared to us, should be applied to God's honor; at least, some grateful acknowledgment, in works of piety and charity, should be made. The remembrance of their coming out of Egypt must be kept up every year. The day of Christ's resurrection is to be remembered, for in it we were raised up with Christ out of death's house of bondage. The Scripture tells us not expressly what day of the year Christ rose, but it states particularly what day of the week it was; as the more valuable deliverance, it should be remembered weekly. The Israelites must keep the feast of unleavened bread. Under the gospel, we must not only remember Christ, but observe his holy supper. Do this in remembrance of him. Also care must be taken to teach children the knowledge of God. Here is an old law for catechizing. It is of great use to acquaint children betimes with the histories of the Bible. And those who have God's law in their heart should have it in their mouth, and often speak of it, to affect themselves, and to teach others.

Exodus 13:11

Vs. 11-16: The firstlings of beasts not used in sacrifice, were to be changed for others so used, or they were to be destroyed. Our souls are forfeited to God's justice, and unless ransomed by the sacrifice of Christ, will certainly perish. These institutions would continually remind them of their duty, to love and serve the Lord. In like manner, baptism and the Lord's supper, if explained and attended to, would remind us, and give us occasion to remind one another of our profession and duty.

Exodus 13:17

Vs. 17-20: There were two ways from Egypt to Canaan. One was only a few days' journey; the other was much further about, through the wilderness, and that was the way in which God chose to lead his people Israel. The Egyptians were to be drowned in the Red sea; the Israelites were to be humbled and proved in the wilderness. God's way is the right way, though it seems about. If we think he leads not his people the nearest way, yet we may be sure he leads them the best way, and so it will appear when we come to our journey's end. The Philistines were powerful enemies; it was needful that the Israelites should be prepared for the wars of Canaan, by passing through the difficulties of the wilderness. Thus God proportions his people's trials to their strength, ⁴⁸¹³1 Corinthians 10:13. They went up in good order. They went up in five in a rank, so some; in five bands, so others, which it seems rather to mean. They took the bones of Joseph with them. It was an encouragement to their faith and hope, that God would bring them to Canaan, in expectation of which they carried these bones with them while in the desert.

Exodus 13:21

Vs. 21, 22: The Lord went before them in a pillar, or appearance of the Divine Majesty. Christ was with the church in the wilderness, ⁴⁸¹⁰1 Corinthians 10:9. Those whom God brings into a wilderness, he will not leave nor lose there, but will take care to lead them through it. It was great satisfaction to Moses and the pious Israelites, to be sure that they were under Divine guidance. Those who make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affection, and the providence of God the guide of their affairs, may be sure that the

Lord goes before them, though they cannot see it with their eyes: we must now live by faith. When Israel marched, this pillar went before, and pointed out the place of encampment, as Divine Wisdom saw fit. It sheltered by day from the heat, and gave light by night. The Bible is a light to our feet, a lantern to our paths, with which the Savors love has provided us. It testifies of Christ. It is to us like the pillar to the Israelites. Listen to that voice which cries, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the Light of life, ^{<412>}John 8:12. Jesus Christ alone, as shown in the Bible, and as the Holy Spirit, in answer to prayer, recommends him to the soul, is the Way, the Truth, and the Life, ^{<646>}John 14:6.

CHAPTER 14

God directs the Israelites to Pihahiroth, Pharaoh pursues after them. (1-9) The Israelites murmur, Moses comforts them. (10-14) God instructs Moses, The cloud between the Israelites and the Egyptians. (15-20) The Israelites pass through the Red sea, which drowns the Egyptians. (21-31)

Exodus 14:1

Vs. 1-9: Pharaoh would think that all Israel was entangled in the wilderness, and so would become an easy prey. But God says, I will be honored upon Pharaoh. All men being made for the honor of their Maker, those whom he is not honored by, he will be honored upon. What seems to tend to the church's ruin, is often overruled to the ruin of the church's enemies. While Pharaoh gratified his malice and revenge, he furthered the bringing to pass God's counsels concerning him. Though with the greatest reason he had let Israel go, yet now he was angry with himself for it. God makes the envy and rage of men against his people, a torment to themselves. Those who set their faces heavenward, and will live godly in Christ Jesus, must expect to be set upon by Satan's temptations and terrors. He will not tamely part with any out of his service.

Exodus 14:10

Vs. 10-14: There was no way open to Israel but upward, and thence their deliverance came. We may be in the way of duty, following God, and hastening toward heaven, yet may be troubled on every side. Some cried out unto the Lord; their fear led them to pray, and that was well. God brings us into straits, that he may bring us to our knees. Others cried out against Moses; fear set them murmuring as if God were not still able to work miracles. They quarrel with Moses for bringing them out of Egypt; and so were angry with God for the greatest kindness ever done them; thus gross are the absurdities of unbelief. Moses says, Fear ye not. It is always our duty and interest, when we cannot get out of troubles, yet to get above our fears; let them quicken our prayers and endeavors, but not silence our faith and hope. "Stand still," think not to save yourselves either by fighting or flying; wait God's orders, and observe them. Compose

yourselves, by confidence in God, into peaceful thoughts of the great salvation God is about to work for you. If God brings his people into straits, he will find a way to bring them out.

Exodus 14:15

Vs. 15-20: Moses' silent prayers of faith prevailed more with God than Israel's loud outcries of fear. The pillar of cloud and fire came behind them, where they needed a guard, and it was a wall between them and their enemies. The word and providence of God have a black and dark side toward sin and sinners, but a bright and pleasant side toward the people of the Lord. He, who divided between light and darkness, ^{<000>}Genesis 1:4, allotted darkness to the Egyptians, and light to the Israelites. Such a difference there will be between the inheritance of the saints in light, and that utter darkness which will be the portion of hypocrites for ever.

Exodus 14:21

Vs. 21-31: The dividing the Red sea was the terror of the Canaanites, ^{<000>}Joshua 2:9; the praise and triumph of the Israelites, ^{<000>}Psalm 114:3; ^{<000>}106:9; ^{<000>}136:13. It was a type of baptism, ^{<000>}1 Corinthians 10:1,2. Israel's passage through it was typical of the conversion of souls, ^{<000>}Isaiah 11:15; and the Egyptians being drowned in it was typical of the final ruin of all unrepenting sinners. God showed his almighty power, by opening a passage through the waters, some miles over. God can bring his people through the greatest difficulties, and force a way where he does not find it. It was an instance of his wonderful favor to his Israel. They went through the sea, they walked upon dry land in the midst of the sea. This was done, in order to encourage God's people in all ages to trust him in the greatest straits. What cannot he do who did this? What will not he do for those that fear and love him, who did this for these murmuring, unbelieving Israelites? Then followed the just and righteous wrath of God upon his and his people's enemies. The ruin of sinners is brought on by their own rage and presumption. They might have let Israel alone, and would not; now they would flee from the face of Israel, and cannot. Men will not be convinced, till it is too late, that those who meddle with God's people, meddle to their own hurt. Moses was ordered to stretch out his hand over the sea; the waters returned, and overwhelmed all the host of the Egyptians. Pharaoh and his servants, who had hardened one another in sin, now fell together,

not one escaped. The Israelites saw the Egyptians dead upon the sands. The sight very much affected them. While men see God's works, and feel the benefit, they fear him and trust in him. How well were it for us, if we were always in as good a frame as sometimes! Behold the end to which a Christian may look forward. His enemies rage, and are mighty; but while he holds fast by God, he shall pass the waves in safety guarded by that very power of his Savior, which shall come down on every spiritual foe. The enemies of his soul whom he hath seen today, he shall see no more for ever.

CHAPTER 15

The song of Moses for the deliverance of Israel. (1-21) The bitter waters at Marah, The Israelites come to Elim. (22-27)

<DIS1> **Exodus 15:1**

Vs. 1-21: This song is the most ancient we know of. It is a holy song, to the honor of God, to exalt his name, and celebrate his praise, and his only, not in the least to magnify any man. Holiness to the Lord is in every part of it. It may be considered as typical, and prophetic of the final destruction of the enemies of the church. Happy the people whose God is the Lord. They have work to do, temptations to grapple with, and afflictions to bear, and are weak in themselves; but his grace is their strength. They are often in sorrow, but in him they have comfort; he is their song. Sin, and death, and hell threaten them, but he is, and will be their salvation. The Lord is a God of almighty power, and woe to those that strive with their Maker! He is a God of matchless perfection; he is glorious in holiness; his holiness is his glory. His holiness appears in the hatred of sin, and his wrath against obstinate sinners. It appears in the deliverance of Israel, and his faithfulness to his own promise. He is fearful in praises; that which is matter of praise to the servants of God, is very dreadful to his enemies. He is doing wonders, things out of the common course of nature; wondrous to those in whose favor they are wrought, who are so unworthy, that they had no reason to expect them. There were wonders of power and wonders of grace; in both, God was to be humbly adored.

<DIS2> **Exodus 15:22**

Vs. 22-27: In the wilderness of Shur the Israelites had no water. At Marah they had water, but it was bitter; so that they could not drink it. God can make bitter to us that from which we promise ourselves most, and often does so in the wilderness of this world, that our wants, and disappointments in the creature, may drive us to the Creator, in whose favor alone true comfort is to be had. In this distress the people fretted, and quarreled with Moses. Hypocrites may show high affection, and appear earnest in religious exercises, but in the time of temptation they fall

away. Even true believers, in seasons of sharp trial, will be tempted to fret, distrust, and murmur. But in every trial we should cast our care upon the Lord, and pour out our hearts before him. We shall then find that a submissive will, a peaceful conscience, and the comforts of the Holy Ghost, will render the bitterest trial tolerable, yea, pleasant. Moses did what the people had neglected to do; he cried unto the Lord. And God provided graciously for them. He directed Moses to a tree which he cast into the waters, when, at once, they were made sweet. Some make this tree typical of the cross of Christ, which sweetens the bitter waters of affliction to all the faithful, and enables them to rejoice in tribulation. But a rebellious Israelite shall fare no better than a rebellious Egyptian. The threatening is implied only, the promise is expressed. God is the great Physician. If we are kept well, it is he that keeps us; if we are made well, it is he that recovers us. He is our life and the length of our days. Let us not forget that we are kept from destruction, and delivered from our enemies, to be the Lord's servants. At Elim they had good water, and enough of it. Though God may, for a time, order his people to encamp by the bitter waters of Marah, that shall not always be their lot. Let us not faint at tribulations.

