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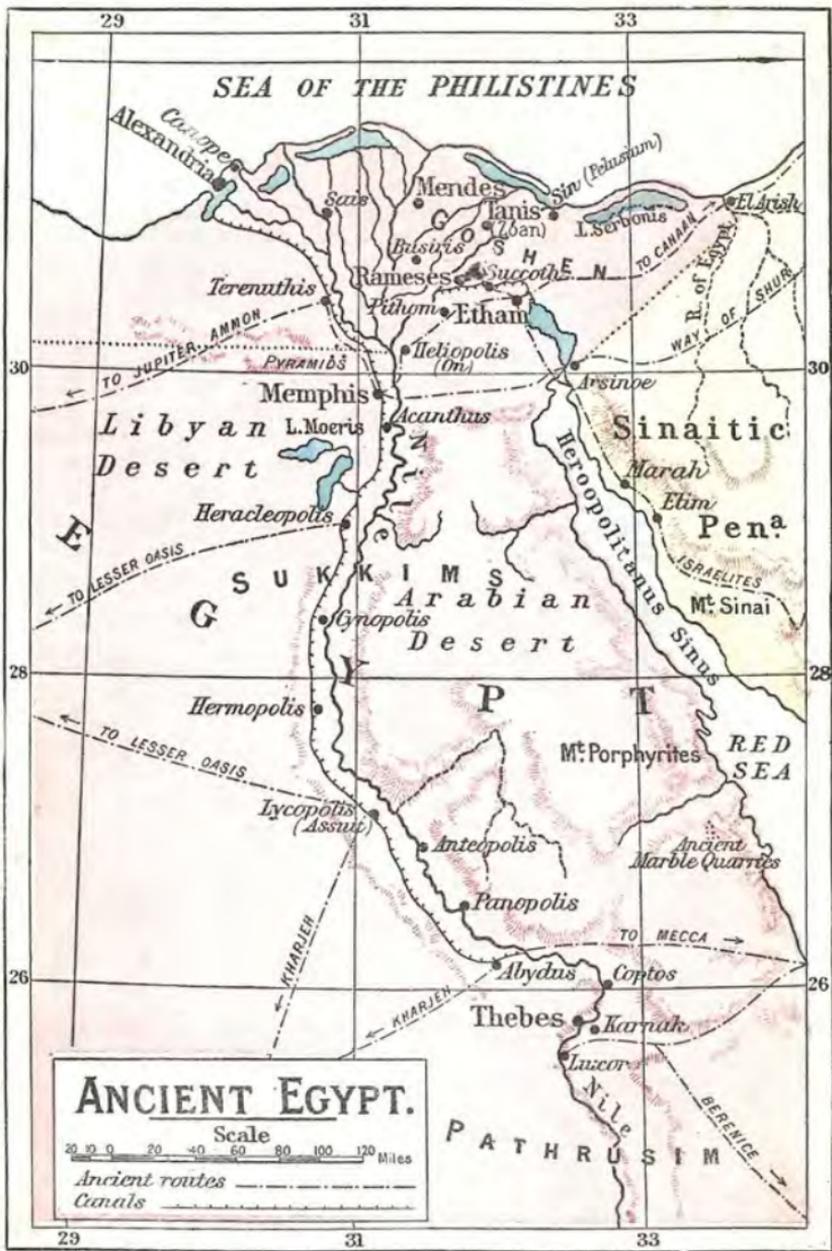


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THE BOOK
OF
EXODUS.

BY THE

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P R E F A C E .

THIS Book of Exodus is one of a series of manuals on the books of the Old Testament which are primarily intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge.

The Introduction treats fully of the several subjects with which the Student should be acquainted, comprising, full Geographical and Biographical Notes, the life of the Israelites in Egypt, the wanderings in the Wilderness, description of the Tabernacle, the significance of the Ten Plagues, the types of Exodus, with other essential details, which are set forth in the Table of Contents.

The Maps and Illustrations include Egypt, the Sinaitic Peninsula, the Wanderings in the Wilderness, the Tabernacle and its Furniture, etc.

The chief alterations of the Revised Version are pointed out in footnotes, the Student being referred to the Revised Version.

In the Appendix will be found (1) a Commentary upon the most important differences between the Authorized and Revised Versions, the alterations being pointed out and explanations given of the reasons for the change; (2) a Glossary of words and phrases, thus avoiding constant reference to the Text and Notes; (3) Weights and Measures; (4) Chronological Tables and other details.

The general arrangement of the series will, it is believed, be found helpful to Teachers and Students. Each manual is illustrated with the necessary Maps.

Each volume is complete in itself, requiring from the Student no reference to Atlas, Bible Dictionary, or other aids.

F. M.

Milham.

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THE TITLE.

“The Second Book of Moses called **Exodus.**”

This is the Title in the A.V. It is taken from the Septuagint and is descriptive of the events which it relates.

Exodus. (*Gk.* Ἐξόδος, from ἐξ, *ex* = out; and ὄδος, *odos* = a way) = a way out; a departure; *i.e.* the departure of the children of Israel from Egypt.

The title by which it is known to the Jews and in the Hebrew Scriptures is

Elleh Shemoth = “*these are the names.*”

or Shemoth = *the names.*

It is so called from the opening words “*Now these are the names*” (i. 1).

THE PENTATEUCH.

We know the first five books of the Bible under the names of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and as the Five Books of Moses.

The title Pentateuch (*Gk.* πέντε, *pente* = five; τεύχος, *teuchos* = book) = five books in one volume, is taken from the Septuagint.

But it is in reality One Book in Five Parts. It is nowhere spoken of either in the Old or New Testament, as consisting of five books. It is called simply “The Book of the Law,” or “The Law of Moses,” or “Moses.”

It is noticeable that the Books of Exodus, Leviticus, and Numbers begin with the Hebrew particle *Vau* = and. Thus these books are knit together.

The Jewish names for the five great sections are the first words in the narrative (see Exodus above).

The Books are divided into sections. To this we have a reference in St. Mark xii. 26, “*Have ye not read in the book of Moses, how in the bush God spake unto him.*” (See also St. Luke xx. 37).

In the Bush = in that section of the book of Moses known as “*The Bush,*” *i.e.* the description of God appearing to Moses in the burning bush at Sinai (Ex. iii. 2—iv. 17).

The sections denote the composition of the books on a deliberate plan of recounting prominent events in distinct form.

The Jews kept to these sections as assigning suitable divisions for the reading of the law.

*THE AUTHOR.

Moses. The Book was received by the whole Hebrew nation as the work of Moses. References, quotations, and agreement with the Book abound throughout the whole of the Old Testament.

* For the Theory of the composite nature of the Pentateuch see Appendix, p. 130.

It will suffice for us that the authorship of Moses is accepted by our Lord, by the Evangelists, and by the Apostles. A few examples are:

1. Our Lord. In argument with the Sadducees on the Resurrection He says, "*Have ye not read in the book of Moses*" (St. Mark xii. 26). In the parable of the Rich Man and Lazarus He identifies it with Moses himself. "*They have Moses and the prophets.*" "*If they hear not Moses and the prophets*" (St. Luke xvi. 29-31).
Moses = The Book of the Law.
The Prophets = the prophetic books.
2. The Evangelists. St. Luke records that our Lord after His Resurrection, when explaining the nature of the Messiah to the two disciples on the way to Emmaus, appealed to the Pentateuch "*beginning at Moses, He expounded unto them in all the Scriptures concerning himself*" (St. Luke xxiv. 27).
3. The Apostle St. James at the Council of Jerusalem says, "*Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day*" (Acts xv. 21).
4. The Apostle St. Paul. "*Even unto this day, when Moses is read, the veil is upon their heart*" (2 Cor. iii. 15).

Bishop Wordsworth well sums up this argument. "The Pentateuch was *Moses* to Christ and His Apostles and Evangelists; and what was *Moses* to them, may well be *Moses* to us."

TIME OF WRITING.

Uncertain, but clearly after the Building of the Tabernacle. The writer is an eye-witness, and records events within his own personal knowledge.

SCOPE OF THE WORK.

About 360 years, from the death of Joseph to the erection of the Tabernacle.

From the death of Joseph to the birth of Moses ..	279 years.
From the birth of Moses to the Exodus ..	80 years.
From the Exodus to the erection of the Tabernacle	1 year.
	360 years.

From B.C. 1851 to B.C. 1491.

DESIGN OF THE BOOK.

1. Historical. To show the fulfilment of the promises to Abraham, that his posterity should, after several centuries of oppression in Egypt, be triumphantly brought forth.
2. Spiritual. The history of the children of Israel is a picture of the Church Militant in her redemption from spiritual bondage, and her passage through the wilderness of this world.

Prophecies from Genesis.

1. The Possession of Canaan.

(1) To Abraham.

- (a) "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 15).
 (b) "Unto thy seed will I give this land" (Gen. xii. 7).
 (c) "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18).
 (d) "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan" (Gen. xvii. 8).

(2) To Isaac.

- "Unto thee, and unto thy seed I will give all these countries" (Gen. xxvi. 3).

(3) To Jacob.

- (a) "The land whereon thou liest, to thee will I give it, and to thy seed" (Gen. xxviii. 13).
 (b) "The land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land" (Gen. xxxv. 12).

The fulfilment of these prophecies is not recorded in Exodus, which concludes with the building of the Tabernacle.

2. The great numbers of the Israelites.

(1) To Abraham.

- (a) "I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. xiii. 16).
 (b) "Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be" (Gen. xv. 5).
 (c) "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore" (Gen. xxii. 17).

(2) To Isaac.

- "And I will make thy seed to multiply as the stars of heaven" (Gen. xxvi. 4).

These prophecies were fulfilled by the marvellous increase of the Israelites in Egypt. "The children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty; and the land was filled with them" (Ex. i. 7).

3. The oppression in Egypt, and the Return.

(1) To Abraham.

- (a) "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve will I judge; and afterward shall they come out with great substance."
 "But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full" (Gen. xv. 13-16).

(2) To Jacob.

"Fear not to go down into Egypt, for I will there make of thee a great nation; I will go down with thee into Egypt; and I will also surely bring thee up again" (Gen. xli. 3-4).

We may note the preciseness of these prophecies and their fulfilment.

- (1) The sojourn in Egypt foretold, and its duration, 400 years.
Fulfilment. *"The sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years"* (Ex. xii. 40).
- (2) The oppression they endured in Egypt.
Fulfilment. This is recorded in detail in Exodus.
- (3) The judgment upon the Egyptians.
Fulfilment. The Ten Plagues, and the destruction of Pharaoh's host in the Red Sea.
- (4) The return of the Israelites with great substance.
Fulfilment. At the Exodus, when the Israelites left Egypt with their *"flocks and herds, even very much cattle,"* and when they borrowed of the Egyptians *"jewels of silver, and jewels of gold, and raiment"* to such an extent that they are said to have *"spoiled the Egyptians."*

We may note that Joseph in reliance on these promises of God, caused the children of Israel to pledge themselves to take his bones with them when they returned to Canaan (Gen. l. 25). They did so (Ex. xiii. 19).

GENERAL OUTLINE.

After the preliminary statement (i. 6) of how the Israelites happened to be in Egypt, the Exodus of the Israelites is described in two sections.

I. Deliverance, which may be classified.

1. Preparation (i. ii.).
 - (a) Of the oppressed Israelites (see pp. ix.-xiii.).
 - (b) Of Moses (see pp. xxviii.-ix.).
2. The struggle with Pharaoh (ii.-xi.).
3. The Triumphant departure of the Israelites (xii.-xiv.)

II. Consecration.

1. The Journey to Sinai (xv.-xviii.) (see pp. xxiii.-vi.).
2. The Covenant at Sinai (xix.-xxiv.).
3. The Building of the Tabernacle (xxv.-xl.) (see pp. xxxviii.-lxi.).

Thus Exodus concludes with presenting to us Israel as the covenant people of Jehovah, accepted by Him, and bound by the solemn covenant made unto them at Sinai, and also provided with,

- (1) A Building for Worship.
- (2) A definite Religious Ritual.

ISRAEL IN EGYPT.

(The Editor would acknowledge his obligation to the "Bible History" of Dr. Edersheim.)

I. Why the descendants of Jacob left Palestine.

They could stay no longer in Palestine, for the following reasons:

1. It was impossible for them to become an independent nation if they stayed in Canaan. The presence of Abraham or Isaac as nomad sheiks might be tolerated by the nations of Canaan, but when the family of Jacob increased it is clear that they would either have to fight for their existence or be absorbed by one of the nations of the land.
2. The worship of the one true God was in danger of being abandoned through intercourse with the idolatrous Canaanites. This is shewn conclusively by—
 - (a) The early history of the sons of Jacob.
 - (b) The idolatries indulged in by the people in the period of the judges.
3. The people could only be fused into a nation in the furnace of affliction.

Thus the sojourn in Egypt enabled them to attain all three objects:

1. Their residence in the fertile tract of Goshen, apart from the central districts, enabled them to increase in numbers and wealth.
2. Their comparative isolation enabled them to maintain their own religion and constitution.
3. Their sufferings welded them into a nation, and kept them distinct from Egypt.

II. Why Egypt?

We see that the Israelites obtained special advantages in Egypt:

1. The chief ruler was Joseph, one of themselves, who acted as their protector.
2. They went to a fertile land capable of supporting them as they increased in numbers.
3. They learnt the arts of civilization from Egypt, the most highly cultured nation of the time.
4. The scene of their bondage and deliverance occurring in the great empire of Egypt made the occurrence widely known. The events did not happen "*in a corner.*"

III. The Time of Removal to Egypt.

Egyptian History may be divided into three well-defined periods, distinguished as the Old, the Middle, and the New Empires.

The Old Empire undoubtedly existed previous to the time of Abraham.

The Middle Empire, known as the period of the *Hyksos* or Shepherd Kings, the result of the conquest of Egypt by Asiatic invaders.

The New Empire, established by a revolt of the native Egyptians against the Shepherd Kings. It is computed to have lasted till Cambyses, King of Persia, conquered Egypt (B.C. 527).

The visit of Abram most probably took place in the 12th dynasty of Egypt, when Egypt was, for the first time, in the history of the Old Empire, united under one monarch.

The accession and rule of Joseph may be placed at the close of the 12th or at the commencement of the 13th dynasty.

Reasons for this conclusion :

1. From the 14th king of the 13th dynasty to the 18th dynasty Egypt was under the rule of the *Hyksos*, or Shepherd Kings, of foreign race and probably of Phœnician origin.

The constant warfare between Egypt and the Phœnician races in the south and along the west coast of Palestine explains why "*every shepherd was an abomination to the Egyptians*" (Gen. xlv. 34).

2. The long continuance of the Israelites in prosperity in Goshen was due to the sympathy of the Shepherd Kings.
 3. The last king of the native dynasty introduced a new system of Nile irrigation. This may have been undertaken to avoid a recurrence of a famine.
 4. "*A new king that knew not Joseph,*" must mean a king of a new dynasty.
 5. The measures taken by Joseph could only have been undertaken whilst the kingdom was under the rule of one king.
- So the period of Joseph's rule must have been immediately before or soon after the time of the Shepherd Kings.

IV. District occupied.

The Land of Goshen, the richest province in Egypt, lying between Palestine and the most eastern of the mouths of the Nile.

We may thus note—

1. Israelites apart by themselves from the central provinces and the native Egyptians.
2. The fertility of the district rendering it capable of supporting a vast population.
3. Position at extreme east most favourable for the Exodus from the land.

V. The occupations of the Israelites.

1. *Nomadic*, feeding their numerous flocks on the pasture land of Goshen. This probably explains why the tribes of Reuben, Gad and Manasseh, with their large flocks of sheep, chose the pasture lands of Gilead on the east of Jordan (Num. xxxii. 1-4).
2. *Agricultural*, the pursuit of those dwelling on the border of the Nile.
3. *Arts and Industrial Occupations*. Many would cross the Nile and reside in the cities of the Egyptians. We know this to be the case, for if the Israelites had all been in Goshen there would not have been any need for the distinguishing

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2. *Agricultural*, the pursuit of those dwelling on the border of the Nile.
3. *Arts and Industrial Occupations*. Many would cross the Nile and reside in the cities of the Egyptians. We know this to be the case, for if the Israelites had all been in Goshen there would not have been any need for the distinguishing

of their houses from those of the Egyptians by sprinkling the blood of the Paschal Lamb on the lintels and door posts of their houses.

We can thus account for the art and skill displayed by Aholiab and Bezaleel in the construction of the Tabernacle and its Furniture.

We may also note how the agricultural and industrial pursuits fitted Israel to become a nation. The camels of the patriarchs are not mentioned in the Exodus. Thus Israel, in spite of their condition of slavery in the later years, had made a vast advance in the arts of civilization.

VI. Constitution.

The original division of Israel was into twelve tribes corresponding to the twelve sons of Jacob. When Levi obtained the priesthood that tribe lost its independent political standing, and the two sons of Joseph became two tribes (Ephraim and Manasseh). Thus we have:—

1. *Twelve Tribes.* Heads of tribes termed "*Princes.*" Also styled "*the rulers of the congregation.*" Sub-divided into
2. *Families,* or better "*Clans.*" Heads of Clans termed *Chiefs.* Sub-divided into
3. *Households.* Heads termed "*Heads of fathers' houses.*" Sub-divided into
4. *Families.* This term is equivalent to our "*family.*"

The people were governed by three classes, viz.:

- (1) The Princes, "*rulers of the congregation,*" the hereditary heads of the Tribes.
- (2) The Elders (see below), elected by the people.
- (3) The Officers (see below), also elected by the people.

Thus the government was conducted by a combination of hereditary and elective officials. This form of government continued to form the constitution of Israel during the period of the Judges, and till a later period of the nation's history.

The Elders. The institution of Elders had clearly existed before the time of Moses, for on his return from Midian he is said to have "*gathered together all the elders of Israel*" (Ex. iv. 29).

They retained their position under all the political changes of the nations, viz.:

- (a) Under Joshua. "*Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel*" (Josh. xxiv. 1).
- (b) Under the Judges. "*When the people were come into the camp, the elders of Israel said, etc.*" (1 Sam. iv. 3).
- (c) Under the Kings. "*And the saying pleased Absalom well, and all the elders of Israel*" (2 Sam. xvii. 4).
- (d) During the Captivity. "*The letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives*" (Jer. xxix. 1).
- (e) After the return. "*But the eye of their God was upon the elders of the Jews, that they could not cause them to cease*" (Ezra v. 5).

The Officers or Scribes (Heb. *sopher* = scribe), the lettered class. They are first mentioned as "*officers*" over the people (Ex. v. 6). The Egyptian taskmasters probably selected these to superintend the labours of the people. They would be chosen to keep record of the workers and to send in written returns of the work done. Thus the Egyptians unintentionally assisted the organization of the Israelites, and furnished Moses with a ready-made set of officials, intimately acquainted with the names and residences of the people, and thoroughly trained in the work of organization.

VII. Religion.

The Patriarchal religion. *Three great observances* are prominent :

1. *Circumcision*. Moses circumcised his two sons on his journey from Midian back to Egypt (Ex. iv. 24-26). Therefore it is evident that the rite of circumcision was observed by the Israelites in Egypt.
2. *Sacrifices*. Moses would not have asked Pharaoh for permission to sacrifice in the wilderness had not the people retained sacrificial worship.
3. *The Sabbath*. The directions to gather a double quantity of manna on the sixth day, and the introductory word "*Remember*" in the Fourth Commandment, conclusively prove *Sabbath observance* previous to the giving of the Law from Sinai.

The Egyptian worship of Life and Nature seriously affected the Israelites, as indicated :

- (1) By the worship of the golden calf (Ex. xxxii.).
- (2) By the warning against sacrifices to "*devils*" (Lev. xvii. 7). *Devils* here = hairy or shaggy goats, worshipped by the Egyptians as gods.
- (3) By the command of Joshua who exhorted the people to "*put away the gods which your fathers served the other side of the flood, and in Egypt*" (Josh. xxiv. 14).
- (4) By the reference to Moloch and Remphan by Stephen in his defence before the Sanhedrim (Acts vii. 43).
- (5) Ezekiel, in alluding to the Exodus, refers to the command of Jehovah to his people, "*defile not yourselves with the idols of Egypt*," and adds that they did not "*forsake the idols of Egypt*" (Ezekiel xx. 7-8).

VIII. Servitude in Egypt.

It was the custom of the Egyptians to employ captives or slaves in the construction of their great works.

The policy adopted towards the Israelites was to treat them as captive slaves, and whilst allowing them to retain their flocks and fields, to set them to labour on the great works undertaken by the monarch.

These works are described as "*in mortar, and in brick, and in all manner of service in the field*" (Ex. i. 14).

"*In mortar and in brick*," *i.e.* in making bricks and in the erection of buildings.

Two cities are specially mentioned, "*Pithon* and *Raamses*" (i. 11), called treasure cities, better "*magazine*" cities, *i.e.* depôts for arms and provisions. Both these cities are situated in the land of Goshen.

"*Service in the field*," not ordinary agricultural labour, but the digging of canals and other works connected with irrigation. Such labours, especially under the hot sun of Egypt, are peculiarly exhausting and unhealthy.

The Pharaohs mentioned in Exodus.

Two Pharaohs are specially mentioned in the Book of Exodus.

(1) The Pharaoh of the Oppression, the "*new king that knew not Joseph*" (i. 8).

This Pharaoh is generally identified with Rameses II.

(2) The Pharaoh of the Exodus, who is generally identified with Menephath II.

But many able critics regard Amosis I. as the "Pharaoh of the Oppression," and Tothmosis III. as the "Pharaoh of the Exodus." For the arguments *pro* and *con.*, see appendix p. 132, *et seq.*

THE TEN PLAGUES.

Plague = a stroke. The plagues are the strokes of God inflicted upon Pharaoh and the Egyptians by His mighty hand and stretched out arm.

The rod changed into a serpent was a sign of the power of Jehovah. Pharaoh was not convinced, and so plagues or *strokes* take the place of mere signs.

The plagues occur in triads, the first two of each triad being announced beforehand, and the third being unannounced.

FIRST TRIAD.

First Plague. The Nile water turned into blood—announced (vii. 14-18).

Method. Aaron stretched out his rod over the waters.

Nature. The waters of the Nile, and of the canals, lakes, reservoirs connected with the Nile were turned into blood.

The fish in the river died and stank.

Duration. Seven days, during which the Egyptians were compelled to dig round about the Nile for water to drink (vii. 24-25).

Object. Directed against the Egyptian worship of the Nile. The fish in the Nile were also in several instances sacred.

Result. The magicians did the same with their enchantments. Pharaoh was not affected at all (vii. 22-23).

Second Plague. Of Frogs—announced (viii. 1-4).

Method. Aaron stretched out his rod over the streams (viii. 6).

Nature. The streams swarmed with frogs, which covered the land, entered into the towns and villages, made their way into the houses, even to the sleeping apartments, the beds, the ovens and kneading troughs. They were everywhere, on the couches, in the beds, in the food (viii. 5).

Object. Directed against Egyptian idolatry. The frog was a sacred animal, a symbol of procreative power. The goddess Heka is represented as frog-headed. Not only were the frogs a nuisance, but their religion prevented the Egyptians from killing them. Their numbers were such that it was impossible not to tread upon them or crush them. Thus the people were involuntary destroyers of a god. Their religious feelings suffered a double shock.

Result. The magicians did the same with their enchantments, but Pharaoh entreated Moses and Aaron to take away the plague and promised to let the people go.

Particulars peculiar to this plague. Moses asked Pharaoh to fix a time for the removal of the plague with the double object of:—

- (1) doing honour to Pharaoh "*Glory over me*" (viii. 9),
and (2) to show the miraculous character of the visitation.
Pharaoh fixed the next day "*To-morrow*" (viii. 10).

Third Plague. Lice—unannounced.

Method. Aaron stretched out his rod and smote the dust of the land.

Nature. The dust became lice upon man and beast.

Object. Against the worship of the earth, regarded by the Egyptians as the father of the gods. The black fertile soil of the Nile was regarded as being specially sacred.

The plague would be abhorrent to the Egyptians, who abhorred impurity and defilement.

They had an intense horror of lice; the priests were required to shave their entire bodies every other day so that no lice or other impurity might adhere to them whilst engaged in the service of the gods. The lice may have affected the sacred beasts.

Result. The magicians were unable to work this miracle, and said, "*This is the finger of God*" (viii. 19).

Pharaoh was not affected. Probably, the magicians persuaded him that the plague was not the work of Moses and Aaron, mere men, but inflicted by some god.

THE SECOND TRIAD.

In this triad we have special mention of the exemption of the Israelites in the land of Goshen. If Pharaoh had any idea that God could not punish him without at the same time injuring the Israelites he was quickly undeceived. A line of demarcation was drawn, Israel was left untouched; the Egyptians were visited with the plagues.

Fourth Plague. Flies—announced (viii. 20-23).

Method. No use of the rod. The flies are sent by the Lord (viii. 21-24).

Nature. Grievous swarms of flies, either dog-flies or beetles (see p. xx.).

Object. If dog-flies, the stroke is directed against Beelzebub, *lord of flies*, who was supposed to protect them from such swarms.

If beetles, they were sacred, as emblems of the Sun. Khepia the Sungod is represented either in the form of a beetle, or as a man with a beetle for his head.

Result. Pharaoh offers to allow Moses to sacrifice in the land.

Moses refuses the offer because the Israelites would have to sacrifice animals which the Egyptians regarded as sacred, and not to be offered in sacrifice under any circumstances.

There would be a riot and the Egyptians might stone the Israelites. So they must go three days' journey into the wilderness.

Pharaoh grants the request on condition that they do not go far, but when the plague is withdrawn, retracts the permission.

Fifth Plagué. A **murrain**—announced (ix. 1-5).

Method. No use of the rod. The plague is inflicted by "*the hand of the Lord*" (ix. 3).

Nature. A murrain, or cattle plague upon all domestic animals, "*upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep*" (ix. 3).

The cattle of the Israelites were not affected.

Object. Religiously. Against the Egyptian worship of animals. Oxen and sheep especially were regarded as sacred. While cows were sacred to Isis, sheep were worshipped at Thebes and goats at Mendes.

At Memphis there was the sacred Bull called Apis.

At Heliopolis a sacred Bull called Mnevis.

It is improbable that these sacred animals were smitten, for it is said the plague was on the cattle "*in the field*" (ix. 3). The animal-gods would be under the shelter of their respective temples.

Temporarily. A great portion of Egyptian wealth consisted in cattle. The plague was a severe blow to the prosperity of the land.

Result. No effect upon Pharaoh.

Features peculiar to this plague:

1. A time was set. "*To-morrow the Lord shall do this thing in the land*" (ix. 5).
2. Pharaoh inquired particularly about the cattle of the Israelites, and found that not one of these had suffered (ix. 7).

Sixth Plague. **Boils and blains upon man and beast**—unannounced.

Method. Moses took of the ashes of the furnace and sprinkled it up toward heaven.

Nature. The ashes became small dust and were a boil breaking forth with blains upon man and beast.

Boil = an ulcer. Blain = a running sore.

Object. Against the custom of Egyptian priests of casting ashes into the air after a sacrifice in order that evil might be averted from every spot on which any atom fell.

The ashes cast up by Moses instead of averting evil brought down boils and blains and made this idolatrous practice of the priests a curse to the worshippers.

The sacred beasts (mentioned under the fifth plague) and the priests would be afflicted.

So we note an additional blow to the idolatrous system of Egypt.

Result. No effect upon Pharaoh (ix. 12).

Feature peculiar to this plague. The magicians suffered from the boils and could not stand before Moses and Aaron.

THE THIRD TRIAD.

This Triad is prefaced by a significant announcement (ix. 13-17). (See comment on R.V. ix. p. 114 and note p. 27).

Seventh Plague. Hail—announced (ix. 13-21).

Method. Moses stretched forth his hand toward heaven.

Nature. A severe tempest of hail, lightning and rain, destroying the crops and the cattle with the servants exposed in the open country (ix. 25).

The land of Goshen was not affected (ix. 26).

Object. To inflict material loss on the Egyptians in the destruction of their crops and cattle, and directed against the worship of Isis and Osiris—the sun and moon—supposed to control the elements.

Result. Pharaoh was terrified, acknowledged his sin, and agreed to let Israel go (ix. 27-28).

As usual, when the plague was removed, he withdrew his consent.

Features peculiar to this plague.

1. Moses warned the Egyptians to remove their cattle from the fields. Those who believed his word did so and saved their beasts (ix. 19-20).
2. The hail was stayed by Moses spreading abroad his hands to heaven (ix. 33).

Eighth Plague. Locusts—announced (x. 1-6).

Method. Moses stretched forth his rod over the land and the locusts were brought by an east wind.

Nature. An extraordinary swarm of locusts, covering the land, filling the houses and devouring everything before them (ix. 5-6).

Object. The destruction of all crops that had escaped the hail. It was directed against the worship of Serapis, who was supposed to protect the country against these destructive insects which came and went only at the command of Moses.

Result. Pharaoh confessed that he had sinned against God and against Moses and Aaron, and entreated to be forgiven this once.

Features peculiar to this plague.

1. At the announcement of this plague the Egyptian nobles remonstrated with Pharaoh and desired him to let the Israelites go before the land was utterly devastated (ix. 7-8). Pharaoh would consent on condition that the children are left behind as pledges for their return. Moses rejected the condition and was expelled from the palace.
2. The locusts were driven away by a strong west wind which drove them into the Red Sea. Thus Arabia was spared the scourge. The Egyptians could see that the plague was inflicted specially upon them and upon them alone.

Ninth Plague. Darkness—unannounced.

Method. Moses stretched his hand toward heaven (x. 21).