CHAPTER 16

The Israelites come to the wilderness of Sin. They murmur for food, God promises bread from heaven. (1-12) God sends quails and manna. (13-21) Particulars respecting the manna. (22-31) An omer of manna to be preserved. (32-36)

Exodus 16:1

Vs. 1-12: The provisions of Israel, brought from Egypt, were spent by the middle of the second month, and they murmured. It is no new thing for the greatest kindness to be basely represented as the greatest injuries. They so far undervalue their deliverance, that they wished they had died in Egypt; and by the hand of the Lord, that is, by the plagues which cut off the Egyptians. We cannot suppose they had plenty in Egypt, nor could they fear dying for want in the wilderness, while they had flocks and herds: none talk more absurdly than murmurers. When we begin to fret, we ought to consider, that God hears all our murmurings. God promises a speedy and constant supply. He tried whether they would trust him, and rest satisfied with the bread of the day in its day. Thus he tried if they would serve him, and it appeared how ungrateful they were. When God plagued the Egyptians, it was to make them know he was their Lord; when he provided for the Israelites, it was to make them know he was their God.

Exodus 16:13

Vs. 13-21: At evening the quails came up, and the people caught with ease as many as they needed. The manna came down in dew. They called it “Manna, Manhu,” which means, “What is this?” “It is a portion; it is that which our God has allotted us, and we will take it, and be thankful.” It was pleasant food; it was wholesome food. The manna was rained from heaven; it appeared, when the dew was gone, as a small round thing, as small as the hoar frost, like coriander seed, in color like pearls. The manna fell only six days in the week, and in double quantity on the sixth day; it bred worms and became offensive if kept more than one day, excepting on the Sabbath. The people had never seen it before. It could be ground in a mill, or beaten in a mortar, and was then made into cakes and baked. It continued the forty years the Israelites were in the wilderness, wherever they went, and

ceased when they arrived in Canaan. All this shows how different it was from any thing found before, or found now. They were to gather the manna every morning. We are hereby taught,

1. To be prudent and diligent in providing food for ourselves and our households; with quietness working, and eating our own bread, not the bread of idleness or deceit. God's bounty leaves room for man's duty; it did so even when manna was rained; they must not eat till they have gathered.
2. To be content with enough. Those that have most, have for themselves but food and raiment; those that have least, generally have these; so that he who gathers much has nothing over, and he who gathers little has no lack. There is not such a disproportion between one and another in the enjoyment of the things of this life, as in the mere possession of them.
3. To depend upon Providence: let them sleep quietly, though they have no bread in their tents, nor in all their camp, trusting that God, with the following day, would bring them in their daily bread.

It was surer and safer in God's storehouse than their own, and would come thence sweeter and fresher. See here the folly of hoarding. The manna laid up by some, who thought themselves wiser, and better managers, than their neighbors, and who would provide lest it should fail next day, bred worms, and became good for nothing. That will prove to be most wasted, which is covetously and distrustfully spared. Such riches are corrupted, ^{<1662>}James 5:2,3. The same wisdom, power, and goodness that brought food daily from above for the Israelites in the wilderness, brings food yearly out of the earth in the constant course of nature, and gives us all things richly to enjoy.

^{<1662>}Exodus 16:22

Vs. 22-31: Here is mention of a seventh-day Sabbath. It was known, not only before the giving of the law upon mount Sinai, but before the bringing of Israel out of Egypt, even from the beginning, ^{<1662>}Genesis 2:3. The setting apart one day in seven for holy work, and, in order to that, for holy rest, was ever since God created man upon the earth, and is the most ancient of the Divine laws. Appointing them to rest on the seventh day, he took care

that they should be no losers by it; and none ever will be losers by serving God. On that day they were to fetch in enough for two days, and to make it ready. This directs us to contrive family affairs, so that they may hinder us as little as possible in the work of the Sabbath. Works of necessity are to be done on that day; but it is desirable to have as little as may be to do, that we may apply ourselves the more closely to prepare for the life that is to come. When they kept manna against a command, it stank; when they kept it by a command, it was sweet and good; every thing is sanctified by the word of God and prayer. On the seventh day God did not send the manna, therefore they must not expect it, nor go out to gather. This showed that it was produced by miracle.

Exodus 16:32

Vs. 32-36: God having provided manna to be his people's food in the wilderness, the remembrance of it was to be preserved. Eaten bread must not be forgotten. God's miracles and mercies are to be had in remembrance. The word of God is the manna by which our souls are nourished,

Matthew 4:4. The comforts of the Spirit are hidden manna,

Revelation 2:17. These come from heaven, as the manna did, and are the support and comfort of the Divine life in the soul, while we are in the wilderness of this world. Christ in the word is to be applied to the soul, and the means of grace are to be used. We must every one of us gather for ourselves, and gather in the morning of our days, the morning of our opportunities; which if we let slip, it may be too late to gather. The manna must not be hoarded up, but eaten; those who have received Christ, must by faith live upon him, and not receive his grace in vain. There was manna enough for all, enough for each, and none had too much; so in Christ there is enough, but not more than we need. But those who ate manna, hungered again, died at last, and with many of them God was not well pleased; whereas they that feed on Christ by faith, shall never hunger, and shall die no more, and with them God will be for ever well pleased. Let us seek earnestly for the grace of the Holy Spirit, to turn all our knowledge of the doctrine of Christ crucified, into the spiritual nourishment of our souls by faith and love.

CHAPTER 17

The Israelites murmur for water at Rephidim, God sendeth it out of the rock. (1-7) Amalek overcome, The prayers of Moses. (8-16)

◀DATE▶ **Exodus 17:1**

Vs. 1-7: The children of Israel journeyed according to the commandment of the Lord, led by the pillar of cloud and fire, yet they came to a place where there was no water for them to drink. We may be in the way of duty, yet may meet with troubles, which Providence brings us into, for the trial of our faith, and that God may be glorified in our relief. They began to question whether God was with them or not. This is called their “tempting God,” which signifies distrust of him after they had received such proofs of his power and goodness. Moses mildly answered them. It is folly to answer passion with passion; that makes bad worse. God graciously appeared to help them. How wonderful the patience and forbearance of God toward provoking sinners! That he might show his power as well as his pity, and make it a miracle of mercy, he gave them water out of a rock. God can open fountains for us where we least expect them. Those who, in this wilderness, keep to God’s way, may trust him to provide for them. Also, let this direct us to depend on Christ’s grace. The apostle says, that Rock was Christ, ~~4304~~ 1 Corinthians 10:4, it was a type of him. While the curse of God might justly have been executed upon our guilty souls, behold the Son of God is smitten for us. Let us ask and receive. There was a constant, abundant supply of this water. Numerous as believers are, the supply of the Spirit of Christ is enough for all. The water flowed from the rock in streams to refresh the wilderness, and attended them on their way towards Canaan; and this water flows from Christ, through the ordinances, in the barren wilderness of this world, to refresh our souls, until we come to glory. A new name was given to the place, in remembrance, not of the mercy of their supply, but of the sin of their murmuring: “Massah,” Temptation, because they tempted God; “Meribah,” Strife, because they chid with Moses. Sin leaves a blot upon the name.

Exodus 17:8

Vs. 8-16: Israel engaged with Amalek in their own necessary defense. God makes his people able, and calls them to various services for the good of his church. Joshua fights, Moses prays, both minister to Israel. The rod was held up, as the banner to encourage the soldiers. Also to God, by way of appeal to him. Moses was tired. The strongest arm will fail with being long held out; it is God only whose hand is stretched out still. We do not find that Joshua's hands were heavy in fighting, but Moses' hands were heavy in praying; the more spiritual any service is, the more apt we are to fail and flag in it. To convince Israel that the hand of Moses, whom they had been chiding, did more for their safety than their own hands, his rod than their sword, the success rises and falls as Moses lifts up or lets down his hands. The church's cause is more or less successful, as her friends are more or less strong in faith, and fervent in prayer. Moses, the man of God, is glad of help. We should not be shy, either of asking help from others, or of giving help to others. The hands of Moses being thus stayed, were steady till the going down of the sun. It was great encouragement to the people to see Joshua before them in the field of battle, and Moses above them on the hill. Christ is both to us; our Joshua, the Captain of our salvation, who fights our battles, and our Moses, who ever lives, making intercession above, that our faith fail not. Weapons formed against God's Israel cannot prosper long, and shall be broken at last. Moses must write what had been done, what Amalek had done against Israel; write their bitter hatred; write their cruel attempts; let them never be forgotten, nor what God had done for Israel in saving them from Amalek. Write what should be done; that in process of time Amalek should be totally ruined and rooted out. Amalek's destruction was typical of the destruction of all the enemies of Christ and his kingdom.

CHAPTER 18

Jethro brings to Moses his wife and two sons. (1-6) Moses entertains Jethro. (7-12) Jethro's counsel to Moses. (13-27)

<P>Exodus 18:1

Vs. 1-6: Jethro came to rejoice with Moses in the happiness of Israel, and to bring his wife and children to him. Moses must have his family with him, that while he ruled the church of God, he might set a good example in family government, <S>1 Timothy 3:5.