Nature. A thick darkness for three days; a darkness that might be felt (x. 23).

There was light in Goshen.

Object. The striking of dread to the Egyptians. It was directed against the worship of Isis and Osiris—the sun and moon.

Result. Pharaoh would let all the Israelites go, but stipulated that they should leave their flocks behind. Moses rejected the compromise on the plea that till they arrived in the wilderness they could not decide upon what victims should be sacrificed. All the cattle must therefore go, "*not an hoof*" (*i.e.* single beast) could be left behind' (x. 24-26).

Feature peculiar to this plague. Pharaoh was so enraged with Moses that he roughly dismissed him with a threat of death if he came again.

Moses accepted his dismissal and told Pharaoh that this was the last time he should see him.

Moses predicted the death of the firstborn, and departed in burning indignation at the treatment he had received (xi. 4-8).

GOD'S FINAL JUDGMENT.

The Tenth Plague. The Death of the Firstborn—announced (xi. 4-7).

Method. God passed through the land smiting all the firstborn, but passing over the houses of the Israelites, where the lintels and side posts of the doors were sprinkled with the blood of the paschal lamb.

Nature. The firstborn in every family from highest to lowest in the land died. The firstborn of cattle also died.

Object. The utter crushing of the spirit of Pharaoh, and the fulfilment of the prediction to Moses when he was bidden to return to Egypt (iv. 21-23). "*Thus saith the Lord, Israel is my son, even my firstborn; and I say unto thee, Let my son go that he may serve me; and if thou refuse to let him go, behold I will slay thy son even thy firstborn*" (iv. 22-23).

This plague also struck at the root of Egyptian idolatry, viz., Life as opposed to decay.

The Nile was worshipped as the source of fruitfulness—the *life* of the soil.

Animal worship was the cult of *life* in the *living* animal, rather than the worship of an idol image.

The sun and the moon were worshipped as the source of light and *life*. The great monuments of their kings, and the embalming of the dead, exemplify the same idea.

Thus the death of the firstborn was an awful blow. Not only did this event bring sorrow to every family, but it convinced (for the moment) every Egyptian that their gods of *life* were powerless against this God who could thus inflict death.

Result. The Egyptians were urgent that the Israelites should depart at once. They feared that the next stroke of God's hand would affect their own lives. They readily granted jewels of silver and gold at the request of the children of Israel, pressing these gifts upon them to such an extent that the Israelites literally "*spoiled the Egyptians*" (xii. 33-36).

Pharaoh called for Moses and Aaron in the night, and entreated them to begone with their families, flocks and herds. And he prayed for their blessing, "*Bless me also*" (xii. 32).

Some Characteristics of the Plagues.

1. They are of a character peculiarly associated with Egypt. They could have occurred in no other land. None of them were wholly unknown in Egypt, but had visited this land at some time or other, and in some measure. They were *miraculous*, yet not so much in themselves as in
 - (1) Their severity.
 - (2) Their successive occurrence.
 - (3) Their coming and going at the command of Moses.
 - (4) Their partial extent. Egypt, not the land of Goshen, is the cause of their action. The Egyptians, not the Israelites, are the sufferers.
2. They are strokes inflicted upon things in which Egypt exalted itself, and of which it was proud, especially against their idolatrous worship of the Nile, the Sun and Moon, and living animals.
3. They are in triads or sets of threes. The first two plagues in each triad being announced, the third of each set coming without warning.

<i>First Triad:</i>	Water turned into blood	Announced	} All connected with the Nile or the land.
	Frogs	Announced	
	Lice	Without warning	
<i>Second Triad:</i>	Flies	Announced	} Inflicted on human beings and animals. Bodily suffering and personal loss and inconvenience.
	Murrain	Announced	
	Boils	Without warning	
<i>Third Triad:</i>	Hail	Announced	} Loss of life and property. The advance in severity in this triad is most marked.
	Locusts	Announced	
	Darkness	Without warning	
<i>Last Plague:</i>	Death of the Firstborn		The final stroke of God's judgment.

This advance in severity, and the manifest order of arrangement, is one mark of the miraculous nature of the plagues.

4. They come and go at the command of Moses.

Moses fixes the time specially in the following plagues:—

1. Frogs. When Pharaoh entreated that the plague be taken away, Moses asked him to set a time for the removal of the frogs. Pharaoh named "To-morrow." And the frogs died on the morrow (viii. 9-14).
2. Murrain. A set time was appointed, viz., "to morrow" after the announcement of the plague (ix. 5).
3. Hail. This plague is also announced for the next day, "to morrow about this time," and the Egyptians were warned to take in their cattle from the fields.
4. The locusts. "To morrow will I bring the locusts unto thy coast" (x. 4).

Particular signs of the infliction of the plagues are given, and in many cases particular actions concerned with their removal; thus:—

Plague.	Sign.	Removal.
1. Water turned into blood (7 days).	Rod stretched over the waters.	
2. Frogs.	Rod stretched over the waters.	By the word of Moses.
3. Lice.	Rod stretched over the dust.	
4. Flies.	The word of the Lord.	The prayer of Moses.
5. Murrain.	The word of the Lord.	
6. Boils.	The ashes from the furnace.	
7. Hail.	Moses stretched forth his hand.	Moses spread abroad his hand.
8. Locusts.	Moses stretched forth his hand.	Locusts swept away by a west wind.
	Locusts came with east wind.	
9. Darkness (3 days).	Moses stretched forth his hand.	

The period of the year of the Plagues of Hail, Locusts, and Death of the Firstborn can be fixed.

Hail occurred at the end of January or beginning of February. "*The barley was in the ear, and the flax was balled (or in blossom)*" (ix. 31).

The Locusts appeared later, when the wheat was sprung up, in the month of March.

The Death of the Firstborn, or the Passover, can be absolutely fixed for the fourteenth day of the month Abib or Nisan—*i.e.* about the beginning of April.

The first plague occurred most probably about the middle of June (see note on first plague below).

This gives from June till April, or a period of about **ten months**. During this period—

1. The Egyptians had time for repentance as each successive stroke increased in severity.
2. The Israelites had time for completing their preparations for departure.

THE NATURAL PHENOMENA AND THE MIRACULOUS CHARACTER OF EACH PLAGUE.

1. The Nile turned into blood, *i.e.* became red like blood.

A change of colour in the Nile is by no means uncommon. It is caused partly from the red earth carried in the swollen waters and from the presence of plants and animalculæ. But such water is not fatal to animal life, nor unfit for drinking after filtering.

The miraculous character of the event consists in—

- (1) Its suddenness.
- (2) Its appearance at the command of Moses.
- (3) The deadly character of the water. The fish died; the people could not drink of it.

Time of the Plague. When Pharaoh went "*out unto the water*" (vii. 15) it was probably to worship the Nile. The religious festival for the overflowing of the Nile is the 12th of June, according to Arabic almanacs. "About the 25th of June the Nile becomes clear, and then yellow, and gradually reddish like ochre" (S. C.).

2. The Frogs. After the annual inundation of the Nile, the mud not uncommonly produces thousands of frogs—called by the Arabs to this day by the name corresponding to the term used in the Bible. These frogs are "small, do not leap much, are much like toads, and fill the whole country with their croaking. They are rapidly consumed by the ibis, which thus preserves the land from the stench described in Ex. viii. 14" (S. C.).

Miraculous—

- (1) Because of the extraordinary number and troublesomeness of the frogs (viii. 3).
- (2) Because of their appearance and disappearance at the bidding of Moses (viii. 6, viii. 13).

3. Lice. Hebrew, "*Kinnim*."

By some this plague is considered to be one of mosquitoes, which are most troublesome in Egypt about October.

Others regard them as a kind of small insect scarcely visible but penetrating everywhere. This visitation is not uncommon after rice harvest. Sir S. Baker describes this visitation of vermin in almost the words of Scripture, "It is as though the very dust were turned into lice." "The lice which he describes are a sort of tick, not larger than a grain of sand, which when filled with blood expands to the size of a hazel nut" (S. C.).

Miraculous—

- (1) Their appearance at the stretching forth of the rod (viii. 17).
- (2) The severity of the plague.
- (3) The magicians confess that "*This is the finger of God*" (viii. 19).

4. Flies. Hebrew, "*Arob.*"

Some regard it as "the dog-fly." This "plague" is to this day most troublesome, painful and even dangerous, as these animals fasten upon every uncovered surface, especially the eyelids and corners of the eyes, and their bites cause severe inflammation ("Edersheim").

Others regard it as the *Kakerlaque*, a kind of beetle, which attacks men and beasts, injures furniture, and devours crops, thus corresponding with the description of viii. 24.

If a *Kakerlaque* it was a sacred insect, being an emblem of the sun-god *Ra*, who, as the creator, was known by the name *Chepra*, and is represented sometimes under the form of a beetle, and sometimes under the form of a man with the head of a beetle. If the plague was in this form the Egyptians would suffer in body and property without being able to destroy the animals (their gods) that were inflicting the damage.

Miraculous—

- (1) A sudden and intense plague (viii. 24).
- (2) Coming and departing at the bidding of Moses (viii. 30, 31).

Time. About the end of October or beginning of November. Pharaoh had gone "*to the water*" (viii. 20). It has been suggested that this is the festival held 120 days after the rising of the Nile.

5. Murrain. A cattle plague or rinderpest.

During the inundation of the Nile the cattle are conveyed to the towns and villages and sheltered in stables or sheds. From December to April they are in the fields.

Murrains in Egypt are often very violent, and they generally occur in November or December, when the cattle are turned out into the fields, and have a sudden change to an abundance of green food.

Miraculous—

- (1) It came at the bidding of Moses.
- (2) It occurred on a set day.
- (3) It attacked *all kinds* of domestic animals; not a usual course in such cattle plagues.
- (4) It was confined to the cattle of the Egyptians. The Israelites did not lose a single beast.

6. Boils and Blains.

Not an uncommon disorder in Egypt, but exclusively confined to man.

Miraculous—

- (1) At the bidding of Moses, who sprinkled the ashes of the furnace to heaven.
- (2) Its severity and universality (ix. 11).
- (3) It attacked both man and beast (ix. 10).

7. Hail, a rare phenomenon in Egypt.

Miraculous—

- (1) Its severity. Nothing like it had ever been experienced in Egypt.
- (2) Coming at the bidding of Moses.
- (3) Cessation immediate upon the action of Moses in stretching forth his hands to heaven.
- (4) The special exemption of the land of Goshen.

8. Locusts. A well-known scourge in Egypt.

Miraculous. Though natural means are used, the miraculous nature of the plague is shown:—

- (1) The extraordinary number of locusts.
- (2) The locusts came and departed at the word of Moses.
- (3) Goshen was exempted. The locusts were swept into the Red Sea. Thus Arabia was spared the scourge. The Egyptians must have been convinced that *they alone* were marked out as subjects to the visitation.

9. Darkness.

This is generally supposed to be a severe visitation of the Khamsiu.

The Khamsin is a south-west wind, blowing from the great desert during the spring equinox. This would correspond with the time of the plague of darkness occurring at the end of March or beginning of April.

The Khamsin often brings a sandstorm with it. The air is filled with fine sand, bringing on a darkness deeper than our worst fogs in winter.

Miraculous—

- (1) Its intensity and duration.
- (2) Its partial character. Goshen was exempt.

10. Death of the Firstborn.

Miraculous—

- (1) Announced by Moses.
- (2) Universality. *All* the firstborn of man, and *all* the firstborn of Egypt perished. Not one escaped.
- (3) The exemption of the Israelites.

Stanley points out that to understand the plagues it is necessary to have a knowledge of the peculiar character and customs of the country in which they occurred. "It was not an ordinary river that was turned into blood; it was the sacred, beneficent, solitary Nile, the very life of the State and the people. It was not an ordinary nation that was overrun by vermin and doomed to see the putrefying heaps lying by their houses; it was the cleanliest of all ancient nations, clothed in white linen, anticipating, in their fastidious delicacy and ceremonial purity, the habit of modern and northern Europe. It was not the ordinary cattle that died in the field, or ordinary fish that died in the river, or ordinary reptiles that were overcome by the rod of Aaron; it was the sacred goat of Mendes, the ram of Ammon, the calf of Heliopolis, the bull of Apis, the crocodile of Ombos, the carp of Latopolis. It was not an ordinary land whose trees and crops were smitten; it was the garden of the ancient Eastern world. We have to think of the "long line of green meadow, and cornfield, and groves of palm, sycamore, and fig tree, from the Cataracts to the Delta, doubly refreshing from the desert which it intersects, doubly marvellous from the river where it springs. If these things would have been *calamities* anywhere, they were truly signs and wonders in the Land of Ham."—Stanley *Jewish Church*, Lect. V., Vol. I., 118, 119.

The Plagues—the only explanation of the Exodus of Israel.

A "Plague" is a "stroke." The Scripture Plague is, therefore, a visitation of God, the word "plague" not being used in the sense of the Great Plague of London.

The Plagues are "the judicial infliction of punishment on account of the sin of the community so visited. And, further, they were a campaign of sensible divine working for the supernatural redemption of Israel, and for the demonstration of the claim of Israel's God to be owned as the only God, Living and True." (MACGREGOR, p. 147.)

Taking this view, "we see in the history nothing aimless or chaotic. Everything is of a crystalline definiteness in clear purpose. There is through the whole a distinctly manifested clearness of will, moving resistless towards a pre-ordained end. The end which these things demand is some such thing as the Exodus: a great salvation for Israel, through a great overwhelming disaster to Egypt. Unless there be some such outcome, that whole history of the plagues really comes to nothing, as if the Nile stream had suddenly vanished away, like a mocking mirage of the desert. On the other hand, let us suppose that we are otherwise aware of the fact of an Exodus, of wonderful deliverance for Israel, and awful calamity for Egypt; then the history of the plagues, such as we have it in the Scripture narrative, is seen to be precisely such a previous movement as would have led to such a *finale*. The Nile river entering the sea has not come from nowhere and from nothing. It must have had a previous course, a veritable source. The Exodus required that there should have been some very strange history, such as could result in a nation's leaving the Egyptian House of Bondage; so that, if we had not had a history, such as meets the case, in this account of the Plagues, it would have been necessary to invent some such history in order to explain the facts; instead of explaining the facts away in order to deny real history." (MACGREGOR, p. 148.)

JOURNEY FROM EGYPT TO SINAI.

Starting
Point.

Rameses (p. lxxi.).

The Israelites set out from Rameses (xii. 37) on the 15th day of the month Abib, B.C. 1491, the morning of the day after eating the Passover.

Number. 600,000 men, not including women and children, a total of about 2,000,000 souls.

They were accompanied by a "*mixed multitude*" = a swarm of foreigners, induced, no doubt, by the signs and wonders they had seen, to throw in their lot with Israel.

Of this mixed multitude we learn—

- (1) That they became a snare to Israel. It was the mixed multitude who clamoured for flesh food at Taberah (Numb. xi. 4.)
- (2) That they occupied the inferior position of being hewers of wood and drawers of water (Deut. xxix. 11).

The march was in military order (see xiii. 18 and R. V. comment p. 116).

They took with them

- (1) The unleavened bread.
- (2) Their flocks and herds.
- (3) Jewels of silver, jewels of gold, and raiment given them in profusion by the Egyptians.
- (4) The bones of Joseph (see xiii. 19).

1st Station.

Succoth (p. lxxiii.). The name signifies "*booths.*" Succoth was probably the general rendezvous for the whole nation.

Here—(1) The Passover was re-enjoined.

- (2) The First-born were sanctified to Jehovah.

2nd Station.

Etham (p. lxx.).

The frontier post on the edge of the desert separating Egypt from Asia.

Here—(1) The pillar of cloud (the guide by day), and the pillar of fire (the guide by night), the symbols of the presence of Jehovah are first mentioned.

- (2) The march is changed, and the people proceed southward on the western side of the gulf of Suez.

3rd Station.

Pi-hahiroth (see p. lxxi.).

Here—(1) The Israelites are shut in. The Israelites were faced by the wilderness on the north, by the Red Sea on the east, by the range of Atakah on the south.

- (2) Pharaoh with his chariots and cavalry comes up from the west.
- (3) *The first murmuring* (see p. xxiv.).
- (4) The Passage of the Red Sea.

- 4th Station. **The Shore of the Red Sea.** Supposed to be *Ayoun Musa* = the wells of Moses (see p. lxxiii.). (*Not specifically mentioned in Exodus.*)
Here—The Song of Miriam.
 Israel then marched three days through the wilderness of Shur or Etham, finding no water.
- 5th Station. **Marah** (see p. lxx.) = *bitter.*
Here—(1) The water was bitter.
Second murmuring (see p. xxv.).
 (2) Moses healed the waters by casting a tree into them.
- 6th Station. **Elim** (see p. lxix.).
Here—They found twelve wells and seventy palm trees. Evidently they encamped here for some time (see xvi. 1).
- 7th Station. Some encampment by the Red Sea (Num. xxxiii. 10). Thence they went to the Wilderness of Sin and encamped at Dophkah.
- 8th Station. **Dophkah** (Num. xxxiii. 12), not mentioned in Exodus.
Here—(1) Probably *the third murmuring* (see p. xxv.) for food.
 (2) Quails and manna sent.
- 9th Station. **Alush** (Num. xxxiii. 13) in the Wilderness of Sin, but not mentioned in Exodus.
- 10th Station. **Rephidim** (see p. lxxii.).
Here—(1) *Fourth murmuring* for water (see p. xxv.).
 (2) Moses strikes the rock, and water gushes out.
 (3) The attack by Amalek. Joshua leads the people and defeats the Amalekites.
- 11th Station. **The Wilderness of Sinai** (see p. lxii.).
Here—(1) The Law was given.
 (2) The Golden Calf was made.
 (3) The Tabernacle was constructed and erected.
 (4) Aaron and his sons were consecrated priests.
 (5) The Levites were consecrated for the Tabernacle service.
 The Israelites remained at Sinai about a year.
 The Exodus account of the Exodus ends with the erection of the Tabernacle and the consecration of Aaron.

THE MURMURINGS AND SINS.

First Murmuring.

- Place.* Pi-hahiroth.
Occasion. The pursuit by Pharaoh. No road of escape.
Manner. The people considered their condition of servitude in Egypt preferable to their destruction by Pharaoh's host, now in sight.
Sin. Distrust of Jehovah, who had promised to lead them safely to Canaan.
Answer. The passage of the Red Sea. The destruction of Pharaoh's host.

Second Murmuring.

<i>Place.</i>	Marah.
<i>Occasion.</i>	The three days' journey through the waterless desert of Shur had exhausted the supply of water.
<i>Manner.</i>	They complained of the bitterness of the waters of Marah, which were not fit for drinking.
<i>Sin.</i>	Distrust of Jehovah.
<i>Answer.</i>	God showed Moses a tree which when cast into the waters made them sweet.

Third Murmuring.

<i>Place.</i>	Probably Dophkah (Num. xxxiii. 12).
<i>Occasion.</i>	Deficiency of flesh food, and scarcity of bread.
<i>Manner.</i>	The people contrast their present privations with the abundance of flesh food and bread, which they enjoyed in Egypt. There they had had abundance, and could eat to the full. Now they were on short rations.
<i>Sin.</i>	Distrust of Jehovah.
<i>Answer.</i>	Quails and manna sent.

Fourth Murmuring.

<i>Place.</i>	Rephidim.
<i>Occasion.</i>	Want of water.
<i>Manner.</i>	Complaint that it would have been better to have remained in Egypt than to perish in the wilderness of thirst.
<i>Sin.</i>	Distrust of Jehovah.
<i>Answer.</i>	At the command of Jehovah Moses struck the rock with his rod, and water came out of the rock.

The Great Sin.

<i>Place.</i>	Before Sinai.
<i>Occasion.</i>	During the absence of Moses in the Mount for forty days and forty nights.
<i>Manner.</i>	The casting of a Golden Calf, which the people worshipped as "the God which had brought them out of the land of Egypt."
<i>Sin.</i>	Breach of the Covenant which they had just made with Jehovah. The Second Commandment was the one actually broken (see p. xxvi.).
<i>Punishment.</i>	

1. Moses burnt the calf, ground it to powder, and scattered the powder on the surface of the water, of which the people drank. They thus swallowed, as it were, the material of their sin, learning the lesson that every act of sin impresses itself upon the individual, and though the sin may be forgiven, the consequences remain.
2. 3,000 of the people who persisted in the licentious orgies were slain by the Levites, led by Moses.
3. Jehovah plagued the people (xxxii. 35).

4. But for the intercession of Moses, God would have destroyed Aaron (Deut. ix. 20).
5. Jehovah withdrew his personal leadership, but promised an Angel as the leader of the people. The mediation of Moses induced the Lord to change His purpose, and the Covenant was renewed.

A Breach of the Second Commandment.

The calf was intended to represent the God which had brought them out of Egypt, *i.e.* Jehovah.

This is clear both from the words of the people and from the action of Aaron, for—

1. When Aaron presented the calf to the people they said, "*These be thy gods, O Israel, which brought thee up out of the land of Egypt*" (xxxii. 4).
2. When Aaron had built the altar he made a proclamation, "*To-morrow is a feast to the Lord*" (xxxii. 5).

The subjoined extract from the Speaker's Commentary describes what most probably took place :—

"The word *calf* may mean a yearling ox. The Israelites must have been familiar with the ox-worship of the Egyptians, perhaps many of them had witnessed the rites of Mnevis at Heliopolis, almost on the borders of the land of Goshen, and they could not have been unacquainted with the more famous rites of Apis at Memphis. It is expressly said that they yielded to the idolatry of Egypt while they were in bondage (Josh. xxiv. 14). The earliest Jewish tradition derives the golden calf from an Egyptian origin. It seems most likely that the idolatrous tendency of the people had been contracted from the Egyptians, but that it was qualified by what they still retained of the truths revealed to their forefathers. Aaron appears to speak of the calf as a representative of Jehovah. "*To-morrow is a feast to the Lord.*" The Israelites did not, it should be noted, worship a living Mnevis, or Apis, having a proper name, but only the golden type of the animal. The mystical notions connected with the ox by the Egyptian priests may have possessed their minds, and, when expressed in this modified and less gross manner, may have been applied to the Lord, who had really delivered them from the hand of the Egyptians. Their sin then lay, not in their adopting another god, but in their pretending to worship a visible symbol of Him whom no symbol could represent. The close connections between the calves of Jeroboam and this calf is shown by the repetition of the formula, "*which brought thee up out of the land of Egypt*" (1 Kings xii. 28).

Sir G. Wilkinson fixes upon Mnevis as the prototype of the golden calf; "the offerings, dancings, and rejoicings practised on that occasion were doubtless in imitation of a ceremony which they had witnessed in honour of Mnevis" (Anc. Egypt, v. 197). It seems to us more likely that in this calf-worship the Jews merely

"Likened their Maker to the graved ox,"
in other words, adopted a well-understood cherubic emblem. (B.D.)

MOSES.

- (1) "He was a goodly child" (Ex. ii. 2). St. Stephen says he "was exceeding fair and nourished up" (Acts vii. 20), i.e. that he was of great beauty and size. In Hebrews xi. 23 it is stated that his parents concealed his birth "because he was a proper child," i.e. lusty, and of more than ordinary beauty.

Tradition describes his beauty as so great that passers-by stood fixed to look at him, and labourers left their work to steal a glance (Josephus *Ant.* ii. 9 § 6).

- (2) "Mighty in words and deeds" (Acts vii. 22). This is quite consistent with Moses' own statement that he was not eloquent. The "words" were mighty and impressive in substance, though the man was not a fluent speaker.

His life is divided into three well-defined periods, each consisting of forty years.

First period. Birth, Education and Life at the Egyptian Court.

Forty years.

Stephen says that Moses was "learned in all the wisdom of the Egyptians" (Acts vii.). This must not be taken to mean that Moses attained to a scientific knowledge of all the different professions practised in Egypt, but that he was thoroughly versed in all the subjects studied by a prince of the royal house. These would include principally—

1. Orthography, grammar and literature, as required for the drawing up of official documents and reports.
2. Arithmetic and geometry, for accurate accounts and computations.
3. Morality and theology, but not the mysteries of the Egyptian religion which were the exclusive property of the priestly class.
4. Principles of government and organization. Deciding of cases brought before him for judgment.
5. Military training, in the handling of large bodies of troops. According to Josephus, Moses conducted a successful campaign against the Ethiopians.

Such a training and education would eminently fit Moses for the leadership of the chosen people on their Exodus from Canaan. The Egyptian education gave Moses the knowledge of how to deal with a large number of people.

Thus Moses was qualified—

- (1) To record the events.
- (2) To deal with numbers and to make calculations.
- (3) To establish rules for the control of the multitude.
- (4) To decide disputes brought to him for judgment.
- (5) To organize the people on military principles.

Second period. Life in Midian—forty years.

The period of spiritual preparation. The Shepherd life in Midian was a time of loneliness, humiliation and suffering, but in it he learnt lessons of faith and self-surrender, with the result of absolute trustfulness in the God of his fathers. He learnt to wait God's own time for the deliverance of His people.

Third period. The Exodus, divided into three stages. Forty years.

1. The commission at Sinai.
2. The interviews with Pharaoh. The Plagues.
3. The Exodus and wanderings in the wilderness.

His death (see Deut. xxxiv.).

It occurred on Mount Pisgah, when Moses was 120 years old, and when he was still in possession of his physical powers, "*his eye was not dim, nor his natural force abated*" (Deut. xxxiv. 7).

From Pisgah the Lord shewed him the land which the people were to possess.

It is recorded that he was buried by God in a ravine of the mountain, "*in a valley of the land of Moab, over against Beth-peor; but no man knoweth his sepulchre unto this day*" (Deut. xxxiv. 6).

The people mourned for Moses thirty days, but his grave remained unknown, and thus there could be no pilgrimages to his shrine, no superstitious worship of his memory.

St. Paul mentions the following **Acts of faith** in connection with Moses.

1. The concealment of his birth by his parents.

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the King's commandment" (Heb. xi. 23).

2. His abandonment of the Egyptian court, and throwing in his lot with the chosen people, Israel.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 24-26).

It is clear that he quitted the palace, gave up whatever offices he held, took up his abode amongst his own people, and having renounced his Egyptian citizenship, became known as one of the outcast Hebrews.

3. The flight into Midian.

"By faith he forsook Egypt, not fearing the wrath of the King: for he endured, as seeing him who is invisible" (Heb. xi. 27).

Endured = remained steadfast, *i.e.* to his choice and his people.

Possibly Moses might have saved his life had he made submission to Pharaoh and abandoned the cause of the Israelites.

Pharaoh "*sought to slay Moses,*" *i.e.* would have placed him upon his trial for killing an Egyptian official in discharge of his duty. Moses had the choice of condemnation or submission. His sole hope of safety lay in renouncing all further connection with his people.

His faith therefore consisted in his clear insight of the inevitable fulfilment of God's promises to his people. He "*endured,*" *i.e.* was constant in this trust, and determined not to relinquish his spiritual privileges as one of God's chosen people. Resistance was impossible, flight was his only resource. And in this, too, *there was faith.* He might be pursued. Safe shelter was doubtful, for he might be handed over by the nation in whom he might seek to find refuge.

His flight must take the direction of the Arabian desert, for northwards to Palestine he would have to pass the fortified posts of the Egyptians that guarded the frontier.

Safety could not be found on the eastern shores of the Red Sea, so he made his way to the far eastern side of the Sinaitic peninsula, a region at that time inhabited by the Midianites, and known as the land of Midian.

Here he lived as a refugee, under the protection of Jethro, and married his daughter Zipporah, and thus became a member of the tribe and family.

His employment was shepherding, the general occupation of the tribe. He probably moved with the tribe as they changed pasture ground at different periods of the year.

The names of his sons indicate the feelings of his heart in exile.

Gershom, his first born = "*a stranger there*," for he said, "*I have been a stranger in a strange land*" (Ex. ii. 22). Moses still feels that he is not among "*his own people*." There is a tinge of sadness, loneliness, and regret.

Eliezer, the second son = "*My God hath holpened*," for he said, "*The God of my father was mine help, and delivered me from the hand of Pharaoh*" Ex. xviii. 4).

1. Helped him in the past in such points as :

(a) Saved him in infancy from death.

(b) Caused him to be cared for and educated.

(c) Saved him the result of his rash act, and from the vengeance of Pharaoh.

2. Would help him in the future :

(a) Restore him to his people.

(b) Allow him to share in their deliverance from Egypt and their future spiritual privileges.

The name makes it evident that Moses has learnt to leave the future to the Divine will, and that this lesson of trustfulness has been taught him by God's providence and care in his past life.

Scriptural instances of retirement, preparatory to a great spiritual work :—

(1) Elijah passed most of his time in the highlands of Gilead, apart from the haunts of men.

(2) John the Baptist "*was in the deserts*" from his early days "*till the day of his shewing unto Israel*" (St. Luke i. 80), when he was thirty years of age.

(3) St. Paul, after his conversion and baptism, withdrew for three years into Arabia (Gal. i. 17-18).

4. The Passover.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (Heb. xi. 28).

5. The Crossing of the Red Sea.

"By faith they passed through the Red sea, as by dry land; which the Egyptians assaying to do were drowned" (Heb. xi. 29).

The Mistakes of Moses.

1. The slaying of the Egyptian taskmaster. (Ex. ii. 11-12).

A hasty, rash act of an undisciplined spirit.

Unjustifiable for—

(1) The offence was not punishable by death.

- (2) Moses was not entitled to make himself an executioner, for he had neither legal office nor a Divine call.

Result. Flight. Exile for 40 years. Moses, therefore, was unable during this long period to do anything to relieve his afflicted brethren.

The fault lay in his anticipating the Divine Will.