<P>Exodus 18:7

Vs. 7-12: Conversation concerning God's wondrous works is good, and edifies. Jethro not only rejoiced in the honor done to his son-in-law, but in all the goodness done to Israel. Bystanders were more affected with the favors God had showed to Israel, than many were who received them. Jethro gave the glory to Israel's God. Whatever we have the joy of, God must have the praise. They joined in a sacrifice of thanksgiving. Mutual friendship is sanctified by joint worship. It is very good for relations and friends to join in the spiritual sacrifice of prayer and praise, as those that meet in Christ. This was a temperate feast; they did eat bread, manna. Jethro must see and taste that bread from heaven, and though a gentile, is welcome: the gentiles are welcomed to Christ the Bread of life.

<P>Exodus 18:13

Vs. 13-27: Here is the great zeal and the toil of Moses as a magistrate. Having been employed to redeem Israel out of the house of bondage, he is a further type of Christ, that he is employed as a lawgiver and a judge among them. If the people were as quarrelsome one with another as they were with God, no doubt Moses had many causes brought before him. This business Moses was called to; it appears that he did it with great care and kindness. The meanest Israelite was welcome to bring his cause before him. Moses kept to his business from morning to night. Jethro thought it was too much for him to undertake alone; also it would make the administration of justice tiresome to the people. There may be over-doing

even in well-doing. Wisdom is profitable to direct, that we may neither content ourselves with less than our duty, nor task ourselves beyond our strength. Jethro advised Moses to a better plan. Great men should not only study to be useful themselves, but contrive to make others useful. Care must be taken in the choice of the persons admitted into such a trust. They should be men of good sense, that understood business, and that would not be daunted by frowns or clamors, but abhorred the thought of a bribe. Men of piety and religion; such as fear God, who dare not to do a base thing, though they could do it secretly and securely. The fear of God will best fortify a man against temptations to injustice. Moses did not despise this advice. Those are not wise, who think themselves too wise to be counseled.

CHAPTER 19

The people come to Sinai, God's message to them, and their answer. (1-8) The people directed to prepare to hear the law. (9-15) The presence of God on Sinai. (16-25)

◀¹⁹¹¹ **Exodus 19:1**

Vs. 1-8: Moses was called up the mountain, and was employed as the messenger of this covenant. The Maker and first Mover of the covenant, is God himself. This blessed charter was granted out of God's own free grace. The covenant here mentioned was the national covenant, by which the Israelites were a people under the government of Jehovah. It was a type of the new covenant made with true believers in Christ Jesus; but, like other types, it was only a shadow of good things to come. As a nation they broke this covenant; therefore the Lord declared that he would make a new covenant with Israel, writing his law, not upon tables of stone, but in their hearts, ^{◀²¹³³}Jeremiah 31:33; ^{◀³¹⁰⁷}Hebrews 8:7-10. The covenant spoken of in these places as ready to vanish away, is the national covenant with Israel, which they forfeited by their sins. Unless we carefully attend to this, we shall fall into mistakes while reading the Old Testament. We must not suppose that the nation of the Jews were under the covenant of works, which knows nothing of repentance, faith in a Mediator, forgiveness of sins, or grace; nor yet that the whole nation of Israel bore the character, and possessed the privileges of true believers, as being actually sharers in the covenant of grace. They were all under a dispensation of mercy; they had outward privileges and advantages for salvation; but, like professing Christians, most rested therein, and went no further. Israel consented to the conditions. They answered as one man, All that the Lord hath spoken we will do. Oh that there had been such a heart in them! Moses, as a mediator, returned the words of the people to God. Thus Christ, the Mediator, as a Prophet, reveals God's will to us, his precepts and promises; and then, as a Priest, offers up to God our spiritual sacrifices, not only of prayer and praise, but of devout affection, and pious resolutions, the work of his own Spirit in us.

Exodus 19:9

Vs. 9-15: The solemn manner in which the law was delivered, was to impress the people with a right sense of the Divine majesty. Also to convince them of their own guilt, and to show that they could not stand in judgment before God by their own obedience. In the law, the sinner discovers what he ought to be, what he is, and what he wants. There he learns the nature, necessity, and glory of redemption, and of being made holy. Having been taught to flee to Christ, and to love him, the law is the rule of his obedience and faith.

Exodus 19:16

Vs. 16-25: Never was there such a sermon preached, before or since, as this which was preached to the church in the wilderness. It might be supposed that the terrors would have checked presumption and curiosity in the people; but the hard heart of an unawakened sinner can trifle with the most terrible threatenings and judgments. In drawing near to God, we must never forget his holiness and greatness, nor our own meanness and pollution. We cannot stand in judgment before him according to his righteous law. The convinced transgressor asks, What must I do to be saved? and he hears the voice, Believe in the Lord Jesus Christ, and thou shalt be saved. The Holy Ghost, who made the law to convince of sin, now takes of the things of Christ, and shows them to us. In the gospel we read, Christ hath redeemed us from the curse of the law, being made a curse for us. We have redemption through his blood, even the forgiveness of sins. Through him we are justified from all things, from which we could not be justified by the law of Moses. But the Divine law is binding as a rule of life. The Son of God came down from heaven, and suffered poverty, shame, agony, and death, not only to redeem us from its curse, but to bind us more closely to keep its commands.

CHAPTER 20

The preface to the ten commandments. (1,2) The commandments of the first table. (3-11) Of the second table. (12-17) The fear of the people. (18-21) Idolatry again forbidden. (22-26)

Exodus 20:1

Vs. 1, 2: God speaks many ways to the children of men; by conscience, by providences, by his voice, to all which we ought carefully to attend; but he never spake at any time so as he spake the TEN COMMANDMENTS. This law God had given to man before; it was written in his heart; but sin so defaced it, that it was necessary to revive the knowledge of it. The law is spiritual, and takes knowledge of the secret thoughts, desires, and dispositions of the heart. Its grand demand is love, without which outward obedience is mere hypocrisy. It requires perfect, unfailling, constant obedience; no law in the world admits disobedience to itself. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, ³¹⁰⁰James 2:10. Whether in the heart or the conduct, in thought, word, or deed, to omit or to vary any thing, is sin, and the wages of sin is death.

Exodus 20:3

Vs. 3-11: The first four of the ten commandments, commonly called the FIRST table, tell our duty to God. It was fit that those should be put first, because man had a Maker to love, before he had a neighbor to love. It cannot be expected that he should be true to his brother, who is false to his God. The first commandment concerns the object of worship, JEHOVAH, and him only. The worship of creatures is here forbidden. Whatever comes short of perfect love, gratitude, reverence, or worship, breaks this commandment. Whatsoever ye do, do all to the glory of God. The second commandment refers to the worship we are to render to the Lord our God. It is forbidden to make any image or picture of the Deity, in any form, or for any purpose; or to worship any creature, image, or picture. But the spiritual import of this command extends much further. All kinds of superstition are here forbidden, and the using of mere human inventions in the worship of God. The third commandment concerns the manner of worship, that it be with all possible reverence and seriousness. All false

oaths are forbidden. All light appealing to God, all profane cursing, is a horrid breach of this command. It matters not whether the word of God, or sacred things, all such-like things break this commandment, and there is no profit, honor, or pleasure in them. The Lord will not hold him guiltless that taketh his name in vain. The form of the fourth commandment, “Remember,” shows that it was not now first given, but was known by the people before. One day in seven is to be kept holy. Six days are allotted to worldly business, but not so as to neglect the service of God, and the care of our souls. On those days we must do all our work, and leave none to be done on the Sabbath day. Christ allowed works of necessity, charity, and piety; for the Sabbath was made for man, and not man for the Sabbath, ^{<127>}Mark 2:27; but all works of luxury, vanity, or self-indulgence in any form, are forbidden. Trading, paying wages, settling accounts, writing letters of business, worldly studies, trifling visits, journeys, or light conversation, are not keeping this day holy to the Lord. Sloth and indolence may be a carnal, but not a holy rest. The Sabbath of the Lord should be a day of rest from worldly labor, and a rest in the service of God. The advantages from the due keeping of this holy day, were it only to the health and happiness of mankind, with the time it affords for taking care of the soul, show the excellencies of this commandment. The day is blessed; men are blessed by it, and in it. The blessing and direction to keep holy are not limited to the seventh day, but are spoken of the Sabbath day.

^{<127>}Exodus 20:12

Vs. 12-17: The laws of the SECOND table, that is, the last six of the ten commandments, state our duty to ourselves and to one another, and explain the great commandment, Thou shalt love thy neighbor as thyself, ^{<127>}Luke 10:27. Godliness and honesty must go together. The fifth commandment concerns the duties we owe to our relations. Honor thy father and thy mother, unequaled esteem of them, shown in our conduct; obedience to their lawful commands; come when they call you, go where they send you, do what they bid you, refrain from what they forbid you; and this, as children, cheerfully, and from a principle of love. Also submission to their counsels and corrections. Endeavoring, in every thing, to comfort parents, and to make their old age easy; maintaining them if they need support, which our Savior makes to be particularly intended in

this commandment, ^{<1071>} Matthew 15:4-6. Careful observers have noted a peculiar blessing in temporal things on obedient, and the reverse on disobedient children. The sixth commandment requires that we regard the life and the safety of others as we do our own. Magistrates and their officers, and witnesses testifying the truth, do not break this command. Self-defense is lawful; but much which is not deemed murder by the laws of man, is such before God. Furious passions, stirred up by anger or by drunkenness, are no excuse: more guilty is murder in duels, which is a horrible effect of a haughty, revengeful spirit. All fighting, whether for wages, for renown, or out of anger and malice, breaks this command, and the bloodshed therein is murder. To tempt men to vice and crimes which shorten life, may be unequalled. Misconduct, such as may break the heart, or shorten the lives of parents, wives, or other relatives, is a breach of this command. This command forbids all envy, malice, hatred, or anger, all provoking or insulting language. The destruction of our own lives is here forbidden. This commandment requires a spirit of kindness, long-suffering, and forgiveness. The seventh commandment concerns chastity. We should be as much afraid of that which defiles the body, as of that which destroys it. Whatever tends to pollute the imagination, or to raise the passions, falls under this law, as impure pictures, books, conversation, or any other like matters. The eighth commandment is the law of love as it respects the property of others. The portion of worldly things allotted us, as far as it is obtained in an honest way, is the bread which God hath given us; for that we ought to be thankful, to be contented with it, and, in the use of lawful means, to trust Providence for the future. Imposing upon the ignorance, easiness, or necessity of others, and many other things, break God's law, though scarcely blamed in society. Plunderers of kingdoms though above human justice, will be unequalled in this sentence. Defrauding the public, contracting debts without prospect of paying them, or evading payment of just debts, extravagance, all living upon charity when not needful, all squeezing the poor in their wages; these, and such things, break this command; which requires industry, frugality, and content, and to do to others, about worldly property, as we would they should do to us. The ninth commandment concerns our own and our neighbor's good name. This forbids speaking falsely on any matter, lying, equivocating, and any way devising or designing to deceive our neighbor. Speaking unjustly against our neighbor, to hurt his reputation. Bearing false witness against him, or in

common conversation slandering, backbiting, and tale-bearing; making what is done amiss, worse than it is, and in any way endeavoring to raise our reputation upon the ruin of our neighbor's. How much this command is every day broken among persons of all ranks! The tenth commandment strikes at the root; Thou shalt not covet. The others forbid all desire of doing what will be an injury to our neighbor; this forbids all wrong desire of having what will gratify ourselves.

Exodus 20:18

Vs. 18-21: This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is for the present conduct of man. If tried by this rule, we shall find our lives have been passed in transgressions. And with this holy law and an awful judgment before us, who can despise the gospel of Christ? And the knowledge of the law shows our need of repentance. In every believer's heart sin is dethroned and crucified, the law of God is written, and the image of God renewed. The Holy Spirit enables him to hate sin and flee from it, to love and keep this law in sincerity and truth; nor will he cease to repent.

Exodus 20:22

Vs. 22-26: Moses having entered into the thick darkness, God there spake in his hearing all that follows from hence to the end of chap. 23, which is mostly an exposition of the ten commandments. The laws in these verses relate to God's worship. The Israelites are assured of God's gracious acceptance of their devotions. Under the gospel, men are encouraged to pray every where, and wherever God's people meet in his name to worship him, he will be in the midst of them; there he will come unto them, and will bless them.

CHAPTER 21

Laws respecting servants. (1-11) Judicial laws. (12-21) Judicial laws. (22-36)

Exodus 21:1

Vs. 1-11: The laws in this chapter relate to the fifth and sixth commandments; and though they differ from our times and customs, nor are they binding on us, yet they explain the moral law, and the rules of natural justice. The servant, in the state of servitude, was an emblem of that state of bondage to sin, Satan, and the law, which man is brought into by robbing God of his glory, by the transgression of his precepts. Likewise in being made free, he was an emblem of that liberty wherewith Christ, the Son of God, makes free from bondage his people, who are free indeed; and made so freely, without money and without price, of free grace.

Exodus 21:12

Vs. 12-21: God, who by his providence gives and maintains life, by his law protects it. A willful murderer shall be taken even from God's altar. But God provided cities of refuge to protect those whose unhappiness it was, and not their fault, to cause the death of another; for such as by accident, when a man is doing a lawful act, without intent of hurt, happens to kill another. Let children hear the sentence of God's word upon the ungrateful and disobedient; and remember that God will certainly requite it, if they have ever cursed their parents, even in their hearts, or have lifted up their hands against them, except they repent, and flee for refuge to the Savior. And let parents hence learn to be very careful in training up their children, setting them a good example, especially in the government of their passions, and in praying for them; taking heed not to provoke them to wrath. Through poverty the Israelites sometimes sold themselves or their children; magistrates sold some persons for their crimes, and creditors were in some cases allowed to sell their debtors who could not pay. But "man-stealing," the object of which is to force another into slavery, is ranked in the New Testament with the greatest crimes. Care is here taken, that satisfaction be made for hurt done to a person, though death do not

follow. The gospel teaches masters to forbear, and to moderate threatenings, ^{<406>}Ephesians 6:9, considering with Job, What shall I do, when God riseth up? ^{<3813>}Job 31:13,14.

^{<1272>}Exodus 21:22

Vs. 22-36 The cases here mentioned give rules of justice then, and still in use, for deciding similar matters. We are taught by these laws, that we must be very careful to do no wrong, either directly or indirectly. If we have done wrong, we must be very willing to make it good, and be desirous that nobody may lose by us.

CHAPTER 22

Judicial laws.

Exodus 22:1

The people of God should ever be ready to show mildness and mercy, according to the spirit of these laws. We must answer to God, not only for what we do maliciously, but for what we do heedlessly. Therefore, when we have done harm to our neighbor, we should make restitution, though not compelled by law. Let these scriptures lead our souls to remember, that if the grace of God has indeed appeared to us, then it has taught us, and enabled us so to conduct ourselves by its holy power, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, ^{<5021>}Titus 2:12. And the grace of God teaches us, that as the Lord is our portion, there is enough in him to satisfy all the desires of our souls.

CHAPTER 23

Laws against falsehood and injustice. (1-9) The year of rest, The Sabbath, The three festivals. (10-19) God promises to conduct the Israelites to Canaan. (20-33)

Exodus 23:1

Vs. 1-9: In the law of Moses are very plain marks of sound moral feeling, and of true political wisdom. Every thing in it is suited to the desired and avowed object, the worship of one only God, and the separation of Israel from the pagan world. Neither parties, friends, witnesses, nor common opinions, must move us to lessen great faults, to aggravate small ones, excuse offenders, accuse the innocent, or misrepresent any thing.

Exodus 23:10

Vs. 10-19: Every seventh year the land was to rest. They must not plough or sow it; what the earth produced of itself, should be eaten, and not laid up. This law seems to have been intended to teach dependence on Providence, and God's faithfulness in sending the larger increase while they kept his appointments. It was also typical of the heavenly rest, when all earthly labors, cares, and interests shall cease for ever. All respect to the gods of the heathen is strictly forbidden. Since idolatry was a sin to which the Israelites leaned, they must blot out the remembrance of the gods of the heathen. Solemn religious attendance on God, in the place which he should choose, is strictly required. They must come together before the Lord. What a good Master do we serve, who has made it our duty to rejoice before him! Let us devote with pleasure to the service of God that portion of our time which he requires, and count his Sabbaths and ordinances to be a feast unto our souls. They were not to come empty-handed; so now, we must not come to worship God empty-hearted; our souls must be filled with holy desires toward him, and dedications of ourselves to him; for with such sacrifices God is well pleased.

Exodus 23:20

Vs. 20-33: It is here promised that they should be guided and kept in their way through the wilderness to the land of promise, Behold, I send an angel before thee, mine angel. The precept joined with this promise is, that they be obedient to this angel whom God would send before them. Christ is the Angel of Jehovah; this is plainly taught by St. Paul, ⁴¹⁰1 Corinthians 10:9. They should have a comfortable settlement in the land of Canaan. How reasonable are the conditions of this promise; that they should serve the only true God; not the gods of the nations, which are no gods at all. How rich are the particulars of this promise! The comfort of their food, the continuance of their health, the increase of their wealth, the prolonging their lives to old age. Thus hath godliness the promise of the life that now is. It is promised that they should subdue their enemies. Hosts of hornets made way for the hosts of Israel; such mean creatures can God use for chastising his people's enemies. In real kindness to the church, its enemies are subdued by little and little; thus we are kept on our guard, and in continual dependence on God. Corruptions are driven out of the hearts of God's people, not all at once, but by little and little. The precept with this promise is, that they should not make friendship with idolaters. Those that would keep from bad courses, must keep from bad company. It is dangerous to live in a bad neighborhood; others' sins will be our snares. Our greatest danger is from those who would make us sin against God.

CHAPTER 24

Moses is called up into the mountain, The people promise obedience. (1-8) The glory of the Lord appears. (9-11) Moses goes up into the mountain. (12-18)

Exodus 24:1

Vs. 1-8: A solemn covenant was made between God and Israel. Very solemn it was, typifying the covenant of grace between God and believers, through Christ. As soon as God separated to himself a peculiar people, he governed them by a written word, as he has done ever since. God's covenants and commands are so just in themselves, and so much for our good, that the more we think of them, and the more plainly and fully they are set before us, the more reason we may see to comply with them. The blood of the sacrifice was sprinkled on the altar, on the book, and on the people. Neither their persons, their moral obedience, nor religious services, would meet with acceptance from a holy God, except through the shedding and sprinkling' of blood. Also the blessings granted unto them were all of mercy; and the Lord would deal with them in kindness. Thus the sinner, by faith in the blood of Christ, renders willing and acceptable obedience.

Exodus 24:9

Vs. 9-11: The elders saw the God of Israel; they had some glimpse of his glory, though whatever they saw, it was something of which no image or picture could be made, yet enough to satisfy them that God was with them of a truth. Nothing is described but what was under his feet. The savors are the pavement under his feet; let us put all the wealth of this world under our feet, and not in our hearts. Thus the believer sees in the face of Jesus Christ, far clearer discoveries of the glorious justice and holiness of God, than ever he saw under terrifying convictions; and through the Savior, holds communion with a holy God.

Exodus 24:12

Vs. 12-18: A cloud covered the mount six days; a token of God's special presence there. Moses was sure that he who called him up would protect

him. Even those glorious attributes of God which are most terrible to the wicked, the saints with humble reverence rejoice in. And through faith in the atoning Sacrifice, we hope for greater honor than Moses ever enjoyed on earth. Now we see through a glass darkly, but when he shall appear, then face to face. This vision of God will continue with equal, if not increasing brightness of joy; not for a few days only, but through eternity.