2. His hesitation on Sinai to accept the commission to go to Pharaoh.

His former self-confidence had led him to take the whole matter into his own hands, now he errs on the side of extreme self-diffidence and reluctance. His objections taken in order are :

- (1) "*Who am I that I should go,*" etc. (iii. 11).

Indicative of humility, but not fear. Moses does not shrink from personal danger, but fears failure through his own inferiority.

Reply. "*I will be with thee,*" therefore no cause for fear of failure.

Moses must trust in God.

Token given that they should worship at Sinai.

- (2) *What is his name? i.e.* who is the God that sends me? What reply shall I give to the Hebrews if they ask this question?

Reply. "*I AM*" hath sent thee, *i.e.* the absolute eternal Being.

"*The God of Abraham, the God of Isaac, and the God of Jacob,*" for the time of the deliverance of Israel has come.

Israel would receive him, but Pharaoh would not yield without a long struggle.

- (3) "*Behold they will not believe me,*" etc. "Pharaoh," God had said, "would not yield save after a long and protracted contest with the Almighty." "How can I be assured," says Moses, "that the faith of Israel will stand so severe a test?"

Reply. These signs—

- (a) The Rod—1st, a serpent; 2nd, again a rod.

The serpent was the symbol of the diadem of Pharaoh, and was an object of worship by the Egyptians. Hence this sign is a pledge of victory over the king and gods of Egypt.

- (b) Hand thrust into his bosom—1st, leprous; 2nd, cured.

A sign significant :—

(a) of danger to Israel if they disobeyed God's command.

(b) of their deliverance if they were obedient.

- (c) Water taken from the Nile turned into blood.

On the Nile depended the whole fruitfulness of Egypt.

This sign signifies the absolute submission of Egypt.

4. "*I am not eloquent. I am slow of speech and of a slow tongue,*" *i.e.* not gifted with readiness of speech, and finding a difficulty in the pronunciation of words.

Reply. God will be "*with thy mouth,*" *i.e.* give Moses prompt utterance, and "*teach thee what thou shall say,*" *i.e.* supply the best expression for the right thought.

5. "*Send I pray thee by the hand of him whom thou wilt send.*"

A curt and ungracious expression of Moses' secret reluctance.

He means that he will go if God insists, but God will do better to send another.

An exhibition of self-will, stubbornness, and false humility.

Reply. God is angry with Moses, but yet is tender and pitiful to Moses in his weakness of faith.

Aaron is assigned as his companion and spokesman.

The Result. Moses went, but his reluctance caused the transfer of a most important part of his work to Aaron.

Aaron is joint leader with Moses, and shares the fame of Moses as the leader and deliverer of Israel.

Moses receives the Divine messages and commands. Aaron delivers them to the people.

3. Neglect of the rite of circumcision for his sons in Midian (iv. 24-26) (see p. xii.).
4. The casting down and breaking the two tables of stone (Ex. xxxii. 19). An outburst of righteous indignation, but also an exhibition of the same hot impetuous temper which had led him to slay the Egyptian officer (ii. 12).
5. At the Waters of Meribah (Num. xx. 10-13).

The perverseness of the people angered him and he "*spoke unadvisedly with his lips.*" His hot temper broke out again in a fit of impatience, but the chief sin was want of faith. Jehovah distinctly states that they are to be punished. "*Because ye believed not me to sanctify me in the eyes of Israel*" (Num. xx. 12), *i.e.* the repeated sin of the people caused Moses for a time to lose faith, and thus he seemed to see the impossibility of their inheriting the promises, and for the time lost sight of the grace, power and faithfulness of God which would ensure the fulfilment of the Divine promise.

Some have thought that by the words, "*Must we fetch you water?*" Moses and Aaron arrogated to themselves the honour which was due only to God.

The Difficulties of Moses.

1. The transforming of a horde of serfs into an independent nation. Want of organization and fixed authority threw the whole machinery of government on Moses. He remedied this on the advice of Jethro (xviii. 18) by appointing rulers and judges.
2. The temper of the people. They exhibited childishness, and want of faith on every occasion of difficulty, *e.g.*
 - (1) *At the Red Sea.* Slavery in Egypt better than their slaughter by the Egyptian host.
 - (2) *In the Wilderness of Sin.* Want of provision led them to long for the time in Egypt again.
 - (3) *At Rephidim.* Lack of water caused them to clamour against Moses as having led them into the wilderness to perish with thirst.
 - (4) *At Sinai.* The absence of Moses on the Mount caused them to make the golden calf as a god to go before them.
 - (5) *Clamour for flesh food.* They grew weary of the manna in less than a year, and cried to Moses for a change of food.
 - (6) *The Report of the Spies.* They suggested the election of another leader and a return to Egypt.

No great leader was ever more tried by the peevish perversity of his people than Moses during the forty years' wandering in the wilderness.

3. Lack of sympathy and support from his own family, *e.g.*
Aaron.

- (1) Failed to restrain the people, and actually assisted them to make the golden calf (Ex. xxxii.).
- (2) Did not prevent his sons, Nadab and Abihu, from "offering strange fire" (Lev. x. 1-3).
- (3) Was no check upon Moses at the waters of Meribah (Num. xx. 10-15).
- (4) Joined Miriam in revolt against the authority of Moses on the occasion of his second marriage (Num. xii. 1-13).

Miriam.

Headed the revolt against the authority of Moses on the occasion of his second marriage. She was smitten with leprosy, which was removed at the prayer of Moses (Num. xii. 1-13).

The only occasions on which they were any assistance to Moses are:

- (1) Miriam led the Thanksgiving Song after the passage of the Red Sea.
- (2) Aaron and Hur held up the arms of Moses during the fight against Amalek at Rephidim.

The two persons who rendered Moses valuable assistance and help are—

1. Joshua, who

- (1) Gained the victory over the Amalekites at Rephidim (xvii. 8-16).
- (2) Waited for Moses on the Mount of Sinai during the forty days, and returned with him to camp (xxxii. 17).
- (3) Attended Moses on his visits to the temporary Tent of Meeting (xxxiii. 11).
- (4) Joshua and Caleb were the only two spies who brought back a true report, for which the people attempted to stone them (Num. xiv. 6-10).
- (5) He joined with Moses in his last song to the people (Deut. xxxii. 44).

2. Phinehas, son of Eleazar, and grandson of Aaron.

He led the suppression of the abominable rites practised through the seductions of Midian (Num. xxv. 6-8), and thereby stopped the plague).

He went with the subsequent expedition to Midian (Num. xxxi. 1-6).

Character of Moses.

1. He is styled the "*Servant of God*" (Ex. xiv. 31, Num. xii. 7, Deut. xxxiv. 5, Josh. i. 1, Heb. iii. 5), a title shared only by Joshua, David, and our Lord.

This title indicates his absolute unswerving fidelity to God's will.

2. Faithfulness. "*Moses verily was faithful in all his house*" (Heb. iii. 5). *i.e.* God's "house" or "household," referring to his government of Israel, God's chosen people, God's "household."

Examples in Exodus are:—

- (1) At the Red Sea. "*Stand still, and see the salvation of the Lord*" (Ex. xiv. 13).

- (2) At the giving of manna. "*This is the bread which the Lord hath given you to eat*" (Ex. xvi. 15).
- (3) At Rephidim when the people murmured for want of water. "*Wherefore do ye tempt the Lord*" (Ex. xvii. 2).

Notable examples of the Faith of Moses.

- (1) His resignation of his position in the Court of Pharaoh (see p. xxviii.).
- (2) His flight to Midian (see p. xxviii.).
- (3) At the Red Sea when destruction threatened the people.
- (4) When threatened with stoning by the people at Rephidim.
- (5) At Rephidim when facing the host of Amalek.
- (6) When on the return of the spies the people propose another leader (Num. xiv. 4).
- (7) When Aaron and Miriam revolt against his authority (Num. xii. 1-11).
- (8) When, for the sin of the people, he is condemned to the long wandering in the wilderness (Num. xiv. 28-35).
- (9) At the revolt of Korah, Dathan, and Abiram (Num. xvi. 1-32).

3. Meekness.

"*The man Moses was very meek, above all the men which were upon the face of the earth*" (Num. xii. 3).

We may note that this is recorded in the account of the revolt of Aaron and Miriam against Moses when he married the Ethiopian woman. His meekness is shewn in cases where he is individually concerned, *i.e.* he did not resent the insult or punish the insulting party, *e.g.*

1. His gentle, mild treatment of Aaron on the occasion of the worship of the golden calf (Ex. xxxii. 21).
2. His entreaty for Miriam smitten by leprosy for revolting against his authority (Num. xii. 1-13).
3. His intercession for the people when they rejected his authority (Num. xiv. 4-20).

Though he quitted the presence of Pharaoh "*in a great anger*" (Ex. xi. 8), this anger may be possibly due to the insult offered him as the messenger of Jehovah.

But Moses was of quick temper, easily roused at the sight of injuries done to others, *e.g.*

- (1) His slaying of the Egyptian official illtreating a Hebrew (Ex. ii. 12).
- (2) His taking the part of Jethro's daughter against the shepherds (Ex. ii. 17-19).
- (3) The breaking of the Tables as he came down from Sinai and witnessed the idolatrous worship of the golden calf (Ex. xxxii. 19).
- (4) The command to the Levites to slay those who continued the idolatrous orgies connected with the worship of the golden calf (Ex. xxxii. 27).
- (5) His anger against Korah, Dathan, and Abiram who would have degraded the authority and priesthood of Aaron (Num. xvi. 5-15).
- (6) His outburst of anger at "*the waters of Meribah*" (Num. xx.).

4. Unselfishness.

He never seeks his own interest or his own advancement, *e.g.*

- (1) He sacrifices worldly position to join his enslaved brethren.
- (2) He is content to be a shepherd in Midian for forty years.
- (3) His humility (and obstinacy, see p. xxx.) put Aaron in the forefront in the mission to Pharaoh.
- (4) At Sinai when Jehovah would destroy the people for worshipping the calf, and would make Moses the father of a nation, a second Abraham, Moses declines the honour and successfully pleads for the people (Ex. xxxii. 7-14).
- (5) He is ready to submit to his name "being blotted out from God's book" rather than that Jehovah should cease to lead his people in person (Ex. xxxii. 32).

Moses assumes no state, takes no title, claims no position for his sons, establishes no dynasty, and leaves the succession to Joshua, a man not even of his own tribe.

MOSES AS A TYPE OF CHRIST.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii. 15).

"This is that Moses, which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (see also Acts iii. 22), (Acts vii. 37).

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10).

- | 1. Leader. <i>Moses.</i> | <i>Christ.</i> |
|--|---|
| 1. Commissioned to free the Israelites from bondage in Egypt. | Came to free the human race from the bondage of sin. |
| 2. Proved his authority by miracles. | Wrought miracles in proof of his Divinity. |
| 3. The Egyptians pursued Israel. | Satan strives to regain his lost ascendancy over human souls. |
| 4. Led the people through the Red Sea. | Typical of the sacrament of baptism. |
| 5. The long weary wanderings in the wilderness. | Typical of the life of the Christian in the world. |
| 6. The land of Canaan. | Typical of the heavenly Jerusalem. |
| 2. Lawgiver. <i>Moses.</i> | <i>Christ.</i> |
| 1. Instituted the Mosaic Law. The Ten Commandments given from Mount Sinai. | Gave the New Commandment of Love. The Sermon on the Mount. |
| 2. The Jewish Church. | The Christian Church. |
| 3. Prophet. <i>Moses.</i> | <i>Christ.</i> |
| Predicted the desolation which should come upon the disobedient Jews, and on the land laid waste and desolate. | As a Prophet, Christ spoke principally of the destruction of Jerusalem, of Judæa wasted and desolated of its inhabitants. |

4. Mediator. *Moses.*

1. The people, appalled at the awful manifestation on Sinai, said to Moses that "if they heard the voice of God any more, they should die," and entreated Moses that he should go near, "and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it" (Deut. v. 27).
2. Interceded for the people on Sinai after the worship of the Golden Calf.

Christ.

"Jesus the mediator of the new covenant" (Heb. xii. 24).

"Who is at the right hand of God, who also maketh intercession for us?" (Rom. viii. 34). "We have an advocate with the Father, Jesus Christ the righteous (1 St. John ii. 1).

5. Parallel events in the lives.

1. Wonderfully preserved when the male children of the Hebrews were destroyed by Pharaoh's order.
2. Fled to Midian to save his life.
3. Recalled with the message, "Go, return into Egypt; for all the men are dead which sought thy life."
4. Moses contended with magicians and forced them to acknowledge his power.
5. Immediately before the emancipation of Israel, Moses instituted the Passover.
6. Moses chose seventy elders.
7. Into the land that was to be conquered, Moses sent twelve men as spies.
8. Moses overcame Amalek by stretching out his extended arms.
9. Moses had to deal with a perverse generation.
10. Moses met with opposition in his own family; his brother Aaron and his sister Miriam rebelled against him.

Preserved when Herod slew all the male children at Bethlehem.

His parents took the child Jesus to Egypt to save Him from the cruelty of Herod.

Returned from Egypt at the Divine Command. "Return, for they are dead which sought the young child's life."

Christ contended with evil spirits, who acknowledged His Divinity.

Immediately before redeeming mankind, Christ instituted the Lord's Supper.

Christ sent out seventy disciples.

Into the world which was to be subdued, Christ sent twelve men as apostles.

Christ overcame our spiritual enemy by being nailed to the cross.

Christ was sent to an obdurate people.

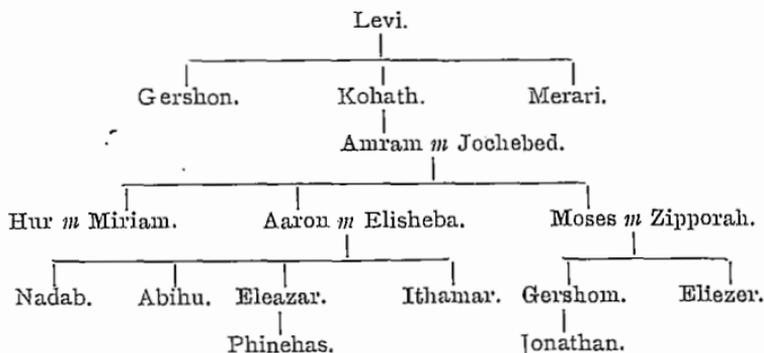
We are told of Christ, "neither did his brethren believe in Him."

- | | |
|--|---|
| 11. Moses fed the people miraculously in the wilderness. | Christ fed thousands miraculously in the desert. |
| 12. Moses lifted up the brazen serpent, in looking up at which those who were bitten by the serpents were healed. | Christ was lifted up upon the cross that the ends of the world might look to Him and be saved. |
| 13. Not till Moses was dead could Israel enter the promised land. | It was only by the death of Christ that " <i>the kingdom of heaven was opened to all believers.</i> " |
| 14. Moses went up in the sight of the people to die on Mount Nebo " <i>in the fulness of his strength, when his eye was not dim, nor his natural force abated.</i> " | Christ went up in the presence of the people to Calvary to endure death, in the flower of his age, unworn by sickness |
| 15. Moses gave the people the promise of a prophet like unto himself. | Jesus gave his disciples the promise of the Comforter. |
| 16. Moses was buried, but no one knew where his body lay. | Christ was buried, and yet His body was in vain sought for by the Jews. |

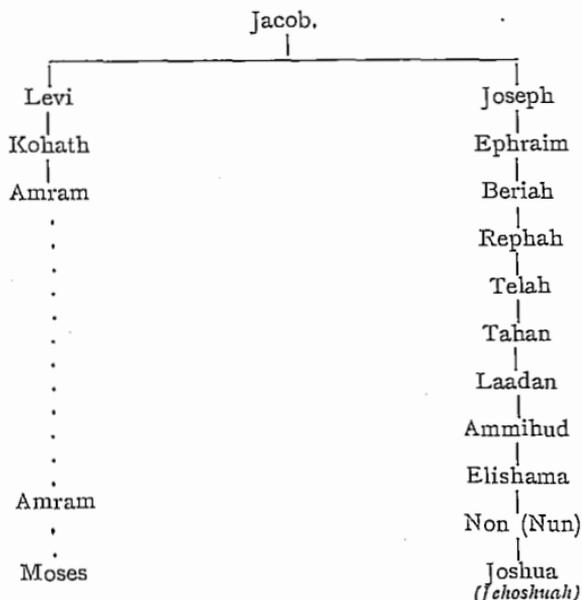
The Death of Moses (Deut. xxxiv. 1—9).

1. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan.
2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea.
3. And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.
4. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.
5. So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord.
6. And he buried him in a valley in the land of Moab over against Beth-peor; but no man knoweth of his sepulchre unto this day.
7. And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.
8. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended.
9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

PEDIGREE OF MOSES AND AARON.



In this genealogy it is clear that some generations are omitted. This was not an unusual practice among the Jews, *e.g.* the omissions in the genealogy of our Lord as given by St. Matthew (see St. Matt. i. 8). It is probable that Amram, the father of Moses, is a different Amram from Amram the son of Kohath. We have the pedigree of Joshua given in 1 Chron. vii. 20-27, in which he is the 11th generation from Jacob. The following table will shew that there must have been omissions of generations in the pedigree of Moses:—



THE TABERNACLE.

The pattern of the Tabernacle with its Furniture and Vessels was given by Jehovah to Moses on Mount Sinai.

The erection of such a building would necessarily take time, so Moses on his return from the Mount determined to set apart one of the existing tents as a "house of prayer," giving it the name of "Tent of Meeting."

This is the Tent called "the tabernacle" in chap. xxxiii. 7. The word "tabernacle," is misleading, for the Tabernacle is the wooden structure only which was erected later.

In chapter xxxv. we read that Moses assembled the people, and having told them what materials would be required for the erection of the Tabernacle called upon them for voluntary offerings.

We gather that the materials for the Tabernacle were obtained from two sources.

1. The Poll-tax.

Moses numbered the people, 603,550 males of twenty years and upwards. Each person was required to pay a tax of a bekah, or half-shekel of silver.

The tax brought in 100 talents and 1,775 shekels of silver.

The 100 talents were used for the sockets of the building, one talent to each of the hundred sockets.

The 1,775 shekels were used for the hooks of the pillars of the court, and for overlaying their chapters and filleting them.

2. Voluntary offerings.

It must be remembered that the Israelites had much property in the materials needed for the construction of the Tabernacle.

They would have possessed this probably from three sources.

(1) Their own property which they brought from Egypt.

(2) The gold and jewels given them by the Egyptians when they left Egypt.

(3) The spoils of the Egyptian army on the shores of the Red Sea, and the plunder taken from the Amalekites defeated at Rephidim.

These voluntary offerings consisted of—

(1) Gold principally from ornaments; bracelets, earrings, rings and tablets (armlets and head bands) (xxxv. 22).

It amounted to 29 talents and 730 shekels.

(2) Brass or Bronze. Amount 70 talents and 2400 shekels.

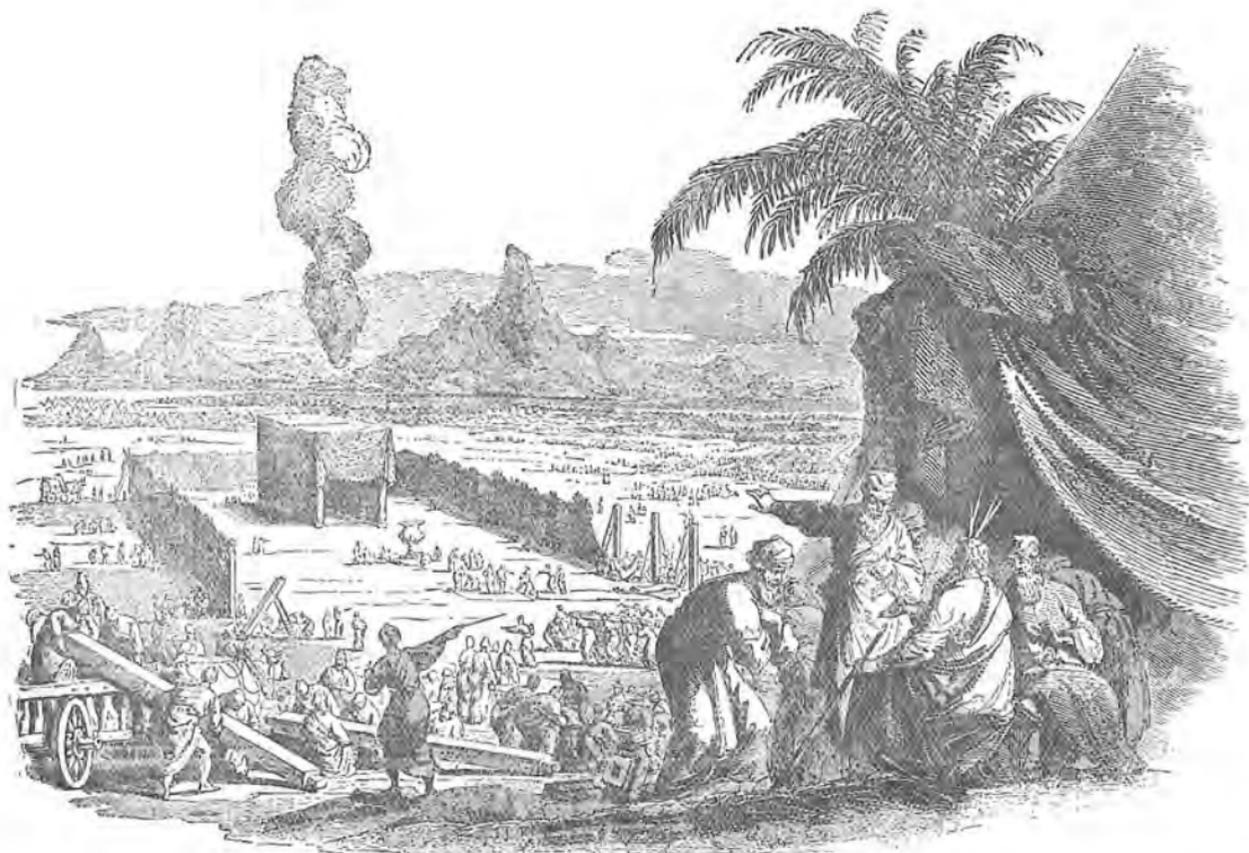
With this were made the brazen altar, the brazen grate, the vessels of the altar, the brazen sockets for the pillars of the entrance of the Tabernacle, and for the pillars of the court; also all the tent pins for the Tabernacle and the Court.

It is especially mentioned (xxxviii. 8) that the Brazen Laver was made of the mirrors of polished copper or bronze of the women who assembled at the door of the tabernacle.

(3) Jewels, spices and oil, contributed by the rulers (xxxv. 27-28).

(4) Goats' hair, blue, purple and scarlet and fine linen. Skins of rams dyed red, and badgers' skins. (*Sealskin* see p. 119). The women spun the goats' hair.

(5) **Shittim** or **Acacia** wood for the wood work (xxxv. 24).



ERECTING THE TABERNACLE IN THE WILDERNESS.

The people responded so liberally that they brought more than was sufficient, so that Moses made proclamation that the offerings should cease.

The work was entrusted to Bezaleel and Aholiab.

Bezaleel had charge of all the metal and wood work.

Aholiab superintended the making of the curtains, coverings and all embroidered work.

Ithamar, the youngest son of Aaron, was entrusted with the duty of receiving the offerings and reckoning up their amount.

THE COURT OF THE TABERNACLE.

(Chap. xxvii. 9-17.)

The Court of the Tabernacle was the enclosure in which the tabernacle itself stood. It was oblong, measuring 100 cubits (150 ft.), from East to West, and 50 cubits (75 ft.) from North to South.

It was enclosed by curtains hanging from pillars.

The Pillars. Of these there were twenty on each side from East to West, and ten pillars at end, from North to South.

Each pillar was made of brass, and was 5 cubits ($7\frac{1}{2}$ ft.) high, and rested in a socket or base of brass. The capitals were overlaid with silver (xxvii. 17).

The pillars appear to have been stayed by means of ropes and tent pins, which were of brass (xxvii. 19).

The Curtains. Made of fine twined linen, 100 cubits (150 ft.) on each side from East to West, and 50 cubits (75 ft.) at the West end.

The Eastern end had an entrance, which was differently arranged. Here there was an entrance in the centre of 20 cubits (30 ft.), extending for four pillars. So on each side of the entrance there were three pillars and a curtain extending 15 cubits ($22\frac{1}{2}$ ft.) on each side. At the entrance was hung a curtain of blue and purple and scarlet, finely embroidered.

The hooks, by which the curtains were hung, and the fillets (or connecting rods) from pillar to pillar were of silver.

Within the Court of the Tabernacle were:—

(1) The Brazen Altar or Altar of Burnt offering (see p. lii.).

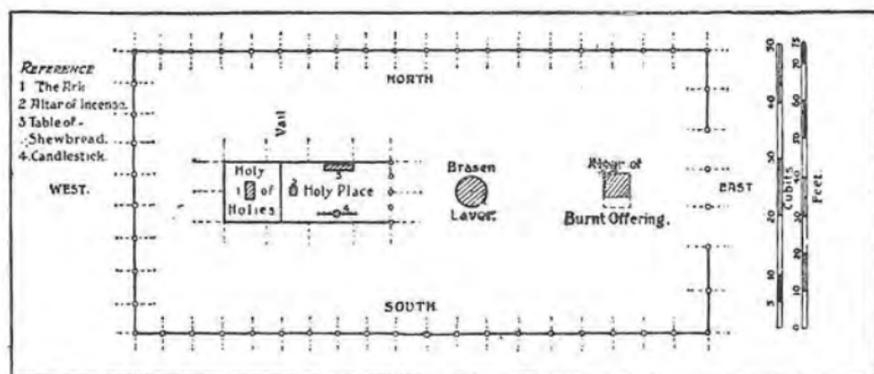
(2) The Brazen Laver (see p. lii.).

Within the Court of the Tabernacle, was the Tabernacle itself. It consisted of three parts.

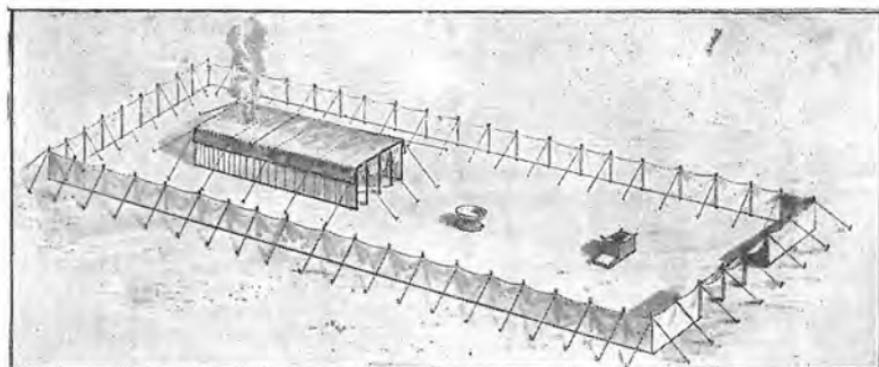
I. The Tabernacle or oblong structure of wood (see p. xlii.).

II. The Tent (see p. xlv.), a great tent cloth of goats' hair, 44 cubits (66 ft.), by 30 cubits (45 ft.). In front there stood five pillars overlaid with gold resting in brazen sockets, and furnished into golden hooks from which hung the curtain that formed the entrance to the tent.

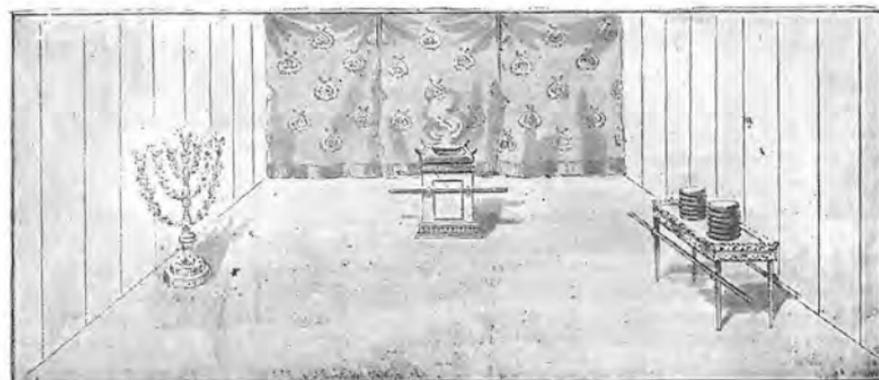
III. The covering of rams' skins and badgers' skins (see p. 119).



CONVENTIONAL TABERNACLE AND COURT. PLAN.



CONVENTIONAL TABERNACLE AND COURT. VIEW.



INTERIOR VIEW OF THE HOLY PLACE.

DESCRIPTION OF THE TABERNACLE.

An oblong wooden structure 30 cubits (45 ft.), by 10 cubits (15 ft.), enclosed at the sides, and at the West end by boards of shittim wood.

The boards of shittim wood were each 10 cubits (15 ft.) long and $1\frac{1}{2}$ cubits (2 ft. 3 in.) broad, and were overlaid with gold.

The boards were placed upright, each being furnished with two tenons at the bottom, fitting into a silver socket.

The boards were furnished with gold rings for the purpose of receiving the bars. The corner boards (two boards at each corner) were fitted together having one ring, and by this means the cross bars held the structure together at the corners.

Along each side were placed twenty boards, and at the West end ten boards.

The Eastern end was not provided with boards, being provided with five pillars of shittim wood, overlaid with gold, set in sockets of brass.

These pillars were provided with hooks of gold, from which hung a movable curtain.

The boards at the sides and West end were furnished with five bars each, of which the middle bar in each case reached from end to end.

It would seem that there were for each of the sides and the back, three rows of rings and bars, made up of four short bars and one long one. Thus half of each wall would be fastened by two of the shorter bars, one at the top and the other at the bottom, whilst the middle bar ran the full length of the wall, uniting the two halves to make the entire wall.

Noting that the corner boards were coupled together and had one ring only (xxvi. 24), it would also appear that the middle bar of a side and the middle bar of the end ran into this ring coupling up the building.

A Vail, or curtain of blue, purple and scarlet, embroidered with cherubims, divided the building into two parts, the smaller at the West end being 10 cubits (15 ft.) by 10 cubits (15 ft.), and the larger at the East end being 20 cubits (30 ft.) by 10 cubits (15 ft.).

This Vail was hung by golden hooks on four pillars of shittim wood, overlaid with gold, each pillar being fitted into a socket of silver.

THE HOLY OF HOLIES.

The West end of the Tabernacle was a square, each side measuring 10 cubits. It was called the Holy of Holies, and could be entered by the High Priest alone once a year only on the Great Day of Atonement. He also entered it when the Tabernacle was set up or taken down.

It contained the Ark and the Mercy Seat (see p. xlviii.).

It was divided from the Holy Place by the Vail.

THE HOLY PLACE.

The East end of the Tabernacle, 20 cubits long by 10 cubits broad.

It was separated from the Holy of Holies by the Vail.

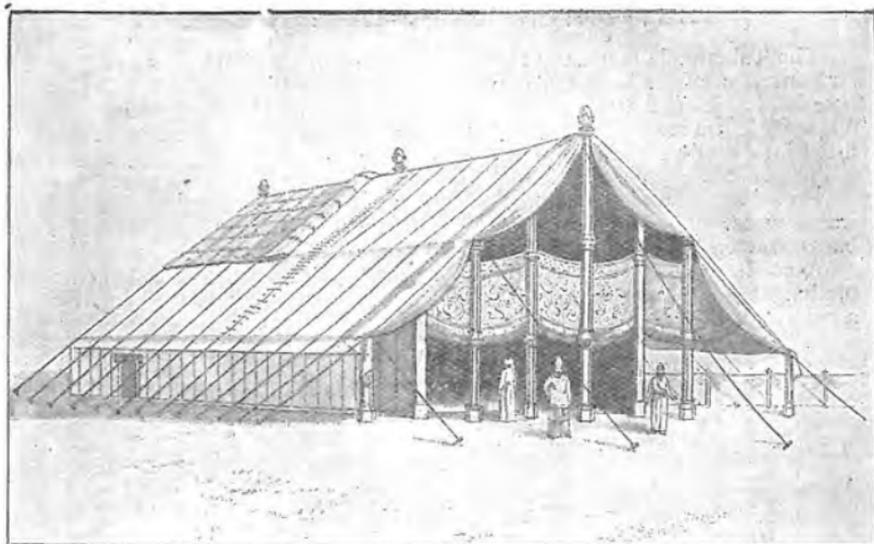
A curtain hung at the entrance from five pillars of shittim wood.

It could be entered by the Priests alone when attending to the lights of the candlestick, offering incense, or changing the shewbread, or to take down or set up the different parts.

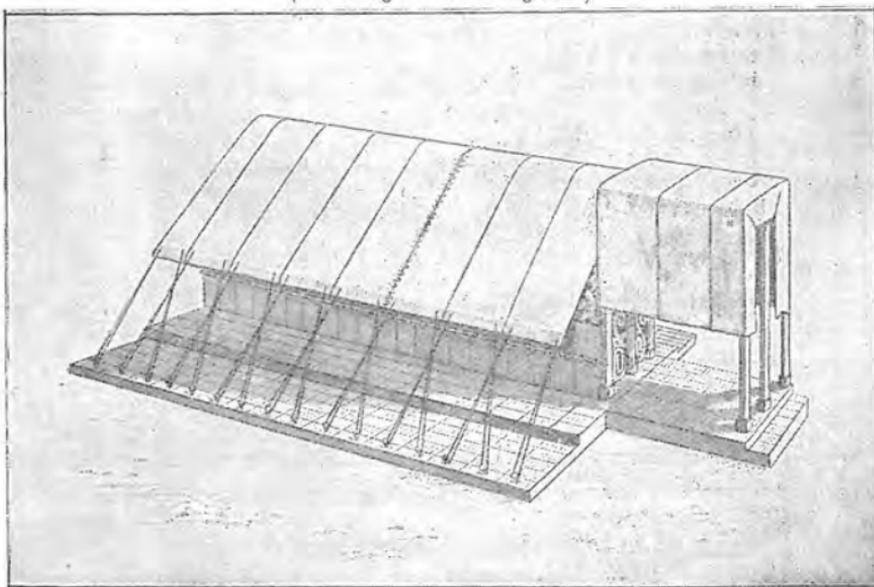
It contained (1) The Altar of Incense.

(2) The Golden Candlestick.

(3) The Table of Shewbread.



TABERNACLE
(According to Mr. Ferguson.)



TABERNACLE
(According to Mr. Caldecott.)

THE CONVENTIONAL TABERNACLE.

The Tabernacle is usually represented (see pp. xl., xlii.) as an oblong structure, 30 cubits long (45 ft.) and 10 cubits (15 ft.) broad, enclosed by boards of shittim (*acacia*) wood on all sides but the east end, which was open for entrance. Every board had two tenons at the bottom, which fitted into a silver socket of a talent in weight.

The corner boards were joined by rings at the top and the bottom.

Five bars ran along each side and the west end, strengthening the frame work. They were passed horizontally through rings. The middle bar of the five extended in one piece from end to end.

"According to the idea generally adopted the coverings, described on p. xlv., were thrown over this oblong structure "as a pall is thrown over a coffin."

- 1st. The curtains of fine linen.
- 2nd. The curtains of goats' hair.
- 3rd. The covering of rams' skins.
- 4th. The last and outer covering of badgers' skins (*i.e.* seal skins, see p. 119).

There are many objections to this common theory, of which the principal are :—

1. That the beautiful work of the linen curtains would be hidden from view, and the arrangement generally would have been heavy and ungraceful.
2. The space from side to side was fifteen feet. Over this were placed no less than five different coverings. It would be impossible so to stretch these coverings as to keep the roof flat. In rainy weather the water would collect in the centre and ultimately drip through into the interior.
3. **Pins* and *ords* are mentioned in connection with the Tabernacle. These are essential for a tent, but would not be required for the flat-roofed erection on page xli. The mention of these pins and cords makes it certain that there was a tent.
4. This theory of a tent is borne out by the material and dimensions of the great covering of goats' hair. The description given can refer only to a great tent cloth.
5. The row of five pillars at the entrance present a great difficulty. The inner veil had four pillars only. So that these two parallel sets of pillars would be out of symmetry. As the breadth of the entrance was only fifteen feet, the five pillars would have broken it up into very small sections, and the middle pillar would be most inconveniently situated, almost blocking up the entrance.

Mr. Ferguson's suggested construction (see pp. xliii., xlv., xlvi.), seems to meet all these difficulties.

* "All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass" (Ex. xxvii. 19).

"The pins of the tabernacle, and the pins of the court and their cords" (Ex. xxxv. 18).

In fact, working from the specifications as given in Exodus, the ordinary builder or contractor would erect a Tent, and place the wooden structure (the Tabernacle proper) under it.

THE TABERNACLE AS SUGGESTED BY Mr. FERGUSON.

According to Mr. Ferguson the wooden structure of the Tabernacle was sheltered by a tent of the usual form. Not only is his theory supported by common-sense, but it gives a practical solution of what was best suited for the purpose.

He bases his suggestion on these important points :

1. The use of pins and cords, plainly indicating an ordinary tent.
2. Why are there five pillars at the entrance, and four only supporting the inner veil? A pillar in the centre of the entrance at once suggests a ridge pole.
3. The size of the coverings :
 - (a) The linen covering of ten curtains, each four cubits wide and twenty-eight cubits long. These were joined in two sets of five, forming two coverings, each twenty cubits by twenty-eight cubits, and were joined into one covering by fifty gold buckles or clasps.
 - (b) The covering of goats' hair—the great tent cloth of eleven curtains, each four cubits wide and thirty cubits long. These were joined in sets of six and five, forming two coverings, one twenty-four cubits by twenty-eight cubits, and the other twenty cubits by twenty-eight cubits, and were joined into one covering by fifty brass buckles.
Minute directions are given (xxvi. 12, 13) for the overhanging of the extra length and breadth of this curtain, which Mr. Ferguson interprets as below ;
 - (c) The covering of goats' skins. Size not specified.
 - (d) The covering of badgers' skins. Size not specified.
4. The assertion of Josephus, twice made, that the Tabernacle was divided into three parts.

Following these data, Mr. Ferguson places the wooden structure under a tent. Bearing in mind the measurements :

- (1) Of the Tabernacle, thirty cubits by ten cubits.
- (2) Tabernacle cloth (linen), forty cubits by twenty-eight cubits.
- (3) Tent cloth, goats' hair, forty-four cubits by thirty cubits ;
we can readily follow the lines of re-construction. Thus :—

1. The five pillars are placed at the entrance five cubits apart, as in fig. 1, page xliii.
2. The ridge is a right angle, and would measure fourteen cubits ; see fig. 1, page xliii.
3. The length of the tent is forty cubits.
4. A ridge pole extends the whole length, viz. forty cubits.
5. Five pillars are supplied at the back, answering in number and size to the pillars at the entrance.
6. Over these are thrown the Tabernacle cover (linen), exactly fitting the roof.
7. Over the Tabernacle cover is thrown the great tent cloth, of which (for it is thirty cubits to the linen cloth twenty-eight cubits), one cubit hangs over on one side and the other cubit on the other side as a protection (xxvi. 13). Half a curtain (two cubits) was to hang over at the back (xxvi. 12). We may assume that the other half hung over at the front, making the full additional four cubits.

8. And if we now imagine the Tabernacle inside this tent, right at the back we have, since the Tabernacle is thirty cubits long, whilst the Tent is forty cubits :
- (a) A porch or door of the Tabernacle ten cubits by ten cubits (see fig. 1, page xliii.)
 - (b) Open side aisles five cubits broad (see fig. 1, page xliii.)
 - (c) The sides of the Tabernacle support the tent cloth.
 - (d) The beautifully-embroidered Tabernacle covering would be displayed.

Mr. Ferguson adds two special remarks :

- (1) That probably the covering of badgers' skins was "a coping or ridge" piece to protect the junction of the covering of rams' skins, which were laid on each slope of the roof, and probably only laced together at the top.
- (2) The ten breadths in the Tabernacle cloth and the eleven breadths in the tent cover are explained. "It was that they might break joint—in other words, that the seam of the one, and especially the great joining of the two divisions, might be over the centre of the lower curtain, so as to prevent the rain penetrating between the joints.

ERECTION AND POSITION OF THE TABERNACLE.

- 1. Instructions given to Moses during the forty days' speech on the Mount after the giving of the Law.
- 2. Bezaleel and Aholiab pointed out to him by Jehovah as the two chief artists.
- 3. Erection of the Tabernacle postponed in consequence of the sin of the golden calf.
- 4. Transition period, with a provisional Tent of Meeting erected by Moses outside the camp. No ritual, no priesthood in connection with this Tent. The people went out to it as to an oracle.
- 5. Period of solitude, after which work was resumed.
- 6. Tabernacle erected, and ritual appointed on the first day of the second year from the Exodus.

7. POSITION OF THE TABERNACLE.

It stood in the very centre of the camp surrounded

- (1) By the Priests on the east, and the other three families of the Levites on the other sides, coming between the people and the Tabernacle.
- (2) Forming a large square outside the Priests and Levites came the twelve tribes, arranged thus—
 - (a) On the East—Judah, Zebulun, Issachar.
 - (b) On the West—Ephraim, Manasseh, Benjamin.
 - (c) On the North—Dan, Asher, Naphtali.
 - (d) On the South—Reuben, Simeon, Gad.

When on the march the position of the Tabernacle, carried by the Levites, was still in the centre, the tribes of the East and South in front, and those of the West and North in the rear.

THE TABERNACLE AS SUGGESTED BY THE Rev. W. SHAW CALDECOTT.

The latest addition to the discussion on the construction of the Tabernacle of Moses has been contributed by the Rev. W. Shaw Caldecott in his work entitled, "The Tabernacle; Its History and Structure," published by the Religious Tract Society.

It is impossible in a work intended for young students to do more than briefly point out the lines followed by Mr. Caldecott. *All Students bent on research should read his most interesting work.*

The chief points in Mr. Caldecott's interesting and suggestive work are:—

1. He bases his calculations on the varying length of the cubit as used in the various trades employed in the construction of the Tabernacle, fortifying his theory by the different pounds, Avoirdupois for ordinary metals, and Troy for the precious metals in our own times.

On this he adopts the following cubit lengths:—

- (1) Cubit used in measuring the Tabernacle Court, 1 ft. 6 ins.
- (2) Cubit used in the erection of the Tabernacle and Tent $1\frac{1}{2}$ feet.
- (3) Cubit used in the making of the vail and curtains, 10·8 inches.

On these calculations he is enabled to explain certain discrepancies in measurement.

2. The porch, door of the Tabernacle. In this he differs materially from the suggestions of Mr. Ferguson.

He allocates the five pillars as in the sketch, fig. 2, page xliii., and thus forms an oblong porch with a flat roof.

By this arrangement Mr. Caldecott claims:—

- (1) That he avoids the 6th pillar, as given in the sketch of Ferguson's Tabernacle (see page xliii.), which is inserted to support the curtains at the entrance of the Tabernacle proper.
- (2) That the third space mentioned by Josephus is obtained.
- (3) That all the requirements as regards the make of the covering of goats' hair are complied with.

But the flat roof is much out of harmony with the rest of the structure, and there appears to be no reason why, if the roof of the porch were flat, the roof of the remainder of the tent should not be flat, and in this case the same objection, that it would be impossible to stretch the covering to keep the roof flat, and to keep out the rain, would hold good (see par. 2, page xlv.).

He agrees with Mr. Ferguson that the covering of badgers' skins was a kind of coping or ridge piece to cover the jointing of the covering of goats' hairs. He also points out that these badgers' skins were not sewn together, and must have been at least six in number, as they were used to wrap up (1) the Ark, (2) the Table of Shew Bread, (3) the Golden Candlestick, (4) the Altar of Incense, (5) the Brazen Altar, (6) the Sacred Vessels, when the Tabernacle was moved.

THE FURNITURE OF THE TABERNACLE.

THE HOLY OF HOLIES.

The Ark or Chest.

An oblong chest of shittim (*acacia*) wood, $2\frac{1}{2}$ cubits (3 ft. 9 ins.) long, by $1\frac{1}{2}$ cubits (2 ft. 3 ins.) broad and high.

It was overlaid within and without with gold, having a cornice of gold round the edge at the top.

It was fitted with rings, one at each corner, through which were passed staves of shittim (*acacia*) wood, overlaid with gold, by which it was carried.

The Ark originally contained :—

- (1) The Two Tables of Stone.
- (2) The Pot of Manna.
- (3) Aaron's Rod which budded.

The Mercy Seat, or cover of the ark, $2\frac{1}{2}$ cubits (3 ft. 9 ins.) long by $1\frac{1}{2}$ cubits (2 ft. 3 ins.) broad. It was made of pure gold.

The High Priest sprinkled the Mercy Seat with blood on the Great Day of Atonement.

On the Mercy Seat were Two Cherubims made of beaten gold. They were placed one at each end with outstretched wings covering the Mercy Seat, and with their faces looking towards one another and towards the Mercy Seat.

For the subsequent History of the Ark (see p. lxiii.).

THE HOLY PLACE.

The Table of Shewbread.

A Table of shittim (*acacia*) wood 2 cubits (3 ft.) long, 1 cubit (1 ft. 6 in.) broad, and $1\frac{1}{2}$ cubit (2 ft. 3 ins.) high.

It was overlaid with pure gold, and round the top was a crown, or moulding of gold. There was also a border (or rather a framing) of an hand breadth (about $3\frac{1}{4}$ inches) round it. This was really a flat bar connecting the four legs together and making the Table firm.

Four rings of gold were fixed to the feet of the four legs, as places for the staves of shittim (*acacia*) wood, overlaid with gold, to bear it by. The Table was therefore elevated above the shoulders of the bearers when carried.

The Vessels of the Table of Shewbread.

Dishes, or rather silver bowls, in which the loaves were placed.

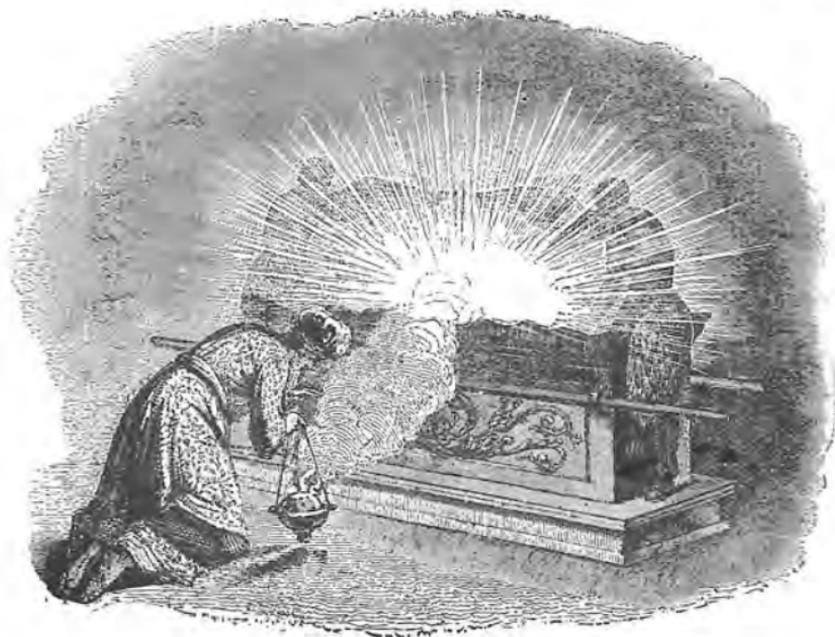
Spoons, *i.e.* gold incense cups, in which incense was burned.

Covers, *i.e.* Flagons } These were used for pouring out the drink
Bowls, *i.e.* Chalices } offerings.

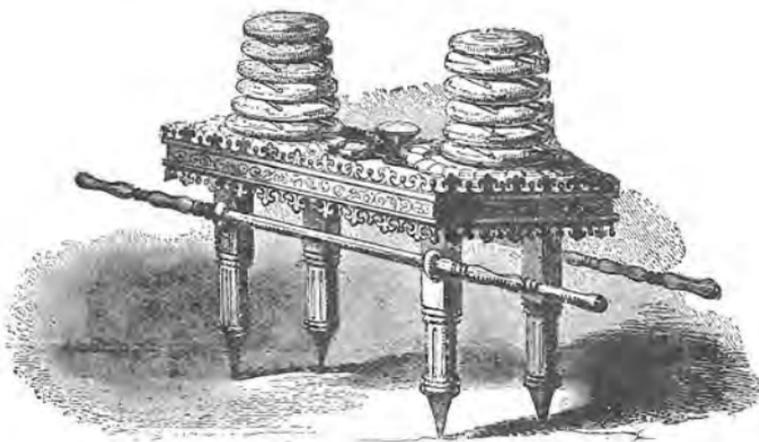
Position of the Table. On the North side of the Holy Place, lengthwise from East to West.

Use of the Table. On it the Shewbread was placed.

The Shewbread or *The loaves of setting forth*, or *The Presence Bread*, were twelve cakes (one for each tribe) of fine flour. They were placed fresh every Sabbath on the Table of Shewbread. The stale loaves were given to the Priests and could be consumed by them alone. The Shewbread was the great National Meat ("Meal" see p. lxi.).



THE ARK AND THE MERCY SEAT.



THE TABLE OF SHEWBREAD.

Offering, in which the Twelve Tribes were represented by the twelve loaves. This offering stood before Jehovah perpetually, and was significant of his everlasting covenant with His people.

The Altar of Incense.

A square Altar of shittim (*acacia*) wood, each side measuring 1 cubit (1 ft. 6 ins.), and having horns at each corner. It was 2 cubits (3 ft.) in height.

It was overlaid with pure gold, and had a crown or moulding of gold round the top.

It was carried by staves of shittim (*acacia*) wood overlaid with gold passed through gold rings at the four corners of the Altar.

Position. In the Holy Place, before the Vail which divided the Holy Place from the Holy of Holies.

Use. To burn incense on at the time of the morning and evening sacrifice. The High Priest also once a year on the Great Day of Atonement made an atonement on the horns of the altar by sprinkling the blood of the sin offering. No strange incense, no burnt sacrifice, no meat-offering, no drink offering was to be offered on the Altar of Incense.

The Golden Candlestick.

More properly a lamp-stand. It supported seven oil lamps. Its size is not specified, but comparing with the Table of Shewbread we may suggest that its height was 3 ft. and breadth 2 ft. 3 ins., according to the Rabbis the height was 5 ft. and breadth $3\frac{1}{2}$ ft.

It was made of pure gold of beaten work. A talent of gold (about 94 lbs.) was used in making the Candlestick and its vessels.

It was composed of a *straight stem*, rising perpendicularly from a base and having three curved arms or branches, springing in pairs from each of its sides, all of them in the same plane, and rising to the same height, It thus formed *seven lamps* in all.

The branches were ornamented with three *bowls* (cups of almond flowers), three *knops* (pomegranates), and three *flowers* (lily blossoms). These came alternately, ending in a lily blossom holding a lamp.

The stem had *four sets of bowls, knops and flowers* alternately, so arranged that there should be a *knop* under each pair of branches. It also ended with a lily blossom holding a lamp.

The Vessels of the Candlestick.

Tongs (of gold) or small pincers used to trim the wicks.

Snuff-dishes (of gold), shallow vessels to receive the burnt portions of the wick removed by the tongs.

Position. In the Holy Place on the south side, opposite the Table of Shewbread.

Use. To give light to the Tabernacle by night. The lamps were to be lighted by the Priest, at the time of evening sacrifice (xxx. 8), and to burn from evening till morning (xxvii. 21), when the Priest, at the time of morning sacrifice was to dress or trim the lamps and then extinguish them (xxx. 7).

“The lamps were probably shallow covered vessels with a mouth at one end, from which the wick protruded. If the wick mouths of the lamps were turned outwards they would give light “*over against the candlestick*” (see xxv. 37), also Num. viii. 2.



THE GOLDEN CANDLESICK.



THE ALTAR OF INCENSE.

THE COURT.

The Brazen Altar or Altar of Burnt-offering.

Square, with hollow interior. 5 cubits ($7\frac{1}{2}$ ft. long), the same in breadth and 3 cubits ($4\frac{1}{2}$ ft.) high. The hollow interior was filled with earth.

It was made of planks of shittim wood, overlaid with brass.

At the four corners were four projections like horns, of one piece with the rest of the altar.

Round the altar midway between top and bottom ran the compass of the altar, a projecting ledge, on which, perhaps, the priests stood when officiating.

To the outer edge of this ridge was affixed a network or grating of brass, which reached to the bottom of the altar.

At the four corners of the network were four brazen rings, into which were inserted the staves of shittim wood overlaid with brass, by which the altar was carried.

Position. In the Court, before the door or entrance of the Tabernacle.

Use. To burn the sacrifices upon.

To the horns the victim was bound when about to be sacrificed (Ps. cxviii. 27). Blood was sprinkled on the horns on the occasions—

- (1) Of the consecration of the priests (Ex. xxix. 19, 20).
- (2) Of the offering of the sin-offering (Lev. iv. 7).

The Vessels of the Altar all of brass.

Pans = pots, or scuttles, to remove the fat and ashes.

Shovels, to clear the ashes from off the altar.

Basons, vessels to receive the blood of the victims, and from which it was sprinkled on the altar.

Flesh-hooks. Three pronged instruments for adjusting the pieces of the victim upon the altar.

In 1 Sam. ii. 13 we have an example of the use of these flesh-hooks to remove the flesh from the caldron or pot.

Firepans. A word that may be rendered *snuff-dishes* or *censors*. They were probably vessels used for carrying fire from the Brazen Altar to the Altar of Incense.

N.B.—(1) The priests were forbidden to ascend the altar by steps (Ex. xx. 26), so it has been conjectured that a slope of earth led gradually up to the ledge from which they officiated.

- (2) On the Brazen Altar burnt the sacred fire divinely kindled at the consecration of Aaron, and which was never allowed to go out.

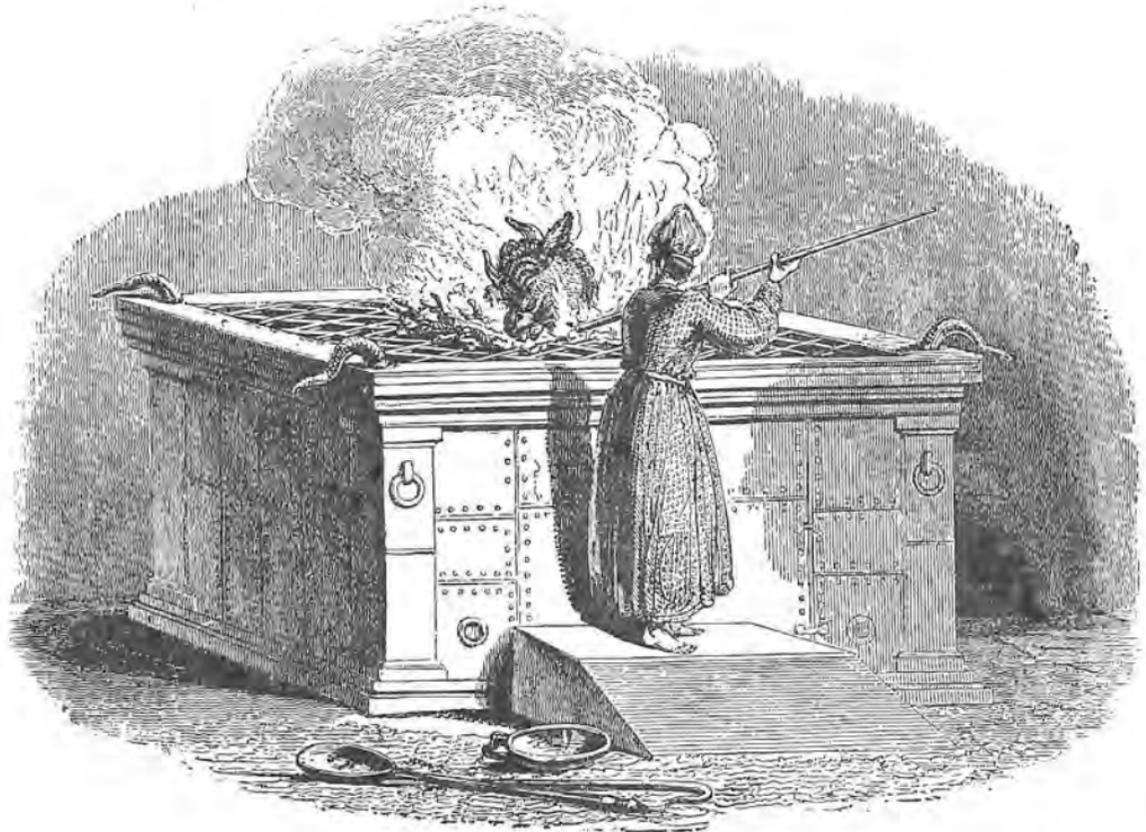
The Laver.

Made of brass, with a brass foot. The form is not specified, but it was probably circular. Its size is not mentioned.

The brass was supplied from the mirrors of the women, "*who assembled at the door of the Tabernacle.*" (xxxviii. 8).

Position. It stood between the Brazen Altar and the door of the Tabernacle.

Near the Brazen Altar, since the priests had to wash at it before ministering at the altar.



THE BRAZEN ALTAR.

Near the entrance to the Tabernacle, because the priests had to wash before entering into the Holy Place.

Use (1) For the priests to wash in. The priest was required to wash his hands and his feet.

(a) When about to enter the Tabernacle.

(b) Before offering a victim on the altar.

On certain specially solemn occasions he was required to bathe his whole person.

Washing the hands, symbolized *purity in act*.

Washing the feet, symbolized *holiness in walk and conversation*.

In addition to directions for the furniture of the Tabernacle, Moses received elaborate instructions for the preparation of—

1. The Holy Anointing Oil.
2. The Incense.
3. The Holy Garments for Aaron.
4. The Garments of the Priests.

1.—THE HOLY ANOINTING OIL.

Its ingredients were:—

- | | | |
|--------------------------|--------------------|-------------------------------------|
| 1. <i>Pure myrrh</i> | 500 shekels | Pure = freely flowing (see p. 129). |
| 2. <i>Sweet cinnamon</i> | 250 shekels | see p. 129. |
| 3. <i>Sweet calamus</i> | 250 shekels | see p. 129. |
| 4. <i>Cassia</i> | 500 shekels | see p. 129. |
| 5. <i>Olive Oil</i> | 1 hin (= 6 pints). | |

Use (1) To anoint the Tabernacle.

(2) The Ark.

(3) The Table of Shewbread, the Altar of Incense, the Candlestick and all their vessels.

(4) The Laver, the Brazen Altar, and all its vessels.

(5) To consecrate Aaron and his sons.

The preparation of the oil was entrusted to Bezaleel (xxxvii. 29). It was placed in the care of Eleazar, the son of Aaron (Num. iv. 16).

The following injunctions were added:—

(1) That none was to be made like it.

(2) That it should be used only for the prescribed purposes.

The punishment for a breach of these regulations was that the offender should "*be cut off from his people*."

2.—THE INCENSE.