CHAPTER 25

*What the Israelites were to offer for making the tabernacle. (1-9)
The ark. (10-22) The table, with its furniture. (23-30) The
candlestick. (31-40)*

Exodus 25:1

Vs. 1-9: God chose the people of Israel to be a peculiar people to himself, above all people, and he himself would be their King. He ordered a royal palace to be set up among them for himself, called a sanctuary, or holy place, or habitation. There he showed his presence among them. And because in the wilderness they dwelt in tents, this royal palace was ordered to be a tabernacle, that it might move with them. The people were to furnish Moses with the materials, by their own free will. The best use we can make of our worldly wealth, is to honor God with it in works of piety and charity. We should ask, not only, What must we do? but, What may we do for God? Whatever they gave, they must give it cheerfully, not grudgingly, for God loves a cheerful giver, ⁴⁰⁰²2 Corinthians 9:7. What is laid out in the service of God, we must reckon well bestowed; and whatsoever is done in God's service, must be done by his direction.

Exodus 25:10

Vs. 10-22: The ark was a chest, overlaid with gold, in which the two tables of the law were to be kept. These tables are called the testimony; God in them testified his will. This law was a testimony to the Israelites, to direct them in their duty, and would be a testimony against them, if they transgressed. This ark was placed in the holy of holies; the blood of the sacrifices was sprinkled, and the incense burned, before it, by the high priest; and above it appeared the visible glory, which was the symbol of the Divine presence. This was a type of Christ in his sinless nature, which saw no corruption, in personal union with his Divine nature, atoning for our sins against it, by his death. The cherubim of gold looked one towards another, and both looked downward toward the ark. It denotes the angels' attendance on the Redeemer, their readiness to do his will, their presence in the assemblies of saints, and their desire to look into the mysteries of the gospel. It was covered with a covering of gold, called the mercy-seat. God

is said to dwell, or sit between the cherubim, on the mercy-seat. There he would give his law, and hear supplicants, as a prince on his throne.

Exodus 25:23

Vs. 23-30: A table was to be made of wood, overlaid with gold, to stand in the outer tabernacle, to be always furnished with the shew-bread. This table, with the articles on it, and its use, seems to typify the communion which the Lord holds with his redeemed people in his ordinances, the provisions of his house, the feasts they are favored with. Also the food for their souls, which they always find when they hunger after it; and the delight he takes in their persons and services, as presented before him in Christ.

Exodus 25:31

Vs. 31-40: The candlestick represents the light of God's word and Spirit, in and through Christ Jesus, afforded in this dark world to his believing people, to direct their worship and obedience, and to afford them consolations. The church is still dark, as the tabernacle was, in comparison with what it will be in heaven; but the word of God is a light shining in a dark place, ⁶⁰¹⁹2 Peter 1:19, and a dark place indeed the world would be without it. In ver. 40 is an express caution to Moses. Nothing was left to his own fancy, or to that of the workmen, or the people; but the will of God must be observed in every particular. Christ's instruction to his disciples, ⁴⁸³¹Matthew 28:20, is like this, Observe all things whatsoever I have commanded you. Let us remember that we are the temples of the Holy Ghost, that we have the law of God in our hearts, that we are to live a life of communion with God, feast on his ordinances, and are the light of the world, if indeed we are followers of Christ. May the Lord help us to try ourselves by this view of religion, and to walk according thereto.

CHAPTER 26

The curtains of the tabernacle. (1-6) The curtains of goats' hair. (7-14) The boards, sockets, and bars. (15-30) The veil of the holy of holies, and for the entrance. (31-37)

Exodus 26:1

Vs. 1-6: God manifested his presence among the Israelites in a tabernacle or tent, because of their condition in the wilderness. God suits the tokens of his favor, and the gifts of his grace, to his people's state and wants. The curtains of the tabernacle were to be very rich. They were to be embroidered with cherubim, signifying that the angels of God pitch their tents round about the church, ^{<B17>}Psalm 34:7.

Exodus 26:7

Vs. 7-14: The curtains of meaner materials, being made both longer and broader, covered the others, and were defended by coverings of skins. The whole represents the person and doctrine of Christ, and the church of true Christians, and all heavenly things, which outwardly are mean, but inwardly, and in the sight of God, are glorious and precious.

Exodus 26:15

Vs. 15-30: The sockets of silver each weighed about 115 pounds; they were placed in rows on the ground. In every pair of these sockets, a strong board of shittim-wood, covered with plates of gold, was fitted by mortises and tenons. Thus walls were formed for the two sides, and for the west end. The wall was further held together by bars, which passed through rings of gold. Over this the curtains were spread. Though movable, it was strong and firm. The materials were very costly. In all this it was a type of the church of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-stone, ^{<B12>}Ephesians 2:20, 21.

Exodus 26:31

Vs. 31-37: A veil, or curtain, separated the holy place from the most holy place. It was hung upon pillars. This veil was for a partition between the

holy place and the most holy; which forbade any to look into the holiest of all. The apostle tells what was the meaning of this veil, ^{<3808}Hebrews 9:8. That the ceremonial law could not make the comers thereunto perfect, nor would the observance of it bring men to heaven; the way into the holiest of all was not made manifest, while the first tabernacle was standing. Life and immortality lay hidden till they were brought to light by the gospel; which was signified by the rending of this veil at the death of Christ, ^{<4175}Matthew 27:51. We have now boldness to enter into the holiest, in all acts of worship, by the blood of Jesus; yet such as obliges us to holy reverence. Another veil was for the outer door of the tabernacle. This veil was all the defense the tabernacle had. God takes care of his church on earth. A curtain shall be, if God please to make it so, as strong a defense to his house, as gates of brass and bars of iron. With this typical description of Christ and his church before us, what is our judgment of these matters? Do we see any glory in the person of Christ? any excellencies in his character? any thing precious in his salvation? or any wisdom in the doctrine of the cross? Will our religion bear examination? and are we more careful to approve our hearts to God than our characters toward men?

CHAPTER 27

The altar of burnt offerings. (1-8) The court of the tabernacle. (9-19) The oil for the lamps. (20, 21)

Exodus 27:1

Vs. 1-8: In the court before the tabernacle, where the people attended, was an altar, to which they must bring their sacrifices, and on which their priests must offer them to God. It was of wood overlaid with brass. A grate of brass was let into the hollow of the altar, about the middle of which the fire was kept, and the sacrifice burnt. It was made of net-work like a sieve, and hung hollow, that the ashes might fall through. This brazen altar was a type of Christ dying to make atonement for our sins. The wood had been consumed by the fire from heaven, if it had not been secured by the brass: nor could the human nature of Christ have born the wrath of God, if it had not been supported by Divine power.

Exodus 27:9

Vs. 9-19: The tabernacle was unequaled in a court, about sixty yards long and thirty broad, formed by curtains hung upon brazen pillars, fixed in brazen sockets. Within this unequaled the priests and Levites offered the sacrifices, and thither the Jewish people were admitted. These distinctions represented the difference between the visible nominal church, and the true spiritual church, which alone has access to God, and communion with him.

Exodus 27:20

Vs. 20, 21: The pure oil signified the gifts and graces of the Spirit, which all believers receive from Christ, the good Olive, and without which our light cannot shine before men. The priests were to light the lamps, and tend them. It is the work of ministers, by preaching and expounding the Scriptures, which are as a lamp, to enlighten the church, God's tabernacle upon earth. Blessed be God, this light is not now confined to the Jewish tabernacle, but is a light to lighten the gentiles, and for salvation unto the ends of the earth.

CHAPTER 28

Aaron and his sons set apart for the priest's office, Their garments. (1-5) The ephod. (6-14) The breastplate, The Urim and Thummim. (15-30) The robe of the ephod, The plate of the mitre. (31-39) The garments for Aaron's sons. (40-43)

◀EXE Exodus 28:1

Vs. 1-5: Hitherto the heads of families were the priests, and offered sacrifices; but now this office was confined to the family of Aaron only; and so continued till the gospel dispensation. The holy garments not only distinguished the priests from the people, but were emblems of that holy conduct which should ever be the glory and beauty, the mark of the ministers of religion, without which their persons and ministrations will be had in contempt. They also typified the glory of the Divine majesty, and the beauty of complete holiness, which rendered Jesus Christ the great High Priest. But our adorning under the gospel, is not to be of gold and costly array, but the garments of salvation, the robe of righteousness.

◀EXE Exodus 28:6

Vs. 6-14: This richly-wrought ephod was the outmost garment of the high priest; plain linen ephods were worn by the inferior priests. It was a short coat without sleeves, fastened close to the body with a girdle. The shoulder-pieces were buttoned together with precious stones set in gold, one on each shoulder, on which were engraven the names of the children of Israel. Thus Christ, our High Priest, presents his people before the Lord for a memorial. As Christ's coat had no seam, but was woven from the top throughout, so it was with the ephod. The golden bells on this ephod, by their preciousness and pleasant sound, well represent the good profession that the saints make, and the pomegranates the fruit they bring forth.

◀EXE Exodus 28:15

Vs. 15-30: The chief ornament of the high priest, was the breastplate, a rich piece of cloth, curiously worked. The name of each tribe was graven in a precious stone, fixed in the breastplate, to signify how precious, in

God's sight, believers are, and how honorable. How small and poor soever the tribe was, it was as a precious stone in the breastplate of the high priest; thus are all the saints dear to Christ, however men esteem them. The high priest had the names of the tribes, both on his shoulders and on his breast, which reminds us of the power and the love with which our Lord Jesus pleads for those that are his. He not only bears them up in his arms with almighty strength, but he carries them in his bosom with tender affection. What comfort is this to us in all our addresses to God! The Urim and Thummim, by which the will of God was made known in doubtful cases, were put in this breastplate. Urim and Thummim signify light and integrity. There are many conjectures what these were; the most probable opinion seems to be, that they were the twelve precious stones in the high priest's breastplate. Now, Christ is our Oracle. By him God, in these last days, makes known himself and his mind to us, ^{<BIB>}Hebrews 1:1,2; ^{<BIB>}John 1:18. He is the true Light, the faithful Witness, the Truth itself, and from him we receive the Spirit of Truth, who leads into all truth.