Its ingredients were—

1. *Stacte*, probably the gum of the storax-tree, a tree common in Syria and Palestine, according to Herodotus it burns readily and emits much smoke.
2. *Onycha*, probably the "claw" or *operculum* of the strombus, or wing-shell, a shell fish common in the Red Sea. It produces a strong odour when burnt, and is said to be used even at this day in the compounding of perfumes.
3. *Galbanum*, a well-known gum of strong pungent smell when burnt alone, but agreeable when combined with other spices.



THE BRAZEN LAVER.

4. *Pure Frankincense*, the gum of the *arbor thuris* growing abundantly in India, and formerly in Arabia, which furnished large quantities to Egypt and other countries.

These perfumes were to be used in equal parts by weight and compounded together (xxx. 34-35),

Use (1) Daily, *morning* and *evening* on the Altar of Incense.

(2) In the Holy of Holies on the Great Day of Atonement.

(3) Placed on each set of loaves on the Table of Shewbread.

(4) A portion broken very small was put before the Testimony in the Tabernacle, *i.e.* outside the Vail, opposite the Ark of the Covenant, and thus near the Altar of Incense.

This symbolized the need of the perpetual offering of prayer.

The preparation of the Incense was entrusted to Bezaleel (xxxvii. 29).

No one was to make any like it on the penalty of being "*cut off from his people.*"

3.—THE HOLY GARMENTS FOR AARON.

They were (see xxviii. 4)—

(1) The Ephod.

(2) The Breast-plate of Judgment.

(3) The Robe of the Ephod.

(4) The Mitre.

(5) The Inner Tunic or Coat.

(6) The Girdle.

(7) Breeches or Drawers.

(8) The Girdle of the Ephod, or the Plate of the Mitre, are variously taken separately to make the eight parts noted by the Rabbis.

1. **The Ephod** = vestment, a jerkin or waistcoat; originally the distinctive dress of the High Priest, to which the "breast-plate of judgment was attached."

Later it was worn by ordinary priests (1 Sam. xxii. 18).

The importance of the Ephod was its reception of the breast-plate, and this led to its adoption in the idolatrous forms of worship instituted in the times of the Judges (Judges viii. 27, xvii. 5, etc.).

Materials. Blue, purple, scarlet and fine twined linen, wrought by a skilled weaver.

Shape. It was made of two pieces, one for the front and one for the back, clasped together at the shoulders with two large onyx stones, set in gold, each having engraved on it six of the names of the tribes of Israel.

It extended to about the waist and was there united by a "curious girdle" (*The cunningly woven band.* R.V.) of the same materials as the Ephod and woven on to one of the pieces of the Ephod.

2. **The Breast-plate of Judgment.**

The minute description of this breast-plate denotes its great importance. It was the most costly, most magnificent, most conspicuous and the most mysterious of the priestly garments.

Materials. Blue, purple, scarlet and fine twined linen, wrought by a skilled weaver.

Shape.—Square, measuring a span or nine inches each way. It was doubled so as to form a receptacle or bag.

Externally. There were four rows of precious stones set in gold and arranged.



THE HIGH PRIEST IN HIS ROBES,
AND
A PRIEST IN HIS ORDINARY VESTMENTS.

1st row.	Sardius, Topaz, Carbuncle.	} see pp. 128-9.
2nd row.	Emerald, Sapphire, Diamond.	
3rd row.	Ligure, Agate, Amethyst.	
4th row.	Beryl, Onyx, Jasper.	

On these stones were engraved the names of the twelve tribes of Israel, one name on each stone.

Internally was the *Urim and Thummim (xxviii. 30), the mysterious objects by means of which Jehovah made known His Divine will to the people.

At the corners of the breastplate were four rings of gold. The two upper rings were fastened by gold chains to "*ouches*" (buttons) on the upper part of the Ephod, the two lower rings were attached by a lace of blue to the lower part of the Ephod.

The names of the Twelve Tribes were thus—

1. On the two onyx stones on the shoulders of the High Priest, indicating the burden of his office.
2. On the stones of the breastplate, indicating the love and attachment which should exist between the Priest and the people.

3. The Robe of the Ephod.

A frock or tunic wholly of blue, woven without a seam, with an opening for the head in the middle of it. It reached from the neck to below the knees.

It was adorned round the bottom with alternate bells and pomegranates of gold. The bells were intended to give a sound when the High Priest entered or left the Holy Place. The people outside, who could not see the High Priest, would be able to follow him in thought and thus join a common worship.

The importance of this union of Priest and people is indicated by the enjoining of the penalty of death for ministering in the Temple without wearing the Robe of the Ephod.

4. The Mitre or the head-dress of the High Priest.

It consisted of a twisted band of fine linen coiled into a cap, and appears to have been a turban.

It was adorned in front with a plate of pure gold, on which were engraven the words—

Holiness to the Lord, *i.e.* Holiness to Jehovah.

The plate was attached to the turban by a lace of blue.

*Urim and Thummim. What these were we have no means of deciding. The words mean "Light and Perfection." They were put in the breastplate of judgment worn by the High Priest. "*Thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart*" (Ex. xxviii. 30). The breastplate was worn over the Ephod.

All that we know for certain is that they were worn by the priest when inquiring of the Lord.

The favourite theory is that the Urim and Thummim were identical with the twelve stones on which were engraved the names of the tribes of Israel, and that the answer was given by the illuminations of the letters which were to make up the reply.

The simplest solution is that an answer was given by the Word of the Lord to the high priest, when, clothed with the ephod and breastplate, he had inquired of the Lord.



THE HIGH PRIEST ON THE DAY OF ATONEMENT
AND A LEVITE.

5. The Inner Tunic or Robe.

A long tunic or cassock of fine linen woven in a tessellated or diaper pattern. From Josephus we learn that it was worn next the body, that it reached to the feet, and had closely fitting sleeves.

6. **The Girdle** of fine twined linen, embroidered in three colours, blue, purple and scarlet. Josephus tells us that it was wrapped round the body several times, and that the ends hung down to the feet.
7. **Breeches or Drawers** of fine linen covering the loins and thighs.

THE GARMENTS OF THE PRIESTS.

These were three in number.

1. A Coat, which is the same as the Inner Tunic or Robe of the High Priest.
This tunic was the outer garment of the Priest.
2. Breeches or Drawers of fine linen, covering the loins and thighs.
3. A Girdle similar to that worn by the High Priest.
4. A Bonnet or Cap. This may have been a closely-fitting cap, but most probably it was similar to the Turban of the Mitre, without the golden plate fastened on the Mitre of the High Priest.

THE CONSECRATION OF THE TABERNACLE.

(Chap. xl. and Lev. viii.)

Time. The first day of the first month Abib or Nisan in the second year, *i.e.* according to Jewish reckoning one year less 14 days after leaving Egypt. They left Egypt on the 14th day of Nisan.

Moses first placed all the Furniture and Vessels in the Tabernacle and anointed *them* with the anointing oil, sprinkling the altar seven times (Lev. viii. 11).

Then the order of consecration was as follows:—

- I. Aaron and his sons performed ceremonial ablutions at the laver at the door of the Tabernacle.
- II. Moses invested Aaron and his sons with the holy vestments.
- III. He anointed Aaron alone with the holy oil.
- IV. He offered three sacrifices.

He was to prepare (xxix. 10-23)—

- (1) A young bullock.
- (2) Two rams without blemish.
- (3) Unleavened bread, unleavened cakes, tempered with oil, and unleavened wafers (thin 'cakes) anointed with oil. They were all of wheaten flour, placed in a basket, and to be brought into the tabernacle with the bullock and the two rams,

The order of the sacrifices was:—

1. **The sin-offering; the trespass-offering.** This was expiatory, and varied with the different offences against the law. The shedding of blood was an essential part of the sin-offering, which represented the Covenant as broken by man, and as knit together by God's appointment, through the "*shedding of blood.*"

2. **The burnt-offering.** The main idea was "self-dedication." The blood was sprinkled round about the altar, continuing the idea of expiation, but the main idea was the offering of the whole victim to God, representing (as the laying of the hand on its head shows) the devotion of the sacrificer, body and soul, to Him. The victim was wholly consumed.
3. **The thank-offering.** The main idea was the offering to God of His own best gifts as a sign of thankful homage, and as a means of maintaining His service and His servants.
 - (a) *Unbloody*, called the *meat-offering*, consisting not of "meat" in the modern sense, but solely of corn, flour and oil.
 - (b) *Bloody*, called the *peace-offering*. The offering consisted of three parts. The worshipper brought to the priest the fat of the victim, together with the breast and shoulder.
 - (1) The fat was burnt upon the altar as an offering to God (Lev. iii. 3-5).
 - (2) The breast and shoulder were "waved" and "heaved" before the Lord, and after being thus dedicated to Jehovah, became the priest's portion.
 - (3) The worshipper received the rest of the victim, and partook of it with his family and friends as a sacrificial feast.

From Leviticus viii. and ix., in conjunction with Ex. xl., we learn—

1. That Aaron and his sons abode at the door of the Tabernacle for seven days.
2. That on each of these days the same sacrifices were repeated.
3. On the 8th day Aaron offered sacrifices for himself, his sons and the people.
4. Aaron then blessed the people, and went into the Tabernacle to be instructed by Moses on his duties inside the building.
5. On coming out Moses and Aaron blessed the people. (Lev. ix. 22-23.)
- *6. "*Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.*" (Ex. xl. 34.) (See Lev. ix. 23.)
7. Moses endeavoured to enter the Tabernacle, but was unable because of the glory of the Lord. (Ex. xl. 35.)
8. "*There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces*" (Lev. ix. 24).

According to tradition this sacred fire was never allowed to go out.

From this time the Shechinah, or Divine Presence, rested on the Tabernacle as a pillar of cloud by day, and as a pillar of fire by night.

It removed only when it was the will of Jehovah that Israel should march.

* Here we have a clear distinction between the Tent and the Tabernacle. The cloud appeared on the outside, the Glory of the Lord as a light within the Tabernacle the *dwelling-place* of Jehovah.

HOW THE TABERNACLE WAS MOVED.

Six waggons, each drawn by two oxen, were presented by the princes on behalf of the tribes, and the removal was undertaken by the Levites, as follows:—

The Kohathites, or the descendants of Kohath, the second son of Levi, carried upon their shoulders—

- (1) The Ark of the Covenant.
- (2) The Two Altars (Brazen Altar and Altar of Incense).
- (3) The Table of Shewbread and the Golden Candlestick.
- (4) All the Vessels and the Sacred Vail.

Moses and Aaron were descended from Kohath, hence the reason why the charge of the sacred vessels was entrusted to the descendants of the second son of Levi.

These were all carefully covered from sight by the Priests under the direction of the High Priest. They were wrapped in the strips of badgers' skins (seal-skin, R.V.), which formed the outer covering of the Tent of the Tabernacle. (Numb. iv. 8-10.)

They were carried on the shoulders by the staves. The use of a vehicle was not allowed.

The Gershonites, or the descendants of Gershon, the eldest son of Levi, had the duty of conveying all the curtains, coverings, hangings, with their pegs and ropes.

Two waggons were assigned for this purpose.

The Merarites, or the descendants of the youngest son of Levi, were entrusted with the heavy work of the removal of the boards, the standards with their metal sockets, the pillars, side bars and ridge bar. Four waggons were assigned for the transport of the timber of the Tabernacle.

The order of march was:—

1. The Gershonites, because the new site of the tent would be marked out by the area of the great tent cover.
2. The Merarites with the wood work.
3. The Kohathites, who arrived when the Tabernacle and Court had been erected. They conveyed the holy vessels into the Tabernacle and uncovered them within its shelter.

SUBSEQUENT HISTORY OF THE TABERNACLE.

The Tabernacle accompanied the Israelites in their wanderings in the wilderness.

On their arrival at the Promised Land we find it set up.

1. At Gilgal, immediately after the crossing of the Jordan (Josh. iv. 19, v. 10, ix. 6, x. 6 and 43).
2. Then at Shiloh, whilst Joshua was yet alive. At Shiloh the division of the land took place.

It remained at Shiloh till the days of Eli. By that time a city had sprung up around it, and the Tabernacle itself was so surrounded with buildings, as to give it the name and appearance of a "house" or "temple." Though the ancient Sacred Tent remained the same in character, it had evidently been surrounded by a permanent wall.

3. Nob. In the days of Saul we find it at Nob in the tribe of Benjamin, not far from Jerusalem (1. Sam. xxi. 1-9).
 4. Gibeon. In the days of David it was removed from Nob to Gibeon (1 Kings iii. 4, ix. 2).
 5. Jerusalem. Solomon brought it from Gibeon to Jerusalem (1 Kings viii. 4).
- After this time there is no mention of the existence of the Tabernacle.

HISTORY OF THE ARK.

Contained originally:—

1. The Two Tables of Stone (the Tables of the Covenant), on which were written the Ten Commandments.
2. A golden pot containing an omer of manna.
3. Aaron's rod which budded.

In the time of Solomon it contained only the Two Tables of Stone (1 Kings viii. 9).

History of the Ark.

- (1) It led the Israelites under Joshua across the Jordan on dry land (Josh. iv.).
- (2) It was carried round the walls of Jericho once a day for six days, and seven times on the seventh day, and then the walls of Jericho fell down (Josh. vi. 1-20).
- (3) On entering Canaan the Ark was set up at Shiloh (Josh. xviii. 1).
- (4) In the judgeship of Eli, the Ark was taken into the camp of the Israelites when they were advancing against the Philistines. The Israelites were defeated; Hophni and Phinehas, the two sons of Eli, were slain, and the Ark was captured by the Philistines (1 Sam. iv.).
- (5) The Ark was placed by the Philistines in the house of their god Dagon, at Ashdod. When Dagon's image fell before it, and the Philistines were smitten with emerods, they sent the Ark from Ashdod to Gath, from Gath to Ekron (1 Sam. v.).
- (6) Finally the Ark was sent back to Israel in a cart drawn by two milch kine, who of their own accord drew it to Beth-shemesh (1 Sam. vi. 1-18).
- (7) The men of Beth-shemesh were struck dead for looking into the Ark. So they conveyed it to the house of Abinadab at Kirjath-jearim (1 Sam. vi. 19—vii. 2).
- (8) In the time of Saul the Ark is mentioned as being with Saul at Gibeah (1 Sam. xiv. 18). But this may be an error, and for "Ark" we should read "*Ephod*."
- (9) Afterwards it was again at Kirjath-jearim, whence David conveyed it in a new cart, but Uzzah being struck dead for touching it on the journey, it was taken to the house of Obed-edom (2 Sam. vi. 1-11).
- (10) David subsequently conveyed it to Jerusalem (2 Sam. vi. 12).
- (11) When David fled from Absalom, Zadok and Abiathar accompanied the king in his flight, and took the Ark with them, but David sent it back to Jerusalem (2 Sam. xv. 24-29).

- (12) It was finally placed by Solomon in the Temple.
 (13) Manasseh set a carved image in the house of God, and probably removed the Ark to make room for it (2 Chron. xxxiii. 7).
 (14) It was reinstated in the Temple by Josiah (2 Chron. xxxv. 3).
 (15) It was either destroyed or lost at the time of the destruction of the Temple by Nebuchadnezzar, and was wanting in the second Temple.

TYPES AND FIGURES.

I. The Exodus generally figures the *Christian life, e.g.*—

<i>Israelites.</i>	<i>Christians.</i>
1. Were delivered	1. Are delivered
(1) From bondage in Egypt.	(1) From the thralldom of sin, death, and Satan.
(2) From the captivity of the body.	(2) From the bondage of the soul.
(3) By a mighty hand and stretched-out arm.	(3) By the blood of Christ.
2. God made with them a solemn covenant.	2. God has made with Christians a new and better covenant.
3. They were baptized unto Moses in the cloud and in the sea.	3. We have been baptized into the Name of the Father, the Son, and the Holy Ghost.
4. They passed through dangers and temptations in the wilderness to the Promised Land.	4. We, assailed by the temptations of the world, the flesh, and the devil, are journeying through life towards a better and a heavenly inheritance.

II. The Passover. A type of Christ.

"Christ, our passover, is sacrificed for us" (I. Cor. v. 7).

"Behold the Lamb of God, which taketh away the sin of the world"
 (St. John i. 29).

The Lamb

- (1) was to be without spot or blemish.
"with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 19).
 So Christ *"offered himself without spot to God"* (Heb. ix. 14).
 (2) was to be roasted whole, and none of it to remain = the full, complete, perfect sacrifice of Christ.
 (3) Not a bone to be broken. So it is recorded of the soldiers at the crucifixion that *"when they came to Jesus, and saw that he was dead already, they brake not his legs"* (St. John xix. 33).
 (4) To be eaten with bitter herbs, symbolical of the bitterness of their affliction in Egypt = true repentance and godly sorrow.

- (5) The unleavened bread. St. Paul gives the signification of this most clearly. "*Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*" (1 Cor. v. 7, 8).

III. The Pillar of Cloud and of Fire. Typical of Baptism.

"*All our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea*" (1 Cor. x. 1-2).

IV. The Passage of the Red Sea. Typical of Baptism.

"*All our fathers were under the cloud and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea*" (1 Cor. x. 1-2).

V. The Manna. Typical of Christ the Bread of Life.

"*Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven*" (St. John vi. 49-51).

"*And did all eat the same spiritual meat*" (1 Cor. x. 3).

VI. The Water from the Rock. Jesus, who gives the water of life.

"*And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them: and that Rock was Christ*" (1 Cor. x. 4).

"*Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life*" (St. John iv. 14).

VII. Aaron. A type of Christ.

- | | |
|---------------------------------------|--|
| 1. The teacher of the people. | 1. So Christ is the true teacher of His people. |
| 2. Aaron was the mouthpiece of Moses. | 2. So Christ declares the will of His Father to men. |
| 3. Aaron blessed the people. | 3. So Christ blessed His Apostles at His ascension. " <i>And it came to pass, while he blessed them, he was parted from them and carried up into heaven</i> " (St. Luke xxiv. 51). |
| 4. Aaron was the High Priest. | 4. " <i>We have a great high priest, that is passed into the heavens, Jesus the Son of God</i> " (Heb. iv. 14). |
| 5. Aaron died on the Mount. | 5. Jesus was crucified on Calvary. |

VIII. The Tabernacle and its Furniture. Typical of man's admission to the presence of God.

First requisites are

(1) *Sacrifice*, typified by the Brazen Altar.

(2) *Purity*, typified by the Laver.

Second requisites

(1) A life of *action and service* typified by the Table of Shewbread and the Candlestick.

(2) A life of *prayer and meditation* typified by the Altar of Incense.

The Centre of Worship—the Holy of Holies, where we find

- (1) The actual presence of Jehovah in the Shechinah.
- (2) The Ark of the Testimony, containing the Law.
Man must regulate his life by God's commandments.
- (3) The Mercy Seat, declaring God's mercy in accepting our imperfect worship.
- (4) The sprinkling of the Mercy Seat with blood typifies the remission of sins by the blood of Jesus Christ.
"The blood of Jesus Christ his Son cleanseth us from all sin"
(1 John i. 7).

The entrance into the Holy of Holies by the High Priest alone typifies that pardon and peace can be obtained only through the intercession of our great High Priest, Jesus Christ.

THE THREE GREAT FESTIVALS OF THE JEWS.

The three great festivals of the Jews were :—

1. *Passover, or Feast of Unleavened Bread*, which was instituted to remind the Israelites of their deliverance from Egypt. For the original institution, see chapters xii. and xiii. 43-50.
2. *Feast of Pentecost, or Feast of Weeks*, so called because it was celebrated on the fiftieth day or seven weeks after Passover. On this day were presented the first-fruits of the wheat harvest, and the giving of the law on Mount Sinai was celebrated.
3. The *Feast of Tabernacles* held to celebrate the ingathering of the harvest. During the feast the people dwelt in tents or booths made of the branches of trees in commemoration of their forty years' wandering in the wilderness.

THE SEVEN NATIONS OF PALESTINE.

The Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites.

The Canaanites, or the descendants of Canaan, son of Ham.

The name is used in two senses, meaning

1. The people generally who inhabited the whole of the land of Canaan.
2. Certain tribes who occupied portions only of the country.
The word is used in the second sense in the enumeration of the nations.

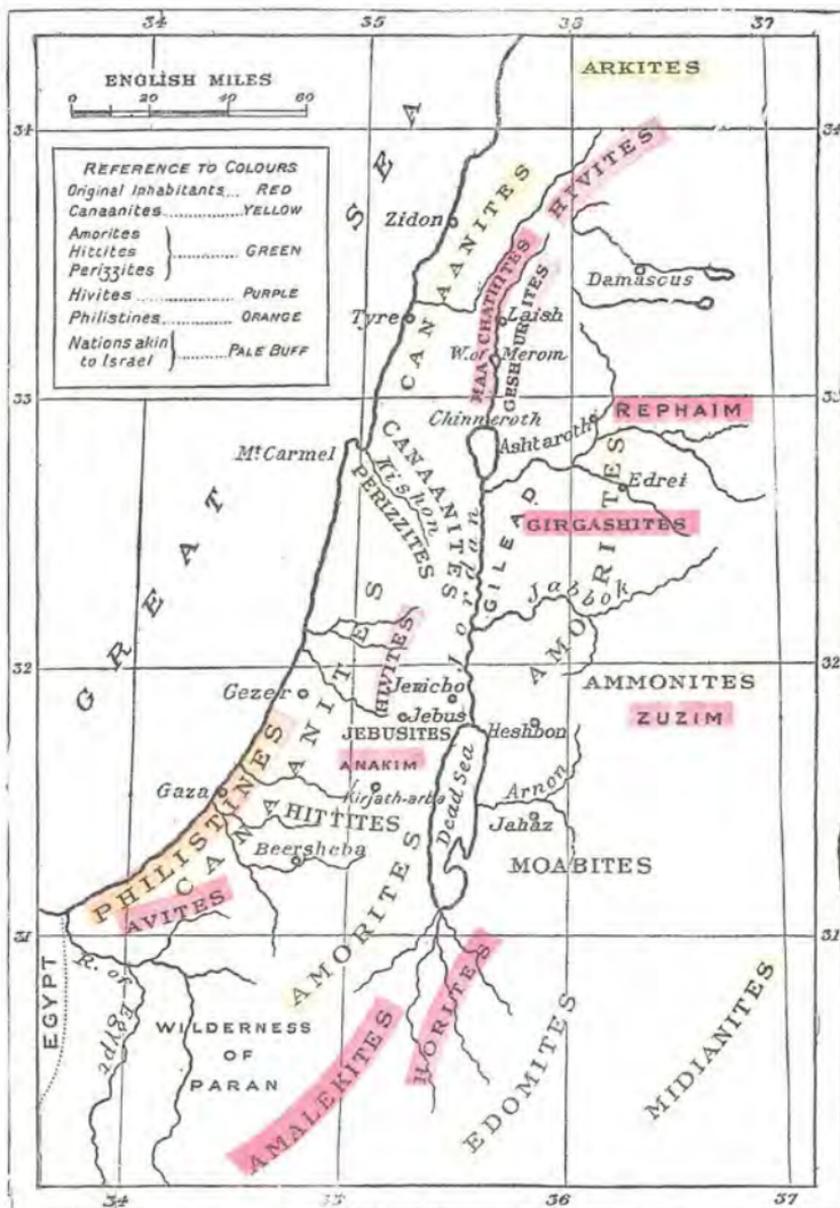
Thus Canaanites (= Lowlanders) dwelt in the lowlands or plains, and occupied distinct districts.

- (a) The lowlands lying between the shores of the Mediterranean and the hills of Judah, Benjamin and Ephraim.
- (b) The plain of Esdraelon, and extending along the sea coast as far north as Tyre and Zidon.
- (c) The plain of the Jordan on the west side.

The Hittites descended from Cheth or Heth, the second son of Canaan.

They held the country immediately round Kirjath-arba or Hebron.

[The Hittites are first mentioned in connection with Abraham, who bought the cave of Machpelah from Ephron the Hittite. At that time they were settled round Hebron, but do not appear to have been sufficiently important to be numbered among the nations of Canaan.]



THE NATIONS OF PALESTINE.

Two persons of this nation are subsequently mentioned as belonging to the body-guard of David, viz.:

Ahimelech, the Hittite, invited by David to go with him secretly to the camp of Saul at night (1 Sam. xxvi. 6).

Uriah, the Hittite, the husband of Bath-sheba.

The Hivites. The main body of this people were located "*under Hermon in the land of Mizpeh*" (Josh. xi. 3).

At the time of Jacob's return to Canaan, Shechem was in the possession of the Hivites, Hamor the Hivite being the "*prince of the land*" (Gen. xxxiv. 2).

The inhabitants of the four cities of the Gibeonites, viz. Gibeon, Chephirah, Beeroth and Kirjath-jearim, were Hivites.

The Hivite is given as the sixth son of Canaan (Gen. x. 17).

The Perizzites. The name probably means rustics, dwellers in open-walled villages.

There were two sections of the Perizzites—

1. Dwellers in the south subdued by Judah at the time when that tribe advanced against Adoni-bezek, king of the Canaanites of Bezek (Judges i. 4-5).
2. Dwellers along with the Rephaims or giants in "*the wood country*" on the western slope of Mount Carmel (Josh. xvii. 15-18).

The Girgashites. The character and situation of this nation is uncertain.

The Girgashite is given as the fifth son of Canaan (Gen. x. 16).

"They are supposed to have been a section of the Hivites, as their name is not found in nine out of ten places in which the nations or families of Canaan are mentioned, while in the tenth they are mentioned and the Hivites omitted."

"They are supposed to have settled east of the Lake of Genesareth."—(MACLEAR).

The Amorites = the Mountaineers. The Amorite is given as the fourth son of Canaan (Gen. x. 16).

They are contrasted with the Canaanites (the Lowlanders).

Thus the Canaanites and the Amorites formed the two great sections of the inhabitants of Canaan.

The Amorites occupied the barren heights west of the Dead Sea.

At the time of the conquest of the land they had crossed the Jordan, for we find Sihon in possession of the country lying between the Arnon and the Jabbok.

Sihon was vanquished and his land occupied by the Israelites under Moses.

The Amorites on the west of Jordan were dispossessed of their land by Joshua in his southern campaign.

The Jebusites. The Jebusite is given as the third son of Canaan in Gen. x. 16.

They were a mountain tribe, occupying Jerusalem.

In the conquest their king was executed by Joshua at Makkedah after the battle of Beth-horon (Josh. x. 23).

The city was sacked and burnt by Judah (Judges i. 21), but the citadel was not captured till the reign of David (2 Sam. v. 6), who then made Jerusalem the capital of his kingdom.

The only subsequent notice is the purchase of the threshing floor of Araunah the Jebusite by David (2 Sam. xxiv. 18-23).

[The twelve spies sent by Moses brought back the following report concerning the nations of Canaan:

"The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan" (Num. xiii. 29).

"And there we saw the giants, the sons of Anak" (Num. xiii. 33).]

Amalekites. A nomadic tribe, occupying the peninsula of Sinai and the wilderness between the South of Palestine and Egypt.

They attacked the Israelites at Rephidim, in the wilderness of Sinai, shortly after the Exodus from Egypt, and were totally defeated by Joshua (Ex. xvii.). Their object seems to have been to obtain the spring of water miraculously supplied to the Israelites.

Israel long remembered this attack and its object, and many years after Saul was commanded by Samuel to smite Amalek, as a punishment for their assault on Israel (1 Sam. xv. 3).

In Judges we find them:

1. In league with the Moabites, who, under Eglon, oppressed Israel (Judg. iii. 13).
2. In league with the Midianites, when they overran the plain of Esdraelon, and were defeated by Gideon (Judg. vi. 3—vii. 12).

In I. Samuel we notice:

1. Their defeat and slaughter by Saul (1 Sam. xv.).
2. Whilst residing at Ziklag David made a raid against them (1 Sam. xxvii. 8).
3. When David marched with Achish against Saul, a horde of the Amalekites swooped down upon Ziklag in his absence, captured and burnt the town, and carried away the women, children, cattle, and all valuables as spoil. On his return David pursued after them, overtook them, destroyed the band, and recovered all that had been captured (1 Sam. xxx.).

The last remnant of the Amalekites was destroyed by five hundred men of the Simeonites upon the mountains of Seir, in the reign of Hezekiah (1 Chron. iv. 42, 43).

GEOGRAPHICAL NOTES.

Baal-zephon. A place where, as the name implies, the worship of Baal was carried on. Consequently we may infer that it was the location of some Phœnicians who had settled in Egypt. It cannot be identified, but must have been somewhere near the head of the gulf of Suez on its western shore.

Elim. The sixth camping place of the Israelites. Undoubtedly the valley of Gherandel, a fertile and well watered oasis, about six miles south of Howarā or Marah. Here the Israelites would find pasture and water for their cattle.

Etham, a place on the edge of the wilderness, separating Egypt from Palestine, was the second camping place of the Israelites after they left Egypt. It was on the direct road to Palestine, on the route leading to Philistia. Clearly Israel was not fit for a contest with the well-trained warlike Philistines, so God directed Moses to change the route, and turn southward, with the purpose—

1. Of avoiding a contest with the Philistines.
2. That the Egyptians might overtake Israel, and so that
 - (a) The Egyptians might be punished.
 - (b) Neighbouring nations might be struck with awe, and so refrain from attacking Israel.
 - (c) Israel might see and recognise the might of Jehovah.
 - (d) The march of Israel might be safe in the peninsula of Sinai, hitherto dominated by Egypt.