^{<BIB>}Exodus 28:31

Vs. 31-39: The robe of the ephod was under the ephod, and reached down to the knees, without sleeves. Aaron must minister in the garments appointed. We must serve the Lord with holy fear, as those who know they deserve to die. A golden plate was fixed on Aaron's forehead, engraven with "Holiness to the Lord." Aaron was hereby reminded that God is holy, and that his priests must be holy, devoted to the Lord. This must appear in their forehead, in open profession of their relation to God. It must be engraven like the engravings of a signet; deep and durable; not painted so as to be washed off, but firm and lasting; such must our holiness to the Lord be. Christ is our High Priest; through him sins are forgiven to us, and not laid to our charge. Our persons, our doings, are pleasing to God upon the account of Christ, and not otherwise.

^{<BIB>}Exodus 28:40

Vs. 40-43: The priest's garments typify the righteousness of Christ. If we appear not before God in that, we shall bear our iniquity, and die. Blessed is he, therefore, that watcheth, and keepeth his garments, Revelations 16:15. And blessed be God that we have a High Priest, appointed of God, and set apart for his work; furnished for his high office by the glory of his

Divine majesty, and the beauty of perfect holiness. Happy are we, if by the law spiritually understood, we see that such a High Priest became us; that we cannot draw near to a holy God, or be accepted, but by him. There is no light, no wisdom, no perfection, but from him; no glory, no beauty, but in being like unto him. Let us take encouragement from the power, love, and compassion of our High Priest, to draw near with boldness to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER 29

*The sacrifice and ceremony for the consecration of the priests.
(1-37) The continual burnt-offerings, God's promise to dwell
among Israel. (38-46)*

Exodus 29:1

Vs. 1-37: Aaron and his sons were to be set apart for the priest's office, with ceremony and solemnity. Our Lord Jesus is the great High Priest of our profession, called of God to be so; anointed with the Spirit, whence he is called Messiah, the Christ; clothed with glory and beauty; sanctified by his own blood; made perfect, or consecrated through sufferings, ^{<8120>}Hebrews 2:10. All believers are spiritual priests, to offer spiritual sacrifices, ^{<6125>}1 Peter 2:5, washed in the blood of Christ, and so made to our God priests, ^{<6105>}Revelation 1:5,6. They also are clothed with the beauty of holiness, and have received the anointing, ^{<6127>}1 John 2:27. The Spirit of God is called the finger of God, (^{<2121>}Luke 11:20, compared with ^{<4128>}Matthew 12:28,) and by him the merit of Christ is applied to our souls. This consecration signifies the admission of a sinner into the spiritual priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ.

Exodus 29:38

Vs. 38-46: A lamb was to be offered upon the altar every morning, and a lamb every evening. This typified the continual intercession which Christ ever lives to make for his church. Though he offered himself but once for all, that one offering thus becomes a continual offering. This also teaches us to offer to God the spiritual sacrifices of prayer and praise every day, morning and evening. Our daily devotions are the most needful of our daily works, and the most pleasant of our daily comforts. Prayer-time must be kept up as duly as meal-time. Those starve their own souls, who keep not up constant attendance on the throne of grace; constancy in religion brings in the comfort of it.

CHAPTER 30

The altar of incense. (1-10) The ransom of souls. (11-16) The brazen laver. (17-21) The holy anointing oil, The perfume. (22-38)

Exodus 30:1

Vs. 1-10: The altar of incense represented the Son of God in his human nature, and the incense burned thereon typified his pleading for his people. The continual intercession of Christ was represented by the daily burning of incense thereon, morning and evening. Once every year the blood of the atonement was to be applied to it, denoting that the intercession of Christ has all its virtue from his sufferings on earth, and that we need no other sacrifice or intercessor but Christ alone.

Exodus 30:11

Vs. 11-16: The tribute was half a shekel, about fifteen pence of our money. The rich were not to give more, nor the poor less; the souls of the rich and poor are alike precious, and God is no respecter of persons, ^{<ACTS>}Acts 10:34; ^{<JOB>}Job 34:19. In other offerings men were to give according to their worldly ability; but this, which was the ransom of the soul, must be alike for all. The souls of all are of equal value, equally in danger, and all equally need a ransom. The money raised was to be used in the service of the tabernacle. Those who have the benefit, must not grudge the necessary charges of God's public worship. Money cannot make atonement for the soul, but it may be used for the honor of Him who has made the atonement, and for the maintenance of the gospel by which the atonement is applied.

Exodus 30:17

Vs. 17-21: A large vessel of brass, holding water, was to be set near the door of the tabernacle. Aaron and his sons must wash their hands and feet at this laver, every time they went in to minister. This was to teach them purity in all their services, and to dread the pollution of sin. They must not only wash and be made clean, when first made priests, but must wash and be kept clean, whenever they went to minister. It teaches us daily to

attend upon God, daily to renew our repentance for sin, and our looking to the blood of Christ for remission; for in many things we daily offend.

Exodus 30:22

Vs. 22-38: Directions are here given for making the holy anointing oil, and the incense to be used in the service of the tabernacle. To show the excellencies of holiness, there was this spiced oil in the tabernacle, which was grateful to the sight and to the smell. Christ's name is as ointment poured forth, ²⁰⁰⁶Song of Solomon 1:3, and the good name of Christians is like precious ointment, ²¹⁰⁰Ecclesiastes 7:1. The incense burned upon the golden altar was prepared of sweet spices. When it was used, it was to be beaten very small; thus it pleased the Lord to bruise the Redeemer, when he offered himself for a sacrifice of a sweet-smelling savor. The like should not be made for any common use. Thus God would keep in the people's minds reverence for his own services, and teach us not to profane or abuse any thing whereby God makes himself known. It is a great affront to God to jest with sacred things, and to make sport with his word and ordinances. It is most dangerous and fatal to use professions of the gospel of Christ to forward worldly interests.

CHAPTER 31

Bezaleel and Aholiab are appointed and qualified for the work of the tabernacle. (1-11) The observance of the Sabbath. (12-17) Moses receives the tables of the law. (18)

◀END▶ Exodus 31:1

Vs. 1-11: The Israelites, who had been masons and bricklayers in Egypt, were not qualified for curious workmanship; but the Spirit who gave the apostles utterance in divers tongues, miraculously gave Bezaleel and Aholiab the skill that was wanting. The honor which comes from God, is always attended with a work to be done; to be employed for God is high honor. Those whom God calls to any service, he will find or make fit for it. The Lord gives different gifts to different persons; let each mind his proper work, diligently remembering that whatever wisdom any one possesses, the Lord put it in the heart, to do his commandments.

◀END▶ Exodus 31:12

Vs. 12-17: Orders were now given that a tabernacle should be set up for the service of God. But they must not think that the nature of the work, and the haste that was required, would justify them in working at it on Sabbath days. The Hebrew word /shabath/ signifies rest, or ceasing from labor. The thing signified by the Sabbath is that rest in glory which remains for the people of God; therefore the moral obligation of the Sabbath must continue, till time is swallowed up in eternity.

◀END▶ Exodus 31:18

Vs. 18: The law was written in tables of stone, to show how lasting it is: to denote likewise the hardness of our hearts; one might more easily write on stone, than write any thing good on our corrupt natural hearts. It was written with the finger of God; by his will and power. God only can write his law in the heart: he gives a heart of flesh; then, by his Spirit, which is the finger of God, writes his will in the heart, ~~◀COR▶~~ 2 Corinthians 3:3.

CHAPTER 32

The people cause Aaron to make a golden calf. (1-6) God's displeasure, The intercession of Moses. (7-14) Moses breaks the tables of the law, He destroys the golden calf. (15-20) Aaron's excuse, The idolaters slain. (21-29) Moses prays for the people. (30-35)

Exodus 32:1

Vs. 1-6: While Moses was in the mount, receiving the law from God, the people made a tumultuous address to Aaron. This giddy multitude were weary of waiting for the return of Moses. Weariness in waiting betrays to many temptations. The Lord must be waited for till he comes, and waited for though he tarry. Let their readiness to part with their ear-rings to make an idol, shame our niggardliness in the service of the true God. They did not draw back on account of the cost of their idolatry; and shall we grudge the expenses of religion? Aaron produced the shape of an ox or calf, giving it some finish with a graving tool. They offered sacrifice to this idol. Having set up an image before them, and so changed the truth of God into a lie, their sacrifices were abomination. Had they not, only a few days before, in this very place, heard the voice of the Lord God speaking to them out of the midst of the fire, Thou shalt not make to thyself any graven image? Had they not themselves solemnly entered into covenant with God, that they would do all he had said to them, and would be obedient? ch. ⁽²⁴⁾24:7. Yet before they stirred from the place where this covenant had been solemnly made, they brake an express command, in defiance of an express threatening. It plainly shows, that the law was no more able to make holy, than it was to justify; by it is the knowledge of sin, but not the cure of sin. Aaron was set apart by the Divine appointment to the office of the priesthood; but he, who had once shamed himself so far as to build an altar to a golden calf, must own himself unworthy of the honor of attending at the altar of God, and indebted to free grace alone for it. Thus pride and boasting were silenced.