Goshen, the territory assigned by Joseph, with the permission of Pharaoh, to Jacob, his sons, and their households, when they went down into Egypt (Gen. xlv. 33-34). From this passage it is clear that it lay between Egypt proper and the land of Palestine, for the family of Jacob, being shepherds, and therefore "an abomination to the Egyptians," halted there pending the decision of Pharaoh. It would, therefore, be the extreme province towards the frontier of Palestine, and, probably, not regarded as part of Egypt proper, and so not peopled by the Egyptians; hence a suitable region for the pastoral sons of Jacob.

Goshen is, therefore, located as lying between the eastern part of the Nile Delta and the south-western border of Palestine. It was a pasture land, and therefore suited for a shepherd-people like the Israelites, who lived there amidst other foreigners, but separate from the Egyptians. This isolation of the Israelites in Goshen made their exemption from the plagues striking and complete.

The best of the land was assigned to them. "*Joseph gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses.*"

Horeb. By some critics Horeb is considered to designate the whole of the mountain region in the south of the Sinaitic peninsula, whilst Sinai indicates a part of the region. The modern name of the Sinaitic range is *Jebel Musa*. Other critics maintain that Horeb is the name of the northern part of the Sinaitic range.

But it is most probable that Horeb and Sinai are synonymous terms, both expressing the holy mountain where Jehovah appeared to Moses, and whence He gave the Law.

Marah. Generally accepted as Howara, which answers to all the conditions of the narrative in Exodus.

1. Howara is thirty-six miles from the wells of Moses, a distance which the Israelites could not compass in less than three days. In these three days the people would exhaust the supply of water carried with them.
2. The track is along the stony beds of desert wadies, or between limestone hills, and without water.
3. There is a well of water there disagreeably bitter and salt, considered by the Bedouins as the worst well on the road to Sinai. The soil of the whole district is impregnated with nitre, and thus the bitterness of the water is accounted for.

Massah (= *trial* or *temptation*) is not a definite place, but a name given by Jehovah to the rock at Horeb (xvii. 6), as significant that at that spot Israel had tried or proved Jehovah.

Meribah (*chiding* or *murmuring*) is not a definite place, but a name given by Jehovah to the rock at Horeb (xvii. 6), as significant that at that spot Israel had murmured against Moses.

The name is also given to the place of the second bringing forth of water from a rock (Num. xx. 13). This spot is called Meribah-Kadesh by way of distinction (Deut. xxxii. 51).

Midian, so called from Midian, the fourth son of Abraham by Keturah (Gen. xxv. 1-2). The Midianites were an Arab tribe dwelling principally in the desert, north of Arabia, and extending northwards along the eastern frontier of Palestine.

The land of Midian referred to in Exodus was probably the peninsula of Sinai. When Moses fled from the land of Egypt he took refuge in the land of Midian.

Migdol. The name probably means a military watch-tower, or a shepherd's look-out. It may have been some military outpost of the Egyptians, and be mentioned in xiv. 2, to more definitely locate Pi-hahiroth. Well known at the time, the site cannot now be identified. It was probably to the south of Pi-hahiroth, and on one of the heights of the Atâkah.

Pi-hahiroth, the third camping place of the Israelites, somewhere on the west coast of the gulf of Suez, near the head of the gulf. Probably *Ajured*, a fortress with water supply on the pilgrim road to Mecca. This spot satisfies the description of Exodus. There is a plain ten miles long, stretching to the sea, and having the ridge of Atâkah to the south. Thus, with the wilderness to the north, the sea to the east, and the hills to the south, Pharaoh could well speak of Israel as being "*entangled in the land*" (xiv. 3).

Pithom, one of the store-cities built by the Israelites for Pharaoh (i. 11). The particular Pharaoh is the first Pharaoh mentioned in Exodus, described as "*which knew not Joseph*" (i. 8), and the first oppressor of the Israelites.

Pithom is identified with the "Patumus" of Herodotus. The name signifies "House, or Temple of Tum," the Sun God of Heliopolis. So Pithom was probably near Heliopolis, the great centre of the Sun God worship.

Rameses. On this city we gather these particulars:—

1. It was the chief city of Goshen. Joseph gave his brethren "*a possession in the land of Egypt, in the best of the land, in the land of Rameses*" (Gen. xlvii. 11).
2. It was one of the store-cities built by the Israelites for Pharaoh, "*which knew not Joseph*," the first oppressor of the Israelites (i. 11).
3. It was the rendezvous of the Israelites, and their starting place for the Exodus. "*And the children of Israel journeyed from Rameses to Succoth*" (xii. 37).

Rameses was fortified by Rameses II. as a protection for the north-eastern frontier, and was the main capital of the kings of the 19th dynasty. At the time of the Exodus, Pharaoh was near the frontier (probably at Rameses) with his army and court.

We thus see that Rameses was well adapted for the rendezvous of the Israelites, for—

1. It was in the land of Goshen.
2. Many Israelites lived near in consequence of their being employed on the fortifications and buildings.
3. Moses could go direct from the interview with Pharaoh to the assembled Israelites, and at once give the order to march.

Rephidim = rest, or resting places. The last stage before reaching Sinai. The central part of the *Wady Feiran*, where it opens out into a wide fertile plain, which seems to be shut in by mountains.

Just before the entrance to the plain is a rock, pointed out by Arab tradition as the rock struck by Moses.

Taking the journey from the Wilderness of Sin to have lasted three days, which calculation accords with the distance and the mention of the two stations, Dophkah and Alush, in Numbs. xxxiii. 12-14, we can picture the Bible narrative.

Passing from the Wilderness of Sin to Sinai they would meet with no springs on the way. Weary and thirsty they complain to Moses, who marches on before and strikes the rock at the command of God, thus providing water in the stony district.

The valley of Rephidim, with its springs, was held by the Amalekites, waiting to attack Israel as they came up thirsty and weary. The Amalekites attack Israel from the rear at the rock, on the evening of their arrival. On the following day Joshua defeats the Amalekites, and gains possession of the *Wady Feiran* (Rephidim).

The rock then was probably some short distance from the valley. Rephidim proper was not entered until the Amalekites were routed.

Sinai, wilderness of. The modern *Er Rahab*, a plain about two miles long, and about a mile wide, "enclosed between two precipitous mountain ranges of black and yellow granite, and having at its end the prodigious mountain block of *Ras Süfsáfeh*" (STANLEY).

Sinai, Mount. *Ras Süfsáfeh*, the northern extremity of *Jebel Músa*, lower than the main height, but projecting into the valley of *Er Rahab*.

Here all the conditions required by the description in Exodus are found, viz. :—

1. *Er Rahab* is capable of accommodating the Israelite host.
2. It is the best watered district in the whole of the Sinaitic peninsula.
3. It is approached from Rephidim (*Wady Feiran*) by the *Wady-es-Sheikh*.
4. From every part of the plain *Ras Süfsáfeh* is distinctly visible.
5. *Süfsáfeh* rises so abruptly "that you may literally stand under it and touch its base."
6. The isolation of the range rendered the erection of barriers, so that the people could not even touch the border of it, possible and comparatively easy.
7. The route up the mountain is not seen from the plain, so that Moses and Joshua could well hear the revelry of the Israelites ere they came actually in sight of the camp.

"If the *Wady Feiran*, by its palm-grove and its brook, be marked as the first long halting place of Israel, the high valleys of *Jebel Musa*, with their abundant springs, no less mark out the second. The great thoroughfare of the Desert, the longest, widest, and most continuous of all the valleys, the *Wady-es-Sheikh*, would lead the great bulk of the host, with the flocks and herds, by the more accessible, though more circuitous route, into the central upland; whilst the chiefs of the people would mount directly to the same point by the *Nubb Hawy*, and all would meet in the *Wady-er-Rahah*, the "enclosed plain" in front of the magnificent cliffs of the *Ras Süfsäfeh*. It is possible that the end of the range *Furei'a*, to which the Arab gives the name of *Senä*, may have a better claim than the *Ras Süfsäfeh*, from the fact that it commands both the *Wady-er-Rahah* and the *Wady-es-Sheikh*, and that alone of these peaks it appears to retain a vestige of the name of *Sinai*. It is said to contain a level platform with trees, and, undoubtedly, any future traveller will do well to explore it. But no one who has approached the *Ras Süfsäfeh* through that noble plain, or who has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelite camp. That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument not merely of its identity of the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the 'bounds' which were to keep the people off from 'touching the mount.' The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could 'remove and stand afar off.' The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of 'the mount that might be touched,' and from which the 'voice' of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys." (STANLEY, "Sinai and Palestine," pp. 42-3).

"But there are two other points which meet here and nowhere else: First, Moses is described as descending the mountain without seeing the people; the shout strikes the ear of his companion before they ascertain the cause; the view bursts upon him suddenly as he draws nigh to the camp, and he throws down the tables, and dashes them in pieces 'beneath the mount.' Such a combination might occur in the *Wady-er-Rahah*. Any one coming down from one of the secluded basins behind the *Ras Süfsäfeh*, through the oblique gullies which flank it on the north and south, would hear the sounds borne through the silence from the plain, but would not see the plain itself till he emerged from the *Wady-ed-Deir* or the *Wady Leja*; and when he did so he would be immediately under the precipitous cliffs of *Süfsäfeh*. Further, we are told that Moses strewed the powder of the fragments of the idol on the 'waters' of the 'brook that came down out of the mount.' This would be perfectly possible in the *Wady-er-Rahah*, into which issues the brook of the *Wady Leja*, descending, it is true, from Mount St. Catherine, but still in sufficiently close connection with the *Jebel Musa* to justify the expression 'coming down from the mount.' These two coincidences, which must be taken for what they are worth, would not occur either at *Serbal*, or in the *Wady Sebäiyeh*. In the case of the former, although there is a brook from the *Wady Allyat*, which would probably meet the description, there is no corresponding contiguity of the encampment. In the case of the latter both are wanting. (STANLEY, "Sinai and Palestine," pp. 43-44).

Succoth = Booths, was the first camping place of the Israelites when they left Egypt. The Israelites appear to have arrived there at the close of the first day's march. The next stage they came to *Etham*, on the edge of the wilderness, which divides Egypt from Palestine. Each day's march would be about fifteen miles. So, though Succoth cannot be located with certainty, it is probable that it lay midway between *Rameses* and *Etham*, and distant about fifteen miles from each of those places.

The Wells of Moses. "The spot where the Israelites encamped after crossing the Red Sea, and sang praises for their deliverance, is supposed to have been the present *Ayoun Musa* (the springs of Moses), the only green spot in the northern part of the desert of *Shur*. At the present time there are several springs there."

The Wilderness of Shur, called also **The Wilderness of Etham** (Num. xxxiii. 8). This name is given to the tract of desert land which separates Egypt from Palestine, and also from the more elevated parts of the desert of Arabia, and which stretches from the Mediterranean to the head of the Red Sea.

There is also mention of Shur in the account of Ishmael's descendants. "*They dwell from Havilah to Shur, that is before Egypt, as thou goest toward Assyria* (Gen. xxv. 18). Shur may have been a fortified port of the Arabs on the borders of Egypt, and near the ancient head of the gulf of Suez.

The Wilderness of Sin, the modern *El Markhá*, is the sandy plain running along the shore of the Red Sea, from Elim to the southern end of the Sinaitic peninsula. It is bounded on the east by a range of white chalk hills (whence the modern name *El Markhá*), and is a desolate dreary tract. Here the provisions brought from Egypt failed. Over the sea to the west could be seen the fertile lands of Egypt. This fully explains the murmuring of the people, and their longing for the flesh pots of Egypt.

According to Numbers xxxiii. 12-14 the Israelites rested at two places in the Wilderness of Sin before arriving at Mount Sinai, viz. Dophkah and Alush.

BIOGRAPHICAL NOTES.

Aaron, the son of Amram and Jochebed, and the elder brother of Moses and Miriam. He was a Levite, and as one who "*could speak well*" (iv. 14), was appointed by Jehovah to be the spokesman and "*mouth*" of Moses, and in this capacity addressed both the people (iv. 30) and Pharaoh (vii. 2).

Notices in Exodus :

1. Acting in obedience to Jehovah's command he went from Egypt to meet Moses at Sinai (iv. 27).
2. He was the actual active worker of many of the miracles in Egypt, viz. :—
 - (a) The rod turned into a serpent (vii. 10).
 - (b) The Nile turned into blood (vii. 19).
 - (c) The Frogs (viii. 5).
 - (d) The Lice (viii. 16).
 - (e) Joined with Moses in throwing up the ashes which brought the plague of boils (ix. 10).
3. Along with Hur he held up the hands of Moses during the contest with Amalek (xvii. 12).
4. He approached the Mount of Sinai accompanied by Nadab and Abihu, but did not ascend to the summit with Moses (xxiv. 9-11).
5. He was left in charge of the camp along with Hur, during the absence of Moses on the mount (xxiv. 14).
6. He made the Golden Calf and the altar for its worship (xxxii. 1-5).
7. He was consecrated High Priest. The order for consecration only is found in Exodus (xxix.); the actual ceremony is recorded in Lev. viii.

Subsequent History :

1. His sons, Nadab and Abihu, were destroyed by fire for "*offering strange fire*" on the altar (Lev. x. 1, 2).
2. Aaron successfully defended his sons Eleazar and Ithamar, when the latter were blamed by Moses for some irregularity in the sin offering (Lev. x. 16-20).
3. Korah, a Levite, with Dathan and Abiram, headed a revolt against Moses and Aaron. Their complaint was that the priesthood was restricted to the family of Aaron, and not open to the Levites generally. They perished in an earthquake, along with 250 men who joined with them in their protest.
4. After this revolt Jehovah signified his approval of the Aaronic priesthood by causing Aaron's rod alone to bud out of the twelve rods laid before the Lord, *i.e.* one rod from each tribe.
5. Aaron (along with Moses) was debarred the privilege of entering into the Promised Land because he sinned against Jehovah, when bringing water from the rock at Meribah-Kadesh (Num. xx. 10-12).
6. Aaron joined with Miriam in murmuring against Moses because he had married an Ethiopian woman. They questioned the authority of Moses as superior to their own (Num. xii. 1-2).
7. Aaron died on Mount Hor, on the border of Edom. Moses and Eleazar were present at his death, and buried him on the mountain (Num. xx. 22-29).

Character :

1. *A fluent speaker.* He acted as the spokesman for Moses to the people and to Pharaoh.
2. *Weak and vacillating.* He was unfit for sole command.
His action in yielding to the people in the case of the Golden Calf proves his unfitness for separate responsibility.
3. *Generally submissive to Moses,* and following his authority. The only instance of presumption is when he and Miriam challenge the position of Moses as superior to themselves (Num. xii. 2). We may assume that he was persuaded by Miriam, for Aaron repented promptly of his mistake, and Miriam alone was punished.

Abihu. The second son of Aaron, and brother of Nadab. (See Nadab.)

Aholiab, son of Ahisamach, of the tribe of Dan.

The co-worker with Bezaleel in the construction of the tabernacle. He was a skilful engraver, and an expert in weaving and embroidery (Ex. xxxv. 34-35).

Amram, the father of Moses, Aaron, and Miriam. He was a Levite and of the family of the Kohathites (see Jochebed).

Bezaleel, son of Uri, the son of Hur, of the tribe of Judah. Generally considered to be the grandson of the Hur who assisted Aaron to hold up the hands of Moses during the battle with the Amalekites at Rephidim.

The chief artificer of the tabernacle. He was entrusted with all the works done in metal, wood, and stone (xxx. 2-6).

Eleazar, the third son of Aaron (see p. xxxvii.). After the deaths of Nadab and Abihu (Lev. x. 1), Eleazar and Ithamar succeeded to their places in the priestly office.

Immediately before the death of Aaron, Eleazar, as his successor in the office of High Priest, was invested with the sacred garments on Mount Hor (Num. xx. 28). The High Priesthood, for some reason not explained, passed into the family of Ithamar, in the person of Eli. It was restored to the family of Eleazar in the person of Zadok, in the reign of Solomon.

Eliezer = *my God is help*. The second son of Moses by Zipporah. The name indicates that the self-confidence and rashness exhibited in the first attempt to deliver the Israelites had been quenched in Midian, and that banishment, sorrow, and communion with God in the solitudes of the wilderness had taught Moses to trust in God as his helper.

Gershom = *sojourner in a strange land*. The eldest son of Moses by Zipporah. By some the name is said to mean "*banishment or expulsion*." We may well believe that Moses gave the name whilst feeling his separation from his kindred in Egypt.

Hur. From 1 Chron. ii. 3-20 we gather that he was of the tribe of Judah.

Notices in Exodus:

1. Along with Aaron he stayed up the hands of Moses during the battle with the Amalekites at Rephidim (xvii. 10-12.)
2. Aaron and Hur were left in charge of the people by Moses during his absence on Sinai for forty days (xxiv. 14).
3. He appears to have been the grandfather of Bezaleel, the chief artificer of the tabernacle. Bezaleel is said to have been "*the son Uri, son of Hur, of the tribe of Judah*" (xxx. 2).

According to Jewish tradition he was the husband of Miriam.

Ithamar, the youngest son of Aaron (see p. xxxvii.). He had the charge of the reckoning of the contributions made by the people towards the construction of the Tabernacle (xxxviii. 21). After the deaths of Nadab and Abihu (Lev. x. 1) Eleazar and Ithamar succeeded to their places in the priestly office.

Ithamar had the superintendence of the Gershonites and the Merarites in the transport of the Tabernacle on the marches of Israel in the wilderness.

The high priesthood, for some reason not explained, passed into the family of Ithamar in the person of Eli. It was restored to the family of Eleazar in the person of Zadok, in the reign of Solomon.

Jethro, see Reuel.

Jochebed = *Jehovah's glory*, the wife of Amram, and mother of Moses, Aaron and Miriam. She was of the tribe of Levi.

When Moses was born his parents saw that he was a "goodly child;" so they disobeyed the order of Pharaoh to destroy the male children, and hid the child in the house for three months. At the end of this time, no longer able to conceal the child in the house, they put him in an ark of bulrushes, which they placed in the flags on the brink of the river Nile.

From the narrative it would appear that they chose the spot where the daughter of Pharaoh was accustomed to resort to bathe in the Nile, in the hope that the princess might find the child and rescue it from death. Miriam, their daughter, was instructed to watch what took place.

When the Egyptian princess discovered the babe, Miriam came forward, and offered to find a Hebrew nurse. She fetched Jochebed, to whom Pharaoh's daughter gave the infant Moses in charge, to nurse and bring up as the princess's adopted son. Thus the mother regained her child and received wages for nursing him.

The faith of the parents in their concealment of Moses is praised in Heb. xi. 23 :—

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.”

Joshua, the son of Nun, of the tribe of Ephraim.

Joshua = Jah—oshea, the Lord's salvation. His name was originally Oshea = salvation.

Notices in Exodus:

1. Rephidim. The first mention of Joshua. Moses selected him to lead the Israelites against the Amalekites at Rephidim.

The manner in which the victory was gained through the prayers of Moses must have struck the newly-appointed general with the conviction that success in battle depended upon the favour of the God of battles (Ex. xvii. 8-16).

2. Sinai. After the battle of Rephidim Joshua appears to have been appointed the official attendant (“*minister*”) of Moses.

When Moses ascended Sinai to receive the Law, Joshua accompanied him up part of the ascent (xxiv. 13-14), and appears to have waited there for the return of his leader (xxxii. 15-19). It is clear that he took no part in the making or the worshipping of the golden calf, for, as Moses and Joshua descended the mountain together, Joshua interpreted the songs of the worshippers as being “*a noise of war in the camp*” (xxxii. 17).

He was appointed by Moses as the custodian of the Tent, erected by Moses, outside the camp, as a temporary sanctuary, when Jehovah for a while withdrew his visible presence from the people in His anger for their sin in worshipping the calf (xxxiii. 13).

Additional Notices of Joshua during the period of Israel's stay in the wilderness:

1. At some encampment on the journey Joshua appealed to Moses to rebuke Eldad and Medad, when these men were prophesying in the camp. Moses rebuked his “*minister*” for excessive zeal on behalf of his Master's honour (Num. xi. 26-29).

(1) Joshua was chosen one of the twelve spies as the representative of the tribe of Ephraim.

(2) His name was changed from Oshea to Jehoshua, or Joshua. May it not be that he was the leader of the spies, and may not the change of name have given courage to the spies and have inspired them with assurance of safe return?

(3) He traversed the land from north to south, gaining a knowledge of the geography of the country, which must have proved valuable in his future campaigns (Num. xiii. 21-25).

- (4) On the return of the spies, the majority of them, dismayed by the warlike appearance of the Canaanites, brought back an unfavourable report, and discouraged the Israelites. Joshua and Caleb alone, in faith that God would give them the land, entreated the people to go up and possess it, and narrowly escaped being stoned by the enraged multitude (Num. xiv. 6-10).
- (5) The faith of Joshua and Caleb was rewarded, whilst the faithlessness of the nation was punished by the Divine decree that all "from twenty years old and upward" that went out of Egypt should "fall in the wilderness," except Caleb and Joshua (Num. xiv. 30).

2. He was appointed the successor to Moses (Num. xxvii. 18-20).

The chief points in Joshua's character are:—

- (a) Courage.
 (b) Implicit faith and reliance on God.
 (c) Humility.
 (d) Unselfishness.

Miriam = *bitterness*, the sister of Moses and Aaron, and evidently the eldest of the family.

Notices in Exodus:

1. She watched over the ark containing the infant Moses, when it was placed in the Nile (ii. 4).
2. When Pharaoh's daughter found the ark, she came forward and suggested the mother as a nurse (ii. 7).
3. She is described as "*Miriam the prophetess, the sister of Aaron*" (xv. 20), and led the women of Israel in dances and song in triumph over the destruction of Pharaoh and his army in the Red Sea.

Other Notices:

1. With Aaron she complained against Moses for marrying an Ethiopian woman (Num. xii. 1).

For this Moses administered a stern rebuke to Aaron and Miriam in front of the Tabernacle. Miriam was punished with leprosy (xii. 5-10).

In answer to the appeal of Aaron and the prayer of Moses the leprosy was healed. Miriam was shut out of the camp for seven days; the people rested from their journey for that period (xii. 14-17).

This occurred at Hazeroth (Num. xi. 35, xii. 16).

2. She died towards the end of the wanderings at Kadesh, where she was buried (Num. xx. 1).
3. She is mentioned by the prophet Micah as one of the Three Deliverers of Israel from Egypt. "*For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam* (Mic. vi. 4).

Nadab. The eldest son of Aaron, and brother of Abihu (see p. xxxvii).

Aaron, Nadab, and Abihu, with seventy elders, ascended some part of the ascent to Sinai, "*afar off*" from the summit, and were commanded to stay there and worship, while Moses went up to the Lord (xxiv. 1).

Nadab and Abihu were struck dead before the sanctuary by fire from the Lord. Their sin was kindling the incense in their censers with "*strange fire*," *i.e.* with fire not taken from the altar (Lev. xvi. 12, 13). Aaron and his surviving sons were forbidden to mourn for them.

Puah = *one who cries out*. One of the two midwives who disobeyed the order of Pharaoh to destroy the male children of the Hebrews (i. 15-21). As their reward for their faithfulness it is recorded that God "*made them houses*" (i. 21), *i.e.* that they married Hebrews and became mothers in Israel.

Reuel or Raguel or Jethro (on the identity see note below).

Reuel = *friend of God*, a prince and priest of Midian, possessing flocks and residing in the land of Midian (*i.e.* the Sinaitic peninsula) As descended from Abraham through Keturah, the Midianites, or at least a portion of them, would be worshippers of the true God. The household of Reuel seem to have been religious people.

Notices in Exodus:

1. Reuel received Moses after the kindness shown by the latter to Reuel's daughters in assisting them against the shepherds. He gave his daughter Zipporah in marriage to Moses (ii. 16-21).
2. After Moses had received the call at Sinai to deliver Israel, he asked permission of his father-in-law (Jethro) to return to Egypt, and received the reply, "*Go in peace*" (iv. 18).
3. Jethro brought Zipporah and the two sons of Moses to Sinai when the Israelites were encamped there. On this occasion Jethro—
 - (a) Rejoiced at the deliverance of the Israelites and blessed the Lord for his goodness to the people (xviii. 9-11).
 - (b) Offered sacrifices to God (xviii. 12).

[These events and the recognition of the sacrifice by Moses and Aaron are strong evidence that Jethro and his family worshipped the true God.]

- (c) Advised Moses to appoint judges for the people in small matters, reserving every great matter for the decision of Moses (xviii. 17-23). Up to this time Moses had been sole judge. Moses adopted the advice of Jethro.
- (d) Returned from Sinai to his own land (xviii. 27).

NOTE.—The identity of Reuel with Jethro rests solely on the words, "*Jethro his father-in-law*." But the word translated "*father-in-law*" signifies "*any relation by marriage*." It is much more probable that Jethro was the son of Reuel, and, therefore, the brother-in-law of Moses. Reuel must have been of a good age when Moses arrived in Midian, for he had seven grown-up daughters. Moses was 80 years of age when he was called at Sinai. Therefore, it is not improbable that Reuel had died, and that Jethro had succeeded him as chief and priest of the family.

Shiphrah = *beautiful*, one of the two midwives who disobeyed the order of Pharaoh to destroy the male children of the Hebrews (i. 15-21). (See Puah).

Zipporah, daughter of Reuel, priest of Midian, by whom she was given to Moses in marriage (ii. 22).

She bare two sons, Gershom and Eliezer.

She accompanied Moses with her two sons on his departure from Midian for Egypt (iv. 20).

As Zipporah and her two sons were brought by Jethro to Moses at Sinai (xviii. 2-3), it is probable that Moses sent his wife and children back to Midian after the circumstances recorded in iv. 24, 25.

THE BOOK OF EXODUS.

TEXT AND NOTES.

The Settlement in Egypt.

1. ¹Now these are the names of the ^{a2}children of Israel, which came into Egypt; every man and his ³household came with Jacob. ² ⁴Reuben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan, and Naphtali, Gad, and Asher. ⁵ And all the souls that came out of the loins of Jacob were ⁵seventy souls: for Joseph was in Egypt already. ⁶ And Joseph died, and all his brethren, and all that ⁶generation.

a see R.V. Comment, p. 110.

⁵The number is made up thus

- Jacob 1.
- Sons 12.
- Daughter, Dinah 1.
- Grandsons, 51.
- Granddaughter, Serah 1.
- Great grandsons ⁴ (Gen. xvi. 8-27).

Stephen gives the number as seventy-five (Acts vii. 14). He quotes from the Septuagint, which probably reckons the five sons of Manasseh and Ephraim born in Egypt.

With the retainers included, the number would amount to some thousands.

⁶This would include all who were alive in the lifetime of Joseph, *i.e.* the original settlers in Egypt had entirely disappeared.

¹*Lit.* And, showing the connexion with Genesis.

²= the sons of Jacob, not the Israelites generally.

³Not only children and grandchildren but retainers, "servants born in the house" Abraham had 318 of these servants (Gen. xiv. 14).

⁴The order is—

(1) The sons of Leah.

(2) The son of Rachel (Joseph was already in Egypt).

(3) The sons of Bilhah.

(4) The sons of Zilpah.

The names are in order of rank, not of birth.

Period of Prosperity.

7 And the ¹children of Israel ²were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the ³land was filled with them.

(2) The strong vitality of the Israelitish race.

(3) Their settlement in a fertile district.

¹The descendants of Jacob, the nation of Israel.

²The idea is that of an amazing and unparalleled increase.

³Some natural causes are—

(1) Egypt noted for fecundity.

Affliction in Egypt.

8 Now there arose up a ¹new king over Egypt, which ²knew not Joseph. ⁹ And he said unto his people, ³Behold, the people of the children of Israel are

¹See Intro. p. xiii.

²The public services of Joseph, and possibly his very name, were forgotten.

³The growing numbers of the Israelites were a cause of alarm to Pharaoh.

⁴more and mightier than we: ¹⁰Come on, let us deal ⁵wisely with them; lest they multiply, and it come to pass, that, when there falleth out ⁶any war, they join also unto our enemies, and fight against us, and so ⁷get them up out of the land. ¹¹Therefore they did set over them ⁸taskmasters to afflict them with their burdens. And they built for ⁹Pharaoh ¹⁰*treasure cities*, ¹¹Pithom and ¹²Raamses. ¹²But the more they afflicted them, the more they multiplied and grew. And they ¹³were grieved because of the children of Israel. ¹³And the Egyptians made the children of Israel to serve with ¹⁴rigour: ¹⁴And they made their lives bitter with ¹⁵hard bondage, in ¹⁶mortar, and in ¹⁷brick, and in all manner of service in the ¹⁸field: all their service, wherein they made them serve, was with rigour. ¹⁵And the king of Egypt spake to the Hebrew midwives, of which the name of the one was ¹⁰Shiphrah, and the name of the other ²⁰Puah: ¹⁶And he said, When ye do the office of a midwife to the Hebrew women and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. ¹⁷But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. ¹⁸And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? ¹⁹And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere

^a see R. V. comment, p. 110.

⁴Not in the whole land but in Goshen, which was on the northern frontier. Hence the danger that the Israelites might ally with a foreign invader (ver. 10).

⁵Pharaoh would adopt stratagem, not force.

⁶Dread of invasion was natural at this period of Egyptian history (Intro. p. x.).

⁷The Egyptians evidently knew of the aspirations of the Israelites through the promises made to Abraham, Isaac and Jacob.

⁸Chiefs of tributes, or superintendents of works,

In the forced system of labour we find two classes of officers.

(1) *Principal overseers*, who directed the works.

(2) *Gangers, or slave-drivers*, who exacted the daily task from the labourers.

⁹See p. x.

¹⁰Store cities, *i.e.* magazines of provisions and arms.

¹¹Intro. p. lxi. ¹²Intro. p. lxi.

¹³*Lit.* they loathed and feared.

¹⁴The design was twofold.

(1) To prevent the increase of population.

(2) To break the spirit of the nation.

¹⁵Heavy service, Compare the condition of the *Fellahs* in Egypt.

¹⁶Clay for making brick.

¹⁷*i.e.* of sun-dried clay mixed with straw.

¹⁸Not only agricultural labour, but the digging of canals and other works for irrigation. The labour would be hard and unhealthy (see Intro. p. xii.).

¹⁹Intro. p. lxxx.

²⁰Intro. p. lxxx.

Two forms of oppression.

(1) Forced labour.

(2) The murder of the male children.

the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives ¹feared God, that he ²made them houses. 22 And Pharaoh ³charged all his people, saying, Every son that is born ye shall cast into the ⁴river, and every daughter ye shall save alive.

⁴ River = the Nile.

THE OPPRESSION WAS PERMITTED BY GOD FOR TWO REASONS.

- (1) A punishment for the sin of idolatry, for the Israelites seem to have in some cases worshipped Egyptian idols (Lev. xvii. 7; Josh. xxiv. 14; Ezek. xx. 5-8). Joshua tells the people to put away the gods which their fathers had worshipped on the other side of the flood and in *Egypt*.
- (2) To give the Israelites an abhorrence of Egypt. If they had fared luxuriously in Egypt they would not have yearned for Canaan. Though the period of bondage is often referred to as a "furnace of iron" (1 Kings viii. 51), yet in the wilderness the people repeatedly longed for "*The flesh pots of Egypt*" (xvi. 3).

The Birth of Moses.

2. And there went a ¹man of the house of Levi, and took to wife a ²daughter of Levi. 2 And the woman conceived, and bare a ³son: and when she saw him that he was a ⁴goodly child, she hid him ⁵three months. 3 And when she could not longer hide him, she took for him an ⁶ark of bulrushes, and daubed it with ⁷slime and with ⁸pitch, and put the child therein; and she laid it in the ⁹flags by the ¹⁰river's brink. 4. And his ¹¹sister stood afar off, ¹²to wit what would be done to him.

⁸ Or "bitumen," making the chest watertight.

The chest may have been like a coffin, and have suggested a funeral to any Egyptian officer.

⁹ Tall rushes in the river. *Tufi* or *sufi*, a species of the papyrus smaller than that of which the ark was made.

¹⁰ The Nile.

¹¹ Probably Miriam.

The parents of Moses hid the child by faith.

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" (Heb. xi. 23).

Doubtless they also exposed him by faith. Their design must have been based on the hope that the daughter of Pharaoh would notice the child.

Their conduct was ordered by God. The education of Moses as the adopted son of Pharaoh's daughter fitted him to lead and organize the Israelites in the Exodus. Had he been brought up among his own people he would have lacked training, and would have acquired the submissive spirit of the oppressed Israelites. He would have failed in courage and ability to effect the great deliverance.

¹ The midwives were godfearing and conscientious—they spared the children—but did not tell the truth to the King.

² *Either* (1) Gave them children of their own.

or (2) Raised them to heads of families among the Israelites. The command could not have been generally obeyed.

⁸ Compare the command of Pharaoh to destroy the male children of Israel with the order of Herod to slay the male children at Bethlehem (St. Matt. ii. 16)

¹ Amram (vi. 18).

² Jochebed (vi. 20).

Daughter = descendant.

⁸ Not the first-born. Miriam and Aaron were born before him (see verse 4 and vi. 20).

⁴ Exceedingly beautiful. "*Exceeding fair*" R.V. "*fair to God*" (Acts vii. 20).

"*A proper child*" (Heb. xi. 23).

⁵ As long as she could hope to conceal him.

⁶ *Lir*. A chest of the papyrus. Papyrus, a strong three cornered rush that grew to the height of three feet, and commonly used as a material for boats.

⁷ *Either* "Nile mud" or "asphalte," binding the stalks of the papyrus together.

¹² To wit = to know.

Moses adopted by Pharaoh's Daughter.

5 And the ¹daughter of Pharaoh came down to ²wash herself at the river; and ³her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had ⁴compassion on him, and said, ⁵This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the ⁶Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the ⁷maid went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and ⁸nurse it for me, and I will give thee thy ⁹wages. And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he ¹⁰became her son. And she called his name ¹¹Moses: and she said, Because I drew him out of the water.

Pharaoh's daughter preserved the life of Moses.
Moses was God's instrument in the punishment of Pharaoh.

Moses leaves the Court of Pharaoh and joins his brethren, the Hebrews.

11 And it came to pass in those days, when ¹Moses was grown, that ²he went out unto ³his brethren, and ⁴looked on their burdens: and he spied an ⁵Egyptian smiting an Hebrew, one of his brethren. 12 And ⁶he looked this way and that way,

high position at court, and a joining of himself to the oppressed Hebrews (Heb. xi. 24) (see note p. 5).

⁴i.e. examined their life under Egyptian oppression and made himself personally acquainted with their hard lot.

⁵Possibly a taskmaster.

⁶To assure himself that he was unobserved.

¹Thermutes (Josephus).

²To bathe, a common practice in ancient Egypt. A proof of the writer's accuracy. An act of cleanliness and also of religious worship, the Nile water was supposed to possess the power of life and fertility.

³Evidently the spot was set apart for females. Possibly Jochebed knew this and placed Moses there designedly.

⁴The baby's tears touched the woman's heart of the princess.

⁵So the princess adopted the child in defiance of her father's commands.

⁶Possibly no Egyptian woman would have undertaken the task.

⁷Of course Miriam fetched her mother. The mother receives a reward for her faith.

⁸The child was now the adopted son of the Egyptian princess, and therefore his life was safe.

⁹The mother is paid for nursing her own child.

¹⁰i.e. She adopted him.

¹¹Mo. = son. Uses = drawn out, whence *Moses*, in Gk. and Lat. *Mouses* or *Moyses*. Note the providence of God. Pharaoh would destroy all the male children of the Hebrews.

¹When he was full forty years old (Acts vii. 23).

²"It came into his heart to visit his brethren the children of Israel" (Acts vii. 23).

³The Princess had not concealed his parentage from Moses.

Not an ordinary visit but a complete renunciation of his

and when he saw that there was no man, he ⁷slew the Egyptian, and hid him ⁸in the sand. ¹³ And when he went out ⁹the second day, behold, two men of the Hebrews strove together: and he said to ¹⁰him that did the wrong, Wherefore smitest thou ¹¹thy fellow? ¹⁴ And he said, Who made thee a ¹²prince and a judge over us? ¹³intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

⁷ A wrong act. Interference may have been justifiable. Murder was not. For this rash act Moses was an exile for forty years (Acts vii. 50). (Intro. p. xxix.).

⁸ In the sand, which, in Egypt, always creeps up to the edge of cultivated ground.

⁹ The next day.

¹⁰ i.e. The aggressor.

¹¹ Thy neighbour.

¹² Moses as the adopted son of Pharaoh's daughter could be styled "a prince," but he had not been appointed to an official position over the Hebrews. The Israelite rejects his interference as not being authorized by law.

¹³ The rash act of the previous day causes friendly interference to be repulsed. The man challenges the authority of Moses, and hints that if he interferes he will be reported, i.e. that he had killed an Egyptian.

Acts vii. 24-27.

"And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?"

Hebrews xi. 24-26.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

From Acts we gather (1) that the interference of Moses between the Hebrew and the Egyptian was that of a man indignant at an act of oppression; and this interference between the two Hebrews was that of a friend, who desired to make peace between them.

(2) That Moses felt himself called by God to deliver his fellow countrymen.

From Hebrews we learn that Moses deliberately chose to abandon the dignity of an Egyptian prince in order to share the lot of the oppressed Hebrews, and to work their deliverance.

For further comment, see Introduction p. xxix.

Moses Flees from Egypt to Midian.

¹⁵ Now when Pharaoh heard this thing, he sought to ¹slay Moses. But Moses ²fled from the face of Pharaoh, and dwelt in the land of ³Midian: and he sat down by ⁴a well. ¹⁶ Now the ⁵priest of Midian had seven daughters: and they came and ⁶drew water, and filled the ⁷troughs to water

¹ For two reasons (see Intro. p. xxviii.).

(1) He had slain an Egyptian.

(2) He had championed the cause of the Hebrews.

² Not in fear but in faith (Heb. xi. 27). (See note, p. 6).

³ Intro. p. lxxi.

⁴ Lit. *The well*.

⁶ Probably combining the offices of prince and priest like Melchisedec.

⁶ Quite consistent with oriental custom, and not derogatory in the daughters of the chief.

So (1) Rebekah drew water for the camels of Eliezer (Gen. xxiv. 20).

(2) Rachel watered the sheep of Laban (Gen. xxix. 6-10).

⁷ Troughs or tanks prepared for the watering of flocks.

their father's flock. 17 And the shepherds came and ⁸drove them away: but ⁹Moses stood up and helped them, and watered their flock. 18 And when they came to ¹⁰Reuel their father, he said, ¹¹How is it that ye are come so soon to day? 19 And they said, an ¹²Egyptian delivered us out of the hand of ¹³the shepherds, and also drew water enough for us, and watered the flock. 20 And he said unto his daughters, And where is he? ¹⁴why is it that ye have left the man? call him, that he may eat bread. 21 And Moses was ¹⁵content to dwell with the man: and he gave Moses ¹⁶Zipporah his daughter. 22 And she bare him a son, and he called his name ¹⁷Gershom: for he said, I have been a ¹⁸*stranger in a strange land*.

a see R.V. comment, p. 110.

¹⁵ Was willing—consented. ¹⁶ Intro. p. lxxx. = *bird*. ¹⁷ Intro. p. lxxvii. ¹⁸ A sojourner. Heb. xi. 27. "*By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*"

The Death of Pharaoh. The cry of the oppressed Israelites heard by God.

23 And it came to pass ¹in process of time, that the ²king of Egypt died: and the children of Israel sighed by reason of the bondage, and they ³cried, and their cry came up unto God by reason of the bondage. 24 And God ⁴heard their groaning, and God remembered ⁵his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God ⁶*had respect* unto them.

a see R.V. comment, p. 110.

⁶ *Lit.* Knew them, i.e. recognized them as the chosen seed of Abraham. Note the description of the action of the Almighty.

- God (1) Heard their cry.
 (2) Remembered the covenant.
 (3) Looked upon the people.
 (4) Knew them as his covenant people.

We have here a crisis in the history of Israel, marked by the personal intervention of Jehovah on their behalf.

⁸ i.e. to water their own flocks first. The rule of the desert is to use the wells in order of arrival, i.e. first come—first served.

⁹ Moses helps the maidens in the same chivalrous spirit as he had avenged the oppressed Israelite (ver. 12). So Jacob assisted Rachel (Gen. xxix. 10).

¹⁰ or *Raguel* (Intro. p. lxxx.) = friend of God.

¹¹ Evidently the shepherds had often interfered with the maidens.

¹² Moses would be known by his dress and speech. The maidens would not know him as a Hebrew.

¹³ The shepherds had used some of the water that the maidens had drawn; so Moses drew more for them.

¹⁴ Reuel is offended at his daughters' neglect to offer the ordinary Arab hospitality.

¹ Forty years (Acts vii. 30).

² See intro. p. xiii.

³ The people retained their faith in the God of their fathers.

⁴ Thus the interference of Jehovah is granted in answer to prayer.

⁵ The points of the covenant are. (Intro. p. vii.).

(1) Possession of Canaan.

(2) Deliverance from Egypt (Gen. xv. 13-16).

(3) In the seed of Abraham all nations should be blessed (Gen. xii. 3).

The Call of Moses. The Burning Bush.

3. Now Moses ¹ kept the flock of ² Jethro his ³ father in law, the priest of Midian: and he led the flock to the ⁴ backside of the ⁵ desert, and came to the ⁶ mountain of God, even to ⁷ Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of ⁸ a bush: and he looked, and, behold, the ⁹ bush burned with ¹⁰ fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, ¹¹ Moses, Moses. And he said, ¹² Here am I. 5 And he said, Draw not nigh hither: put off ¹³ thy shoes from off thy feet, for the place whereon thou standest is ¹⁴ holy ground. 6 Moreover he said, I am the God of thy ¹⁵ father, the ¹⁶ God of Abraham, the God of Isaac, and the God of Jacob. And Moses ¹⁷ hid his face; for he was afraid to look upon God.

a see R.V. comment, p. XII.

b see R.V. comment, p. III.

¹⁵ This passage is quoted by our Lord as a proof of the resurrection (see St. Mark xii. 26); where our Lord calls this book the book of Moses.

¹⁶ So Elijah on Horeb (1 Kings xix. 13).

Moses commanded to visit Pharaoh.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their ¹ taskmasters; for I know their sorrows. 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a heavy burdens, and the minor officials illtreated the

¹ Was herding—his usual occupation.

² Intro. p. lxxvii.

³ The original is indefinite = any relation by marriage.

⁴ Not a barren waste, but devoid of inhabitants. The district supplies excellent pasturage.

⁵ Sinai. Intro. p. lxxii.

⁶ Towards Horeb. Intro. p. lxx.

⁷ The bush, which Moses doubtless often referred to when addressing the Israelites.

⁸ The shittim or acacia tree—the thorn tree of the desert. This tree is common in the Sinaitic region, and furnished wood for the construction of the ark and other furniture of the tabernacle.

⁹ A symbol of the oppression of Israel, and a pledge that the oppression would not destroy them.

¹⁰ So Samuel (1 Sam. iii. 10) and Paul (Acts ix. 4) were addressed by name when visited by the Divine presence.

¹¹ Ready to hear.

¹² Thy sandals; the custom of removing the sandals ere entering a holy place was known to the Egyptians. So Joshua put off his shoes (Josh. v. 15).

¹³ It was made holy by the presence of Jehovah.

¹⁴ i. e. forefathers.

¹ Heb. Seeing I have seen, i. e. I have been continually watching—not—that I have certainly seen.

² Oppressors, not the same word as i. 11. It signifies the subordinate officers in personal contact with the Israelites and indicates the harshness with which they exacted the daily toil.

The task masters imposed people in enforcing the tasks.

large, unto a ³land flowing with milk and honey; unto the place of the ⁴Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Eivites, and the Jebusites. ⁹ Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. ¹⁰ Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

⁸ A proverbial expression denoting great fertility.

⁴ The first mention of the nations in possession of Palestine. On these nations see Intro. p. lxi.

Moses learns.

(1) The richness of the country—the great extent of God's promise.

(2) The nations to be overcome—the magnitude of the enterprise.

Moses is now selected by God as the appointed deliverer. His previous attempt (ii. 11) had been rash and premature

Moses asks for Credentials.

¹¹ And Moses said unto God, 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? ¹² And he said, ² Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

First difficulty. How to persuade Pharaoh.

¹ Contrast the present humility of Moses with his former presumption.

Moses had many qualifications.

1. Egyptian training and learning (In p. xxvii.).

2. Knowledge of Hebrew and Egyptian languages.

3. His previous court life had fitted him to approach Pharaoh.

And some defects.

1. Forty years of exile had made him a stranger to the Hebrews.
2. A shepherd's life had unfitted him for the court.
3. His age.
4. His want of eloquence.

² Jehovah assures him of His presence which should be sufficient to overcome all obstacles. And gives an assurance of success—Moses will bring the people to worship at Sinai.

The Name of God.

¹³ And Moses said unto God, 'Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, ² What is his ³ name? what shall I say unto them? ¹⁴ And God said unto Moses, ⁴ I am that I am: And he said, Thus shalt thou say unto the children of Israel, I am hath

¹ Second Difficulty. How to convince the Israelites of his Divine Mission.

² The Israelites would naturally ask, "What God hath sent you? What is his name?"

³ Hitherto God had been described by the titles. *El* or *Elohim* = the lofty one.

Shaddai = the powerful.

Jehovah = the existent.

⁴ I am what I am, i.e., the self existing one. The words express absolute and

therefore unchanging and eternal being—the same to-day, yesterday and for ever.

sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, ^a*the Lord God* of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is ^bmy name for ever, and this is ^cmy memorial unto all generations.

^a see R.V. comment p. 111.

^b By which God makes Himself known.

^c By which God's people worship Him.

Jehovah Gives Instructions to Moses.

16 Go, and gather the ¹elders of Israel together, and say unto them, ^{2a}*The Lord God* of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely ³visited you, and seen that which is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt into the land of the ⁴Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. 18 ⁵And ⁶they shall hearken to thy voice and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, ⁷three days' journey into the ⁸wilderness, that we may sacrifice to the Lord our God.

^a see R.V. comment p. 111.

¹ First mention of elders (Intro. p. xi.).

² *Lit.* Jehovah, God of your fathers, God of Abraham, etc.—so also verse 15.

³ According to my promises.

(1) To Abraham (Gen. xv. 14).

(2) To Jacob (Gen. xlvii. 4).

⁴ On these nations see Intro. p. lxvi.

⁶ Jehovah foretells that Israel would listen to the message and obey the call.

⁶ *i.e.* the elders.

⁷ On the necessity for a three days' journey see note on viii. 26.

This reasonable request makes Pharaoh's resistance unjustifiable.

He might reasonably at first have objected to allow the Israelites to depart unconditionally.

⁸ The extensive sandy desert between Egypt and Palestine. Pharaoh's 'own unreasonableness and obduracy brought upon Egypt the manifestation of God's power.

The Israelites were also convinced that they owed their deliverance not to themselves but to the unquestioned aid of Jehovah.

But Pharaoh was in God's mercy allowed a just and fair trial of obedience. Regarded from this point of view the request was not unfair to Pharaoh as forcing upon him, had he granted it, the ultimate exodus of the Israelites.

Pharaoh's Obstinacy and the Exodus of Israel foretold.

19 And I ¹am sure that the king of Egypt will not ²let you go, ³no, not by a mighty hand. 20 And I will stretch

¹ *Lit.* I know.

² *Lit.* Give you leave to go.

³ *i.e.* Unless by a mighty hand, *i.e.* under the influence of God's judgments.

out my hand, and ⁴smite Egypt with all my wonders which I will do in the midst thereof: and ⁵after that he will let you go. 21 And I will give this people ⁶favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go ⁷empty: 22 But every woman shall ^{8a}borrow of her neighbour, and ⁹of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ¹⁰ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

a see R.V. comment, p. III.

These gifts of the Egyptians were afterwards presented for the vessels, etc., of the Tabernacle (p. xxxviii.).

Jehovah grants Moses three signs of his Commission.

4. And Moses answered and said, But, behold, ¹they will not believe me, nor hearken unto my voice: for ²they will say, ³The Lord hath not appeared unto thee. 2 And the Lord said unto him, What is that in thine hand? And he said, ⁴A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a ⁵serpent; and Moses ⁶fled from before it: 4 And the Lord said unto Moses, Put forth thine hand, and take it by the ⁷tail. And he put forth his hand, and ^acaught it, and it became a rod in his hand: 5 That they may believe that the ^bLord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

a see R.V. comment, p. III. *b* see R.V. comment, p. III.

6 And the Lord said furthermore unto him, Put now thine hand into thy ¹bosom. And he put his hand into his

⁴ Egypt is to be punished for her oppression of Israel.

⁵ *i.e.* when he can resist no longer.

⁶ Respect.

⁷ Not as poor slaves without any wealth.

⁸ *Lit.* shall ask or demand.

⁹ An indication of friendly and neighbourly relationships. Probably the mass of the Egyptian; did not approve of the harsh measures of the government. Otherwise the extreme measures to exterminate the Hebrews must have succeeded to a greater degree.

¹⁰ See the promise to Abraham. "*Shall they come out with great substance*" (Gen. xv. 14).

¹ Moses still presses the second difficulty "How to convince the elders?"

² The elders.

³ Just what the elders most probably would say.

⁴ Either his shepherd's staff, or a long staff borne by men of authority.

⁵ The first sign.

The rod becomes a serpent. When Moses takes hold of it, it becomes a rod again.

⁶ So long as Moses fled from it, so long was it a serpent.

⁷ If a poisonous snake it should have been seized by the neck. Hence we see a test of the faith of Moses.

A serpent was on the crown of Pharaoh as a symbol of divine and royal power.

So this sign was a pledge of victory over Pharaoh.

The second sign.

¹ Fold of the dress.

bosom: and when he took it out, behold, his hand was ²leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. 8 And it shall come to pass, if they will not believe thee, neither ³hearken to the voice of the first sign, that they will believe the voice of the ⁴latter sign. 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that ⁵thou shalt take of the water of the ⁶river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Nile into blood was to strike at the very life and existence of Egypt.

Moses complains of want of Eloquence.

10 And Moses said unto the Lord, O my Lord, ¹I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am ²slow of speech, and of a slow tongue. 11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? 12 Now therefore go, and ³I will be with thy mouth, and teach thee what thou shalt say.

Aaron appointed as Spokesman.

13 And he said, O my Lord, ¹send, I pray thee, by the hand of him whom thou wilt send. 14 And the anger of the Lord was kindled against Moses, and he said, Is not ²Aaron the Levite thy

²The worst kind of leprosy. This sign is significant.

(1) Moses had no part in the performance of the miracle. He had seized the tail of the serpent. Now he is taught his entire dependence on Jehovah.

(2) The Israelites were taught:

The danger of resisting the call.

Their deliverance if they obeyed it.

³The first sign might be doubted. The Egyptians were clever snake charmers.

⁴The second sign would convince many.

The Third Sign.

⁵The third sign would win over even the most sceptical.

⁶The Nile.

This sign indicates the punishment of the Egyptians. It was a pledge of the power of Moses over the Nile. To change the water of the

¹*Lit.* I am not a man of words. Yet Stephen says, "*Moses was mighty in words*" (Acts vii. 22). The power was in the *substance* rather than in the utterance of the language.

²*Lit.* heavy = one speaking a foreign language imperfectly.

Moses had two difficulties.

(1) Slow in finding words.

(2) Slow in giving them utterance.

³So our Lord to His Apostles.

"*Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak*" (St. Matt. x. 19).

¹The other excuses of Moses had reason in them. His reluctance now becomes opposition to God's will. So God is angry with him.

²First mention of Aaron.

brother? I know that ³he can speak well. And also, behold, he ⁴cometh forth to meet thee: and when he seeth thee, he will be ⁵glad in his heart. 15 And ⁶thou shalt speak unto him, and put words in his mouth: and I will be with ⁷thy mouth, and with ⁸his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee *instead of a mouth, and thou shalt be to him instead of God.* 17 And thou shalt take ¹⁰this rod in thine hand, wherewith thou shalt do ¹¹signs.

a see R.V. comment, p. 111.

Jehovah angry with Moses on two occasions.

I. Place. At Sinai.

Cause. Moses objected to be leader in the deliverance of Israel.

Sin. Self-will, shown in false humility.

Punishment. Aaron was assigned as spokesman. Moses, having declined sole leadership, was deprived of the sole leadership.

II. Place. At Meribah (Numb. xx. 13).

Cause. His words to the people when striking the rock.

Sin. Self will, shown in arrogance.

Punishment. Deprived of the honour of leading Israel into Canaan. Moses and Aaron died in the wilderness.

Note.

Similarity of sin—*Self-will.*

Similarity of punishment.—

(1) Moses vacated a position of honour filled by Aaron.

(2) Moses resigned the leadership of Israel into Canaan to Joshua.

Moses returns to Egypt.

18 And Moses went and returned to Jethro his father in law, and ¹said unto him, ²Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, ³Go in peace. 19 And the Lord said unto Moses in Midian, ⁴Go, return into Egypt: for ⁵all the men are dead ⁶which sought thy life. 20 And Moses took his wife and ⁷this

⁸Heb. *speaking he can speak.*
⁴*i.e.* is intending to set out to meet thee (verse 27).

⁵To see thee, and to learn thy mission.

⁶Moses furnished the matter;

Aaron supplied the words.

⁷God will suggest the matter to Moses.

⁸God will suggest the language to Aaron.

⁹Thus God did not speak to Aaron directly.

The order is—

From God to Moses.

From Moses to Aaron.

From Aaron to the people.

¹⁰*i.e.* the rod which had been changed into a serpent.

¹¹The signs, *i.e.* the wonders referred to in iii. 20.

¹Moses announces to Jethro his intention of returning to Egypt, but does not tell him of the revelation on Sinai.

²Moses delivers up the flock, and obtains Jethro's consent.

³If Moses had been admitted into the tribe, tribal law would require express permission for departure from the head of the tribe.

⁴Possibly Moses was delaying; hence the command.

⁶Compare the return of Joseph and Mary from Egypt.

“*They are dead which sought the young child's life*” (St. Matt. ii. 20).

⁶Forty years had elapsed. The offence committed by Moses might well have been forgotten.

A new king was on the throne (ii. 23).

⁷Gershom and Eliezer.

It has been suggested that the children were of tender age.

sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took ⁸the rod of God in his hand. 21 And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all ⁹those wonders before Pharaoh, which I have put in thine hand: but I will ¹⁰harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my ¹¹firstborn: 23 And I say unto thee, Let my son go, that he may serve me: ¹²and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

24 And it came to pass by the way in *at the* ¹³inn, that the Lord met him, and sought to ¹⁴kill him. 25 Then Zipporah took a ¹⁵sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a ¹⁶bloody husband art thou to me. 26 So ¹⁷he let him go: then she said, A bloody husband thou art, ¹⁸because of the circumcision.

a see R.V. comment, p. 112.

¹⁸Zipporah gives her reason for calling Moses "a husband of blood."

From xviii. 2-3, we learn that Zipporah and the children returned to Jethro and re-joined Moses at Sinai after the Exodus. Zipporah in her present mood was not likely to be of assistance to Moses. Both she and the children would be likely to hinder him in his work.

The Meeting of Moses and Aaron.

27 And the Lord said to Aaron, Go into the ¹wilderness to meet Moses. And he went, and met him in the ²mount of God, and ³kissed him. 28 And Moses told Aaron ⁴all the words of the Lord who had sent him, and all the ⁵signs which he had commanded him.

⁸ See verse 17.

⁹ *i.e.* not the three signs (iii. 3-9), but the wonders referred to in iii. 20.

¹⁰ See p. 138.

¹¹ The firstborn, therefore there are other sons. An intimation of the future acceptance of the Gentiles.

¹² If Pharaoh refuse to release Israel, God's firstborn, God will slay the firstborn of Pharaoh.

¹³ Resting place. It is not probable there would be any Khan or caravanserai in the Sinaitic peninsula.

¹⁴ Possibly an illness which threatened to be fatal.

¹⁵ A stone knife in use among Egyptians as cleaner than metal.

Signifying her abhorrence of the act of circumcision.

¹⁶ A husband of blood.

¹⁷ *i.e.* God allowed Moses to recover and proceed on the journey.

¹ Of Sinai.

² Sinai or Horeb.

³ The oriental salutation.

⁴ *i.e.* the commission to deliver Israel, and the particulars of the revelation on the mount.

⁵ The three signs of iii. 3-9.

Moses and Aaron meet (1) The Elders, (2) The Assembled People.

29 And Moses and Aaron went and gathered together ¹all the elders of the children of Israel: 30 And Aaron spake all the words which the Lord had spoken unto Moses, and did ²the signs in the ³sight of the people. 31 And the people believed: And when they heard that the Lord had ⁴visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and ⁵worshipped.

¹Intro. p. xi.

Clearly Moses and Aaron communicated with the elders, and convinced them. Then the elders called a general assembly (ver. 30).

²*i.e.* the three special tokens of iii. 3-9.

³A public assembly was called. Moses presented his credentials.

⁴*i.e.* in mercy in order to deliver.

⁵*i.e.* worshipped God. They recognized that the time of deliverance was at hand.

Moses and Aaron appeal to Pharaoh.

5. And ¹afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the ²Lord God of Israel, Let my people go, ³that they may hold a feast unto me in the ⁴wilderness. 2 And Pharaoh said, ⁵Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. 3 And ⁶they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the ⁷sword.

¹*i.e.* after being empowered to act on behalf of the people.

²Jehovah, God of Israel.

³The whole purpose is not at once disclosed.

⁴Lying between Egypt and Palestine.

⁵Who is Jehovah? Not one of my Gods. Why should I obey Him?

⁶Moses meets the objection of Pharaoh. Jehovah is the God of the Hebrews and requires His people to sacrifice to Him. Will not Pharaoh permit them to obey their God and avert His wrath?

⁷Invasion would come from the Eastern frontier. The Israelites would have to bear the brunt of any attack on the kingdom.

The Appeal is rejected. The Tasks increased.

4 And the king of Egypt said unto them, ¹Wherefore do ye Moses and Aaron, ²let the people from their works? get you unto your burdens. 5 And Pharaoh said, Behold, the people of the land now are ³many, and ye ⁴make them rest from their burdens. 6 And Pharaoh commanded the same day the ⁵taskmasters

¹Another reason for refusal. Pharaoh requires the labour of his bond-slaves and will exact the utmost from them.

²Let = to hinder.

³In spite of all their efforts to decrease their numbers.

⁴By unsettling their minds through hope of the pilgrimage.

⁵The overseers (Intro. p. xii.).

of the people, and their ⁶officers, saying,
 7 Ye shall no more give the people
⁷straw to make brick, as heretofore : let
 them go and ⁸gather straw for themselves.
 8 And the ⁹tale of the bricks, which they
 did make heretofore, ye shall lay upon
 them ; ye shall not diminish ought
 thereof : ¹⁰for they be idle ; therefore they
 cry, saying, Let us go and sacrifice to
 our God. 9 Let there ^bmore work be
 laid upon the men, that they may labour
 therein ; and let them not regard ¹¹vain
 words.

b see R.V. comment, p. 112.

The Israelites deprived of straw are unable to complete the
 daily number of bricks.