Exodus 32:7

Vs. 7-14: God says to Moses, that the Israelites had corrupted themselves. Sin is the corruption of the sinner, and it is a self-corruption; every man is tempted when he is drawn aside of his own lust. They had turned aside out of the way. Sin is a departing from the way of duty into a by-path. They soon forgot God's works. He sees what they cannot discover, nor is any wickedness of the world hid from him. We could not bear to see the thousandth part of that evil which God sees every day. God expresses the greatness of his just displeasure, after the manner of men who would have none to plead for those they resolve to be severe with. Nothing but the prayer of Moses could save them from ruin; thus he was a type of Christ, by whose mediation alone, God would reconcile the world to himself. Moses pleads God's glory. The glorifying God's name, as it ought to be our first petition, and it is so in the Lord's prayer, so it ought to be our great plea. And God's promises are to be our pleas in prayer; for what he has promised he is able to perform. See the power of prayer. In answer to the prayers of Moses, God showed his purpose of sparing the people, as he had before seemed determined on their destruction; which change of the outward discovery of his purpose, is called repenting of the evil.

Exodus 32:15

Vs. 15-20: What a change it is, to come down from the mount of communion with God, to converse with a wicked world. In God we see nothing but what is pure and pleasing; in the world nothing but what is sinful and provoking. That it might appear an idol is nothing in the world, Moses ground the calf to dust. Mixing this powder with their drink, signified that the backslider in heart should be filled with his own ways.

Exodus 32:21

Vs. 21-29: Never did any wise man make a more frivolous and foolish excuse than that of Aaron. We must never be drawn into sin by any thing man can say or do to us; for men can but tempt us to sin, they cannot force us. The approach of Moses turned the dancing into trembling. They were exposed to shame by their sin. The course Moses took to roll away this reproach, was, not by concealing the sin, or putting any false color

upon it, but by punishing it. The Levites were to slay the ringleaders in this wickedness; yet none were executed but those who openly stood forth. Those are marked for ruin who persist in sin: those who in the morning were shouting and dancing, before night were dying. Such sudden changes do the judgments of the Lord sometimes make with sinners that are secure and jovial in their sin.

Exodus 32:30

Vs. 30-35: Moses calls it a great sin. The work of ministers is to show people the greatness of their sins. The great evil of sin appears in the price of pardon. Moses pleads with God for mercy; he came not to make excuses, but to make atonement. We are not to suppose that Moses means that he would be willing to perish for ever, for the people's sake. We are to love our neighbor as ourselves, and not more than ourselves. But having that mind which was in Christ, he was willing to lay down his life in the most painful manner, if he might thereby preserve the people. Moses could not wholly turn away the wrath of God; which shows that the law of Moses was not able to reconcile men to God, and to perfect our peace with him. In Christ alone, God so pardons sin as to remember it no more. From this history we see, that no unhumbled, carnal heart, can long endure the holy precepts, the humbling truths, and the spiritual worship of God. But a God, a priest, a worship, a doctrine, and a sacrifice, suited to the carnal mind, will ever meet with abundance of worshippers. The very gospel itself may be so perverted as to suit a worldly taste. Well is it for us, that the Prophet like unto Moses, but who is beyond compare more powerful and merciful, has made atonement for our souls, and now intercedes in our behalf. Let us rejoice in his grace.

CHAPTER 33

The Lord refuses to go with Israel. (1-6) The tabernacle of Moses removed without the camp. (7-11) Moses desires to see the glory of God. (12-23)

◀PRE▶ Exodus 33:1

Vs. 1-6: Those whom God pardons, must be made to know what their sin deserved. “Let them go forward as they are;” this was very expressive of God’s displeasure. Though he promises to make good his covenant with Abraham, in giving them Canaan, yet he denies them the tokens of his presence they had been blessed with. The people mourned for their sin. Of all the bitter fruits and consequences of sin, true penitents most lament, and dread most, God’s departure from them. Canaan itself would be no pleasant land without the Lord’s presence. Those who parted with ornaments to maintain sin, could do no less than lay aside ornaments, in token of sorrow and shame for it.

◀PRE▶ Exodus 33:7

Vs. 7-11: Moses took the tabernacle, and pitched it without the camp. This seems to have been a temporary building, set up for worship, and at which he judged disputes among the people. The people looked after him; they were very desirous to be at peace with God, and concerned to know what would come to pass. The cloudy pillar which had withdrawn from the camp when it was polluted with idolatry, now returned. If our hearts go forth toward God to meet him, he will graciously come to meet us.

◀PRE▶ Exodus 33:12

Vs. 12-23: Moses is very earnest with God. Thus, by the intercession of Christ, we are not only saved from ruin, but become entitled to everlasting happiness. Observe here how he pleads. We find grace in God’s sight, if we find grace in our hearts to guide and quicken us in the way of our duty. Moses speaks as one who dreaded the thought of going forward without the Lord’s presence. God’s gracious promises, and mercy towards us, should not only encourage our faith, but also excite our fervency in prayer.

Observe how he speeds. See, in a type, Christ's intercession, which he ever lives to make for all that come to God by him; and that it is not by any thing in those for whom he intercedes. Moses then entreats a sight of God's glory, and is heard in that also. A full discovery of the glory of God, would overwhelm even Moses himself. Man is mean, and unworthy of it; weak, and could not bear it; guilty, and could not but dread it. The merciful display which is made in Christ Jesus, alone can be born by us. The Lord granted that which would abundantly satisfy. God's goodness is his glory; and he will have us to know him by the glory of his mercy, more than by the glory of his majesty. Upon the rock there was a fit place for Moses to view the goodness and glory of God. The rock in Horeb was typical of Christ the Rock; the Rock of refuge, salvation, and strength. Happy are they who stand upon this Rock. The cleft may be an emblem of Christ, as smitten, crucified, wounded, and slain. What follows, denotes the imperfect knowledge of God in the present state, even as revealed in Christ; for this, when compared with the heavenly sight of him, is but like seeing a man that is gone by, whose back only is to be seen. God in Christ, as he is, even the fullest and brightest displays of his glory, grace, and goodness, are reserved to another state.

CHAPTER 34

The tables of the law renewed. (1-4) The name of the Lord proclaimed, The entreaty of Moses. (5-9) God's covenant. (10-17) The festivals. (18-27) The veil of Moses. (28-35)

Exodus 34:1

Vs. 1-4: When God made man in his own image, the moral law was written in his heart, by the finger of God, without outward means. But since the covenant then made with man was broken, the Lord has used the ministry of men, both in writing the law in the Scriptures, and in writing it in the heart. When God was reconciled to the Israelites, he ordered the tables to be renewed, and wrote his law in them. Even under the gospel of peace by Christ, the moral law continues to bind believers. Though Christ has redeemed us from the curse of the law, yet not from the commands of it. The first and the best evidence of the pardon of sin, and peace with God, is the writing the law in the heart.

Exodus 34:5

Vs. 5-9: The Lord descended by some open token of his presence and manifestation of his glory in a cloud, and thence proclaimed his NAME; that is, the perfections and character which are denoted by the name JEHOVAH. The Lord God is merciful; ready to forgive the sinner, and to relieve the needy. Gracious; kind, and ready to bestow undeserved benefits. Long-suffering; slow to anger, giving time for repentance, only punishing when it is needful. He is abundant in goodness and truth; even sinners receive the riches of his bounty abundantly, though they abuse them. All he reveals is infallible truth, all he promises is in faithfulness. Keeping mercy for thousands; he continually shows mercy to sinners, and has treasures, which cannot be exhausted, to the end of time. Forgiving iniquity, and transgression, and sin; his mercy and goodness reach to the full and free forgiveness of sin. And will by no means clear the guilty; the holiness and justice of God are part of his goodness and love towards all his creatures. In Christ's sufferings, the Divine holiness and justice are fully shown, and the evil of sin is made known. God's forgiving mercy is always attended by his converting, sanctifying grace. None are pardoned

but those who repent and forsake the allowed practice of every sin; nor shall any escape, who abuse, neglect, or despise this great salvation. Moses bowed down, and worshipped reverently. Every perfection in the name of God, the believer may plead with Him for the forgiveness of his sins, the making holy of his heart, and the enlargement of the Redeemer's kingdom.

Exodus 34:10

Vs. 10-17: The Israelites are commanded to destroy every monument of idolatry, however curious or costly; to refuse all alliance, friendship, or marriage with idolaters, and all idolatrous feasts; and they were reminded not to repeat the crime of making molten images. Jealously is called the rage of a man, ^{<216>}Proverbs 6:34; but in God it is holy and just displeasure. Those cannot worship God aright, who do not worship him only.

Exodus 34:18

Vs. 18-27: Once a week they must rest, even in plowing time, and in harvest. All worldly business must give way to that holy rest; even harvest work will prosper the better, for the religious observance of the Sabbath day in harvest time. We must show that we prefer our communion with God, and our duty to him, before the business or the joy of harvest. Thrice a year they must appear before the Lord God, the God of Israel. Canaan was a desirable land, and the neighboring nations were greedy; yet God says, They shall not desire it. Let us check all sinful desires against God and his glory, in our hearts, and then trust him to check all sinful desires in the hearts of others against us. The way of duty is the way of safety. Those who venture for him never lose by him. Three feasts are here mentioned:

- 1.** The Passover, in remembrance of the deliverance out of Egypt.
- 2.** The feast of weeks, or the feast of Pentecost; added to it is the law of the first-fruits.
- 3.** The feast of in-gathering, or the feast of Tabernacles. Moses is to write these words, that the people might know them better.

We can never be enough thankful to God for the written word. God would make a covenant with Israel, in Moses as a mediator. Thus the covenant of grace is made with believers through Christ.

Exodus 34:28

Vs. 28-35: Near and spiritual communion with God improves the graces of a renewed and holy character. Serious godliness puts a lustre upon a man's countenance, such as commands esteem and affection. The vail which Moses put on, marked the obscurity of that dispensation, compared with the gospel dispensation of the New Testament. It was also an emblem of the natural vail on the hearts of men respecting spiritual things. Also the vail that was and is upon the nation of Israel, which can only be taken away by the Spirit of the Lord showing to them Christ, as the end of the law for righteousness to every one that believeth. Fear and unbelief would put the vail before us, they would hinder our free approach to the mercy-seat above. We should spread our wants, temporal and spiritual, fully before our heavenly Father; we should tell him our hindrances, struggles, trails, and temptations; we should acknowledge our offenses.

CHAPTER 35

The Sabbath to be observed. (1-3) The free gifts for the tabernacle. (4-19) The readiness of the people in general. (20-29) Bezaleel and Aholiab called to the work. (30-35)

◀¹²³⁰ Exodus 35:1

Vs. 1-3: The mild and easy yoke of Christ has made our Sabbath duties more delightful, and our Sabbath restraints less irksome, than those of the Jews; but we are the more guilty by neglecting them. Surely God's wisdom in giving us the Sabbath, with all the mercy of its purposes, are sinfully disregarded. Is it nothing to pour contempt upon the blessed day, which a bounteous God has given to us for our growth in grace with the church below, and to prepare us for happiness with the church above?

◀¹²³¹ Exodus 35:4

Vs. 4-19: The tabernacle was to be dedicated to the honor of God, and used in his service; and therefore what was brought for it, was an offering to the Lord. The rule is, Whosoever is of a willing heart, let him bring. All that were skillful must work. God dispenses his gifts; and as every man hath received, so he must minister, ^{◀¹⁰⁴⁰}1 Peter 4:10. Those that were rich, must bring in materials to work on; those that were skillful, must serve the tabernacle with their skill: as they needed one another, so the tabernacle needed them both, ^{◀¹²¹⁷}1 Corinthians 12:7-21.

◀¹²³² Exodus 35:20

Vs. 20-29: Without a willing mind, costly offerings would be abhorred; with it, the smallest will be accepted. Our hearts are willing, when we cheerfully assist in promoting the cause of God. Those who are diligent and contented in employments considered mean, are as much accepted of God as those engaged in splendid services. The women who spun the goats' hair were wise-hearted, because they did it heartily to the Lord. Thus the laborer, mechanic, or servant who attends to his work in the faith and fear of God, may be as wise, for his place, as the most useful minister,

and be equally accepted of the Lord. Our wisdom and duty consist in giving God the glory and use of our talents, be they many or few.

Exodus 35:30

Vs. 30-35: Here is the Divine appointment of the master-workmen, that there might be no strife for the office, and that all who were employed in the work might take direction from, and give account to them. Those whom God called by name to his service, he filled with the Spirit of God. Skill, even in worldly employments, is God's gift, and comes from above. But many are ready enough in cutting out work for other people, and can tell what this man or that man should do; but the burdens they bind on others, they themselves will not touch with one of their fingers. Such will fall under the character of slothful servants. These men were not only to devise and to work themselves, but they were to teach others. Those that rule should teach; and those to whom God has given knowledge, should be willing to make it known for the benefit of others.

CHAPTER 36

The making of the tabernacle The liberality of the people restrained.

Exodus 36:1

The readiness and zeal with which these builders set about their work, the exactness with which they performed it, and the faithfulness with which they objected to receive more contributions, are worthy of our imitation. Thus should we serve God, and our superiors also, in all things lawful. Thus should all who are in public trusts abhor filthy lucre, and avoid all occasions and temptations to covetousness. Where have we the representation of God's love towards us, that we by love dwell in him and he in us, save in Emmanuel? ^{<4023>}Matthew 1:23. This is the sum of the ministry of reconciliation, ^{<4058>}2 Corinthians 5:18,19. This was the design of the "tabernacle of witness," a visible testimony of the love of God to the race of men, however they were villainy from their first state. And this love was shown by Christ's taking up his abode on earth; by the Word being made flesh, ^{<4014>}John 1:14, wherein, as the original expresses it, he did "tabernacle" among us.

CHAPTER 37

The making of the ark, and the furniture of the tabernacle.

Exodus 37:1

In the furniture of the tabernacle were emblems of a spiritual and acceptable service. The incense represented the prayers of the saints. The sacrifice of the alter represented the Lamb of God that taketh away the sins of the world. The golden pot with manna, or bread from heaven, the flesh of Jesus Christ, which he gave for the life of the world. The candlestick, with its lights, the teaching and enlightening of the Holy Spirit. The shew-bread represented that provision for those who hunger and thirst after righteousness, which the gospel, the ordinances and the sacraments of the house of prayer, abundantly bestow. The exactness of the workmen to their rule, should be followed by us; seeking for the influences of the Holy Spirit, that we may rejoice in and glorify God while in this world, and at length be with him for ever.

CHAPTER 38

The brazen altar and laver. (1-8) The court. (9-20) The offerings of the people. (21-31)

<EX1> **Exodus 38:1**

Vs. 1-8: In all ages of the church there have been some persons more devoted to God, more constant in their attendance upon his ordinances, and more willing to part even with lawful things, for his sake, than others. Some women, devoted to God and zealous for the tabernacle worship, expressed zeal by parting with their mirrors, which were polished plates of brass. Before the invention of looking-glasses, these served the same purposes.

<EX9> **Exodus 38:9**

Vs. 9-20: The walls of the court being of curtains only, intimated that the state of the Jewish church itself was movable and changeable; and in due time to be taken down and folded up, when the place of the tent should be enlarged, and its cords lengthened, to make room for the Gentile world.

<EX21> **Exodus 38:21**

Vs. 21-31: The foundation of massy pieces of silver showed the solidity and purity of the truth upon which the church is founded. Let us regard the Lord Jesus Christ while reading of the furniture of the tabernacle. While looking at the altar of burnt-offering, let us see Jesus. In him, his righteousness, and salvation, is a full and sufficient offering for sin. In the laver of regeneration, by his Holy Spirit, let our souls be washed, and they shall be clean; and as the people offered willingly, so may our souls be made willing. Let us be ready to part with any thing, and count all but loss to win Christ.

CHAPTER 39

The priests' garments. (1-31) The tabernacle completed. (32-43)

Exodus 39:1

Vs. 1-31: The priests' garments were rich and splendid. The church in its infancy was thus taught by shadows of good things to come; but the substance is Christ, and the grace of the gospel. Christ is our great High Priest. When he undertook the work of our redemption, he put on the clothes of service, he arrayed himself with the gifts and graces of the Spirit, girded himself with resolution to go through the undertaking, took charge of all God's spiritual Israel, laid them near his heart, engraved them on the palms of his hands, and presented them to his Father. And he crowned himself with holiness to the Lord, consecrating his whole undertaking to the honor of his Father's holiness. True believers are spiritual priests. The clean linen with which all their clothes of service must be made, is the righteousness of saints, **Revelation 19:8.**

Exodus 39:32

Vs. 32-43: The tabernacle was a type or emblem of Jesus Christ. As the Most High dwelt visibly within the sanctuary, even on the ark, so did he reside in the human nature and tabernacle of his dear Son; in Christ dwelt all the fullness of the Godhead bodily, **Colossians 2:9.** The tabernacle was a symbol of every real Christian. In the soul of every true follower of the Savior the Father dwells, the object of his worship, and the author of his blessings. The tabernacle also typified the church of the Redeemer. The meanest and the mightiest are alike dear to the Father's love, freely exercised through faith in Christ. The tabernacle was a type and emblem of the heavenly temple, **Revelation 21:3.** What, then, will be the splendor of His appearance, when the cloud shall be withdrawn, and his faithful worshippers shall see him as he is!

CHAPTER 40

The tabernacle is to be set up, Aaron and his sons to be sanctified. (1-15) Moses performs all as directed. (16-33) The glory of the Lord fills the tabernacle. (34-38)

<BIB> Exodus 40:1

Vs. 1-15: When a new year begins, we should seek to serve God better than the year before. In half a year the tabernacle was completed. When the hearts of numbers are earnest in a good cause, much may be done in a short time; and when the commandments of God are continually attended to, as the rule of working, all will be done well. The high-priesthood was in the family of Aaron till Christ came, and in Him, the substance of all these shadows, it continues for ever.

<BIB> Exodus 40:16

Vs. 16-33: When the tabernacle and the furniture of it were prepared, they did not put off rearing it till they came to Canaan; but, in obedience to the will of God, they set it up in the midst of their camp. Those who are unsettled in the world, must not think that this will excuse want of religion; as if it were enough to begin to serve God when they begin to be settled in the world. No; a tabernacle for God is very needful, even in a wilderness, especially as we may be in another world before we come to fix in this. And we may justly fear lest we should deceive ourselves with a form of godliness. The thought that so few entered Canaan, should warn young persons especially, not to put off the care of their souls.

<BIB> Exodus 40:34

Vs. 34-38: The cloud covered the tabernacle even in the clearest day; it was not a cloud which the sun scatters. This cloud was a token of God's presence to be seen day and night, by all Israel, that they might never again question, Is the Lord among us, or is he not? It guided the camp of Israel through the wilderness. While the cloud rested on the tabernacle, they rested; when it removed, they followed it. The glory of the Lord filled the tabernacle. In light and fire the Shechinah made itself visible: God is Light;

our God is a consuming Fire. Yet so dazzling was the light, and so dreadful the fire, that Moses was not able to enter into the tent of the congregation, till the splendor was abated. But what Moses could not do, our Lord Jesus has done, whom God caused to draw near; and who has invited us to come boldly, even to the mercy-seat. Being taught by the Holy Spirit to follow the example of Christ, as well as to depend upon him, to attend his ordinances, and obey his precepts, we shall be kept from losing our way, and be led in the midst of the paths of judgment, till we come to heaven, the habitation of his holiness. BLESSED BE GOD FOR JESUS CHRIST!