10 And the taskmasters of the people
 went out, and their officers, and they
 spake to the people saying, Thus saith
 Pharaoh, I will not give you straw. 11
 Go ye, get your straw where ye can find
 it : yet ¹not ought of your work shall be
 diminished. 12 So the people were
 scattered abroad throughout all the land
 of Egypt to gather ²stubble instead of
 straw. 13 And the taskmasters ^ahasted
 them, saying, Fulfil your works, your
³daily tasks, as when there was ⁴straw.
 14 And the ⁵officers of the children of
 Israel, which Pharaoh's taskmasters
 had set over them, were ⁶beaten, and
 demanded, Wherefore have ye not
 fulfilled your task in making brick both
 yesterday and to day, as ⁷heretofore ?

a see R.V. comment, p. 112.

The Israelites remonstrate with Pharaoh.

15 Then the officers of the children
 of Israel came and ¹cried unto Pharaoh,
 saying, Wherefore dealest thou thus
 with thy servants ? 16 There is no

⁶The under officers. These were Hebrews, see verse 14.

⁷The straw chopped fine was necessary to make the clay hold together till dried.

⁸The task of finding straw as well as making the bricks is now imposed upon the people. It would more than double the task.

⁹The number required each day.

Tale = that which is told or counted, a number.

¹⁰An excuse for increasing their burdens.

¹¹False or lying words, *i.e.* the promises of Aaron and Moses.

¹Not a single particle=*i.e.* not a single brick.

²Short straw left after reaping. The corn was reaped in Egypt by cutting off the ears only from the stalks.

³The work imposed upon them for the day.

⁴The straw, *i.e.* the straw that was provided you.

⁶The Hebrew foremen, each responsible for the amount of work in his gang, or set of men.

⁶The usual practice in the East. Probably they were bastinadoed.

⁷Formerly, *i.e.* when you had the straw provided.

¹The kings of Egypt were accessible to all subjects, so the headmen of the Israelites (officers) would have ready access to the king to state their grievance.

straw given unto thy servants, and they say to us, Make brick : and, behold, thy servants are beaten ; but the ²fault is in thine own people. 17 But he said, Ye are ³idle, ⁴ye are idle : therefore ye say, Let us go and ⁵do sacrifice to the Lord. 18 Go therefore now, and work ; for there shall no straw be given you, yet shall ye deliver the ⁶tale of bricks. 19 And the officers of the children of Israel did see that they were ⁷in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

² *Lit.* They people sin, *i.e.* though we are punished, the Egyptian taskmasters are really to blame, for they have set us an impossible task.

³ Idleness was considered a great sin among the Egyptians.

⁴ The fault lies in your *low* laziness, says Pharaoh

⁵ The Egyptians held frequent religious festivals, and thus would look upon the request of the Israelites as being a waste of time.

⁶ The number.

⁷ That it was a bad business for them, and that the edict of Pharaoh was only a pretext for further punishment.

They blame Moses and Aaron.

20 And they met Moses and Aaron, who stood in ²the way, as they came forth from Pharaoh : 21 And they said unto them, The Lord look upon you, and judge ; because ye have made our savour to be ³abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a ⁴sword in their hand to slay us. 22 And Moses ⁵returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people ? ⁶why is it that thou hast sent me ? 23 For since I came to Pharaoh to speak in ⁷thy name, he hath done evil to this people ; neither hast thou delivered thy people at all.

¹ The Hebrew foremen.

² *Heb.* in their way.

Outside the palace, waiting for them, to hear the result of the interview with Pharaoh.

³ *Heb.* to stink.

⁴ Their failure to comply with these impossible demands of Pharaoh might lead to the execution of the officers.

⁵ Moses is unable to reply to the officers. He is disappointed as well as they, and remonstrates with God almost in a tone of irreverence.

⁶ For Moses now appears to have deceived the Israelites with a cunningly devised tale.

⁷ God's name is also dishonoured. How can the people believe in a God who does not keep His promises ?

God Encourages Moses.

6. Then the Lord said unto Moses, Now shalt thou see what I will ¹do to Pharaoh : for ²with a strong hand shall he let them go, and with a strong hand shall he ³drive them out of his land. 2 And God spake unto Moses, and said unto him, I am ⁴the Lord : 3 And I

¹ No more delay. Pharaoh has had the opportunity to obey. He will now see the power of God.

² Through a strong hand *i.e.* compelled by the mighty power of God.

³ He now refuses to let you go. He shall drive you out, glad to be rid of my wrath.

appeared unto ⁴Abraham, unto ⁵Isaac, and unto ⁶Jacob, by the name of ⁷God Almighty, but by my name ⁸Jehovah was I not ⁹known to them. ⁴ And I have also established my covenant with ¹⁰them, to give them the land of Canaan, ¹¹*the land of their pilgrimage wherein they were strangers.* ⁵ And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. ⁶ Wherefore say unto the children of Israel, I am ¹²*the Lord*, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ¹³redeem you with a ¹⁴stretched out arm, and with great judgments: ⁷ And I will take you to me for ¹⁵a people, and I will be to you a God: and ye shall know that I am *the Lord* your God, which bringeth you out from under the burdens of the Egyptians. ⁸ And I will bring you in unto the land, concerning the which I did ¹⁶swear to give it to Abraham, to Isaac, and to Jacob; and ¹⁷I will give it to you for an heritage: I am *the Lord*.

a see R.V. comment, p. 112. *b* see R.V. comment, p. 112.

⁴ Abraham, "I am the Almighty God" (Gen. xvii. 1).

⁵ Isaac uses this name in blessing Jacob on his leaving home for Padan-aram "God Almighty bless thee" (Gen. xxxviii. 3).

⁶ Jacob at Bethel on his return, "I am God Almighty" (Gen. xxxv. 11).

⁷ El Shaddai.

⁸ See note, p. 8.

⁹ Was not manifested.

¹⁰ Abraham, Isaac and Jacob.

¹¹ *Lit.* the land of their sojournings, wherein they sojourned. Abraham, Isaac and Jacob did not possess the land though allowed to dwell in it.

¹² *Lit.* I, the Lord.

¹³ Redeem = buy back. Abraham, Isaac and Jacob were free men in Canaan; their descendants were treated as slaves in Egypt. God will buy them back into freedom.

¹⁴ Not only a strong arm, but extended and directed on your behalf.

¹⁶ A nation.

¹⁶ *Lit.* lifted up my hand.

See Gen. xxii. 16.

¹⁷ *Lit.* I will give it to you for an heritage, I, Jehovah.

The Second Message to Pharaoh.

⁹ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for ¹anguish of spirit, and for cruel bondage. ¹⁰ And the Lord spake unto Moses, saying, ¹¹ Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel ²go out of his land. ¹² And Moses spake before the Lord, saying, Behold, the ³children of Israel have not hearkened unto me; how then shall Pharaoh hear

¹ *Lit.* Shortness of spirit.

They were so overcome by their misery and bitter disappointment that they were unable to make further effort. They were like a runner "out of breath."

² The demand is increased. Pharaoh is now commanded to let Israel go out of his land.

³ If the Israelites, God's people do not accept his mission, how can he expect to be listened to by Pharaoh?

me, who am of ⁴uncircumcised lips? 13 And the Lord spake unto Moses and unto Aaron, and gave them a ⁵charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

⁴ Such as cannot speak fluently. It expresses the unworthiness of the speaker.

⁵ A final and formal commission before the plagues are inflicted.

The Family of Moses.

14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoah, and Pallu, Hezron, and Carmi: these be the families of Reuben. 15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. 16 And these are the names of the sons of Levi according to their generations; ²Gershon, and Kohath, and Merari: and the years of the life of ³Levi were an hundred thirty and seven years. 17 The sons of Gershon; Libni, and Shimi, according to their families. 18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred and thirty and three years. 19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. 20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. 21 And the sons of Izhar; Korah, and Nepheg, and Zichri. 22 And the sons of Uzziel; Mishael and Elzaphan, and Zithri. 23 And Aaron took him Elisheba, daughter of ⁴Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. 24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the

¹ The mention of the heads of houses in the tribes of Reuben and Simeon fixes the position of the family of Levi. This is preparatory to giving the genealogy of Moses and Aaron.

² We shall find the Levites divided into three divisions under the names of these three sons, and special duties assigned them in the service of the Tabernacle.

If we take this genealogy as exact, the order is Jacob, Levi, Kohath, Amram, whilst Jochebed, the sister of Kohath, is the daughter of Levi. It is manifestly impossible that there should be only three generations between Jacob and Moses. Clearly some generations are missing. This was not unusual with the Israelites cf. Genealogy of Ezra (Ezra vii. 1-5); St. Matthew's Genealogy of our Lord (St. Matt. i.). (See Intro., p. xxxvii., for table.)

³ The length of the lives of three persons are given. Levi 137 years; Kohath 133 years; Amram 137 years.

⁴ Amminadab and Naashon were father and son, and heads of the tribe of Judah. Naashon was "prince of Judah" at the time of the Exodus (Num. i. 17). Both names appear in the genealogy of our Lord (Matt. i. 4), and in the list of the ancestors of David (Ruth iv. 19-20).

families of the Korhites. 25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. 26 These are ⁵that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. 27 These are ⁶they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

⁵These are the very Aaron and Moses who were appointed by God to lead Israel out of Egypt. This verse gives the reason of the insertion of this genealogy.

⁶They = Moses and Aaron.

The Second Message Repeated.

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

These verses are a summary of verses 9-13.

The repetition of the message is necessary owing to the break through the introduction of the genealogy of Moses and Aaron (verses 14-27).

They serve to unite chap. vii. with the previous narrative account.

Moses is encouraged to go to Pharaoh.

7. And the Lord said unto Moses, See, I have ¹made thee ²a god to Pharaoh: and Aaron thy brother shall be ³thy prophet. 2 Thou shalt speak ⁴all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he ^asend the children of Israel out of his land. 3 And I will harden Pharaoh's heart, and multiply my ⁵signs and my ⁶wonders in the land of Egypt. 4 But Pharaoh ⁷shall not hearken unto you, ^bthat I ⁸may lay my hand upon Egypt, and bring forth ^bmine armies, and my people the children of Israel, out of the land of Egypt by great

¹Appointed thee.

²Speaking and acting with the authority of a god.

³Thy spokesman, speaking thy words, the true meaning of prophet.

⁴Withholding nothing.

⁵Miracles done as credentials.

⁶Miracles producing wonder on those who saw them.

⁷It will.

⁸It will.

^a see R.V. comment, p. 113. ^b see R.V. comment, p. 113.

⁹judgments. 5 And the Egyptians shall know that I am ¹⁰the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 6 And Moses and Aaron ¹¹did as the Lord commanded them, so did they. 7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. 8 And the Lord spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, ¹²Shew a *miracle* for you: then thou shalt say unto ¹³Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

c see R.V. comment, p. 113.

⁹ Miracles performed in judgment upon offenders.
¹⁰ Jehovah, i.e. that I am the only really existing God.

¹¹ They obeyed in faith. We do not find any further reluctance on the part of Moses and Aaron.

¹² Pharaoh may have heard of the miracles performed before the Israelites. So he may be likely to have called upon Moses to exhibit his power. So Herod desired to see some miracle wrought by Jesus (St. Luke xxiii. 8).

¹³ Aaron, as spokesman, held the rod.

The Second Appeal to Pharaoh.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11 Then Pharaoh also called the wise men and the sorcerers: now the ¹magicians of Egypt, they also did in like manner with their enchantments. 12 For they cast down every man his rod, and they became serpents: but Aaron's rod ²swallowed up their rods. 13 ^{3a}And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

a see R.V. comment, p. 113.

¹ There is nothing wonderful in the action of the magicians. The snake charmers of the East can make a snake look like a stick.

² The miracle lies in the fact of Aaron's rod swallowing up the other rods.

St. Paul, following Jewish tradition, names "*Jannes*" and "*Jambres*" as the particular opponents of Moses (2 Tim. iii. 8).

³ Lit. Pharaoh's heart was hardened.

The First Plague. The Nile Changed into Blood.

14 And the Lord said unto Moses, Pharaoh's heart is ^ahardened, he refuseth to let the people go. 15 Get thee unto

a see R.V. comment, p. 113.

Pharaoh in the morning; lo, he ¹goeth out unto the ²water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. ¹⁶ And thou shalt say unto him, ^{3b}*The Lord God* of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou ⁴*wouldest not hear*. ¹⁷ ⁵Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. ¹⁸ And the fish that is in the river shall die, and the river shall ⁶stink; and the Egyptians shall ⁷lothe to drink of the water of the river. ¹⁹ And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the ⁸waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in ⁹vessels of wood, and in vessels of stone. ²⁰ And Moses and Aaron did so, as the Lord commanded; and ¹⁰he lifted up the rod, and smote the waters that were in the river, in the ¹¹sight of Pharaoh, and in the ¹²sight of his servants; and all the waters that were in the river were turned to blood. ²¹ And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood

^b see R.V. comment, p. 113. ^c see R.V. comment, p. 113.

¹ Probably to worship the Nile or to bathe.

² The Nile.

³ Jehovah, the God of the Hebrews.

⁴ Entreaty and command have failed.

⁵ Now Moses is to use threats.

⁶ Through the bodies of the putrid fish.

⁷ *Lit.* shall be wearied to drink, i.e. weary in their efforts to purify the water.

On the miracle see Intro. p. xix.

⁸ The Nile; its branches: the canals; reservoirs; lakes; ponds. All of these are connected with the Nile. There is no other stream or river in the country.

⁹ Tanks or cisterns of wood and stone.

¹⁰ Aaron.

¹¹ So that Pharaoh might clearly know the cause of the change in the river.

¹² If a festival of Nile worship there would be a vest assembly of priests, court officials and people.

If Pharaoh had gone to bathe, there would be a considerable number of personal attendants.

In either case the miracle would be witnessed by many.

throughout all the land of Egypt. 22 And the magicians of Egypt¹³ did so with their enchantments: and¹⁴ Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. 23 And Pharaoh turned and went into his house, neither *did he set his heart to this also.* 24 And all the Egyptians digged round¹⁵ about the river for water to drink; for they could not drink of the water of the river. 25 And¹⁶ seven days were fulfilled, after that the Lord had smitten the river.

d see R.V. comment, p. 113.

¹³ They could only imitate the miracle on a small scale.

¹⁴ Their efforts were sufficient to satisfy Pharaoh.

¹⁵ Where water from the river would percolate, and would be purified by natural filtration.

¹⁶ Denoting the duration of the plague. The natural discolouration of the Nile lasts much longer; about forty days (S.C.).

The Second Plague. The Plague of Frogs.

8. And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. 2 And if thou refuse to let them go, behold, I will smite all thy¹ borders with² frogs: 3 And the river^{3a} shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine⁴ ovens, and into thy⁵ kneading troughs: 4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. 5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. 6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the⁶ magicians did so

a see R.V. comment p. 114.

On the plague see Intro. p. xix.

¹ Territories.

² Two species in Egypt, *rana Nilotica* and *rana Mosatica*; this latter now called *dofda*, which is a small frog, being abundant in the river, and at flood time pervading "the land."

³ *Lit.* shall swarm with frogs.

To a cleanly nation like the Egyptians this visitation of the frogs would be a very great annoyance.

⁴ Earthen pots, heated by fire of wood inside.

⁵ Where the dough was made.

⁶ The last time that the magicians were able to imitate the action of Moses and Aaron.

They may have imitated the action of Aaron and have increased the plague but they were powerless to remove it.

with their enchantments, and brought up ⁷frogs upon the land of Egypt. 8 Then Pharaoh called for Moses and Aaron, and said, ⁸Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go; that they may do sacrifice unto the Lord. 9 And Moses said unto Pharaoh, ⁹Glory over me: ¹⁰when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? 10 And he said, ¹¹To-morrow. And he said, ¹²Be it according to thy word: that thou mayest know that there is none like unto the Lord our God. 11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. 12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. 13 And the Lord did according to the word of Moses; and the frogs ¹³died out of the houses, out of the ¹⁴*villages*, and out of the fields. 14 And they gathered them together upon heaps: and the land stank. 15 But when Pharaoh saw that there was ¹⁵respite, he ¹⁶hardened his heart, and hearkened not unto them; as the Lord had said.

^b see R.V. comment, p. 114.

The Third Plague. Of Lice.

16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land

⁷ *Lit.* the frog, denoting the species.

⁸ The first sign of relenting. Pharaoh acknowledges—
(1) The power of God,
(2) The power of prayer, and promises to release the people.

⁹ Moses, seeing in Pharaoh signs of repentance, would give him due honour as king, and courteously asks him to fix a time.

¹⁰ State a time that you may know that it is the same God who sent the frogs, who will remove them.

¹¹ Pharaoh assigns the next day as the set time of the destruction of the frogs.

¹² Moses accepts the time fixed as a pledge of God's power, and to convince Pharaoh if possible.

¹³ The plague is removed in a manner that was most offensive. The frogs died where they were, and had to be gathered in heaps. No wonder the land stank. This is as a punishment to Pharaoh for his subsequent unbelief.

¹⁴ *Lit.* inclosures or court yards.

¹⁵ *Lit.* a breathing space.

¹⁶ Pharaoh abuses the relief and opportunity.

On the plague see Intro. p. xix. End of the First Triad.

- (1) Nile turned into blood.
(2) Frogs.
(3) Lice.

of Egypt. 17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. 18 And the magicians did so with their enchantments to bring forth lice, ¹but they could not; so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, This is the ²finger ³of God: and Pharaoh's ⁴heart was hardened, and he hearkened not unto them; as the Lord had said.

All connected with the land.

(1) The water.

(2) Anima's from the water.

(3) The dust.

On lice see Intro. p. xix.

¹It is no reason given for their failure. The simple fact is recorded that they failed.

²Finger of God (St. Luke xi. 20).

The *arm* is the symbol of strength; the *finger* the sign of the *ease* with which the *strength* acts.

³Of a God, *i.e.* the power of Moses and Aaron is supernatural; they must have the assistance of a God.

⁴Pharaoh's own magicians acknowledge a supernatural cause, but the King is not convinced.

The Fourth Plague. The Plague of Flies.

20 And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, ¹he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. 21 Else, if thou wilt not let my people go, behold, I will send swarms of ²flies upon thee, and upon thy ³servants, and upon thy people, and into thy ⁴houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ⁵ground whereon they are. 22 And ⁶I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end ⁷thou mayest know that I am the Lord in the midst of the earth. 23 And I will put a ⁸division between my people and thy people: to morrow shall this sign be. 24. And the Lord did so; and there came ^aa grievous swarm of flies into the house of Pharaoh, and into

On the plague see Intro. p. xx.

¹It is suggested that this was the great festival in the autumn when the Nile retires within its banks.

²Flies (see Intro. p. xx.).

³Biting men.

⁴Destroying furniture.

⁵Devastating the lands (ver. 24).

⁶A new feature in the plagues, viz. a distinction between Israel and Egypt.

⁷The distinction is made in order to show to Pharaoh the power of God, and his protection over that particular people, whose release he demands from Pharaoh.

⁸*Lit.* a deliverance, or redemption = a separation in order to liberate them.

^a see R.V. comment, p. 114.

his servants' houses, and into all the land of Egypt: the land was ⁹corrupted by reason of the swarm of flies. 25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to ¹⁰your God in ¹¹the land. 26 And Moses said, ¹²It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the ¹³abomination of the Egyptians, before their eyes, and will they not ¹⁴stone us? 27 We will go three days' journey into the wilderness, and sacrifice to the Lord our God, ¹⁵as he shall command us. 28 And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go ¹⁶very far away: intreat for me. 29 And Moses said, Behold, I go out from thee, and I will intreat the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh ¹⁷deal deceitfully any more in not letting the people go to sacrifice to the Lord. 30 And Moses went out from Pharaoh, and intreated the Lord. 31 And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; ¹⁸there remained not one. 32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

⁹ Devastated.

¹⁰ Pharaoh acknowledges Jehovah as a God, but only as the national deity of Israel.

¹¹ In Egypt.

¹² The reason of the demand for a three days' journey.

Sheep, goats, and cattle—the sacrificial animals of the Israelites—were all sacred animals to the Egyptians (see Intro. p. xv.).

To kill these in Egypt would probably lead to a riot.

There are examples of such cases in ancient history. Moses certainly had grounds for his objection, and Pharaoh must in his heart have acknowledged the reasonableness of the plea.

¹³ Abomination = an animal whom the Egyptians considered it sacrilegious to slay.

Elsewhere abomination = the object of an abominable worship, e.g.

Chemosh, the abomination of Moab.

Molech, the abomination of Ammon.

¹⁴ The first mention of stoning.

¹⁵ See x. 26, "We know not with what we must serve the Lord, until we come thither."

¹⁶ Not out of reach.

¹⁷ Pharaoh had already broken his word. He had promised to let them go if the frogs were removed (verse 8).

Moses reminds him of his deceit, and very properly rebukes him.

¹⁸ The sudden and complete removal is almost as great a miracle as the sudden coming of the flies at the word of Moses.

Fifth Plague. The Murrain upon Beasts.

9. Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the ^aLord God of the

On the plague see Intro. p. xx.

^a see R.V. comment, p. 113.

Hebrews, Let my people go, that they may serve me. 2 For if thou refuse to let them go, and wilt hold them still, 3 Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous ¹murrain. 4 And the ²Lord shall ³sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. 5 And the Lord appointed a ⁴set time, saying, To morrow the Lord shall do this thing in the land. 6 And the Lord did that thing on the morrow, and ⁵all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7 And Pharaoh ⁶sent, and, behold, there was not one of the cattle of the Israelites dead. And the ⁷heart of Pharaoh was ⁸hardened, and he did not let the people go.

^b see R.V. comment, p. 113.

¹ *Murrain* (Lat. *mori*, to die) = a kind of cattle plague. cf. the rinderpest of modern days.

² Again a distinction between Israel and Egypt.

³ Sever = distinguish.

⁴ So that the hand of the Lord might be manifest in the plague.

⁵ All = either "some of all sorts," or "all that were in the field." Some survived (verse 20).

Special characteristics of this plague—

(1) Specification of time.

(2) The more marked exemption of Israel.

(3) The destruction of life.

⁶ Pharaoh sends to see if the prediction of Moses has come to pass.

⁷ And yet with this proof before him he was not convinced. He probably attributed the exemption of Israel to natural causes.

Sixth Plague. The Plague of Boils.

8. And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the ¹furnace, and let Moses sprinkle it ²toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a ³boil breaking forth with ⁴blains upon man, and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast.

On the plague see Intro. p. xx.

No warning this time.

¹ Probably one of the furnaces for making bricks.

The oppression of the Israelites is avenged in this plague. Their own cruelty would be brought vividly home to the Egyptians.

² Presenting the ashes before God as an evidence of the sufferings of Israel.

³ An ulcer.

⁴ Running sores.

The Second Triad.

(1) Flies.

(2) Murrain.

(3) Boils.

11 And the magicians ⁵could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. 12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

(3) All were smitten with it (ver. 11).

(4) It attacked animals as well as human beings (ver. 9.)

⁵The magicians are thoroughly routed and flee from the presence of Moses. The boils would be a frightful infliction to the priest of Egypt so scrupulous in the cleanliness of his person. Miraculous character.

(1) Announced beforehand.

(2) Its severe nature (ver. 11).

Seventh Plague. The Plague of Hail.

13 And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. 14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15 ^{1a}*For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.* 16 And in very deed ²for this cause have I ^{3b}*raised thee up*, for to shew in thee my power; and that my name may be declared throughout all the earth. 17 As yet ⁴exaltest thou thyself against my people, that thou wilt not let them go? 18 Behold, ⁵to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt ⁶since the foundation thereof even until now. 19 ⁷Send therefore now, ⁸and ⁹*gather* thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home,

^a see R.V. comment, p. 114. ^b see R.V. comment, p. 114.
^c Hasten in.

On the plague see Intro. p. xx.

¹ *Lit.* For now indeed had I stretched forth my hand and smitten thee and thy people with the pestilence, then hadst thou been cut off from the earth, i.e. Pharaoh, for his sins had merited death.

² But he had been spared for the reason given in verse 16.

³ *Lit.* Truly on this account I have made thee stand. God had allowed Pharaoh to live in order to show His power. He had deserved to die.

⁴ In haughty defiance of Jehovah.

⁵ Again the time is specified. This again proves that the plague is wrought by Moses.

⁶ Since Egypt became a nation.

⁷ An opportunity of saving some of the cattle is mercifully given to Pharaoh and the people.

⁸ At the inundation of the Nile all the cattle are gathered into sheds on high ground protected by mounds from the water of the river. Hence there would be ample accommodation for the protection of the cattle against the hail.

the hail shall come down upon them, and they shall die. 20 ⁹He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: 21 And he that regarded not the word of the Lord left his servants and his cattle in the ¹⁰field.

⁹ The opportunity of saving their cattle was taken by those Egyptians who recognized the hand of God in the action of Moses.

¹⁰ Where they perished. A punishment for want of faith.

The Plague of Hail.

22 And the Lord said unto Moses, Stretch forth thine hand towards heaven, that there may be hail in ¹all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. 23 And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the ²fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 25 And the hail ³smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake ⁴every tree of the field. 26 ⁵Only in the land of Goshen, where the children of Israel were, was there no hail. 27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, ⁶I have sinned this time: the ⁷Lord is righteous, and I and my people are ⁸wicked. 28 Intreat the Lord (*“for it is enough”*) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

¹ The storm is not only fierce but universal.

² Showing the severity of the thunderstorm.

³ Doing great damage.

⁴ *i.e.* the small boughs and blossoms, thus destroying the prospective crop of fruit. It does not mean that the great trees were necessarily broken down.

⁵ Again Israel is exempt from the judgment.

⁶ Pharaoh now acknowledges that he has sinned.

⁷ *Heb.* Jehovah is the just one.

⁸ *Lit.* the sinners. See the complaint of the Hebrew officers, “the fault is in thine own people” (ver. 16). Pharaoh had then accused the Hebrews of idleness, now he acknowledges that he and his people are “the sinners.”

a see R.V. comment, p. 114.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that ⁹the earth is the Lord's. 30 But as for thee and thy servants, I know that ye will not yet fear the Lord God. 31 And the ¹⁰flax and the barley was smitten: for the barley was in the ear, and the flax was ¹¹bolled. 32 But the ¹²wheat and the ¹³barley were not smitten: for they were not grown up. 33 And Moses went out of the ¹⁴city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and ¹⁵the rain was not poured upon the earth. 34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; ¹⁶as the Lord had spoken by Moses.

^b see R.V. comment, p. 115.

The Eighth Plague. The Plague of Locusts.

10. And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: 2 And that thou mayest ¹tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord. 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the ^aLord God of

^a see R.V. comment, p. 113.

⁹ i.e. that Jehovah is not the God of the Hebrews only, but of all the earth. Your Egyptian gods are false gods. The phrase is in marked contrast with the Egyptian idea of local deities.

¹⁰ Much grown in Egypt. Linen was used for the garments of the priests.

¹¹ In blossom.

¹² This fixes the time of this plague. Barley ripens and flax blossoms in February or early March. The wheat harvest is not till April.

¹³ Spelt, *triticum spelta*, modern *doora*, or *dhuorra*, the universal food of the lower classes in Egypt.

¹⁴ Probably Rameses (Intro. p. lxxi.).

¹⁵ Pouring heavy rain is most unusual in Egypt.

¹⁶ See v. 30.

On the plague see Intro. p. xvi.

This plague completed the ruin of the crops. The wheat and rye (*doora*) had not been destroyed by the hail. The locusts now eat up these crops (ver. 15).

¹The plagues were wrought not only to move Pharaoh, but also to convince Israel. The future apostacy of that nation was therefore as inexcusable as the present obstinacy of Pharaoh.

the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. 4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy ^{2b}coast: 5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: 6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. 7 And Pharaoh's ³servants said unto him, How long shall this man be ^{4a}a snare unto us? let the ⁵men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? 8 And Moses and Aaron were ⁶brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but ⁷who are they that shall go? 9 And Moses said, We will go with our ⁸young and with our old, with our sons and with our daughters, with our flocks and with our herds ⁹will we go; for we must hold a feast unto the Lord. 10 And he said unto them, Let the Lord be so with you, as I will let you go, and your ¹⁰little ones: look to it; ¹¹for evil is before you. 11 Not so: ¹²go now ye that are men, and serve the Lord; for that ye did desire. And they were ¹³driven out from Pharaoh's presence.

^b see R.V. comment, p. 115.

"In the present day locusts suddenly appear in the cultivated land, coming from the desert in a column of great length. They fly across the country, darkening the air with compact ranks, which are undisturbed by the constant attacks of kites, crows, and vultures, and making a strange whizzing sound, like that of fire or many distant wheels. Where they alight they devour every green thing, even stripping the trees of their leaves. Rewards are offered for their destruction; but no labour can seriously reduce their numbers" (B.D.).

² Coast = border.

³ They knew the terrible character of the scourge, so they interpose and try to induce the king to yield.

⁴ A cause of fresh calamities to us. The real snare was their own sin.

⁵ The word includes all human beings, not the men only.

⁶ No doubt sent for.

⁷ A point not hitherto raised. But Moses had intended the whole people as Pharaoh well knew.

⁸ Not unusual. Great festivals in Egypt are celebrated by the whole population.

⁹ Moses refuses. All must go or none.

¹⁰ *L.H.* families.

¹¹ *i.e.* you have an evil design in this request. You are aiming at depriving me of the services of my labourers.

¹² Pharaoh would retain the children and females as hostages for the return of the men, and pretends that Moses had hitherto only asked for the men to go.

¹³ Contemptuously driven away.

The Plague of Locusts.

12 And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. 13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the *coasts* of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. 15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16 Then Pharaoh called for Moses and Aaron ¹in haste; and he said, ²I have sinned against the Lord your God, and against you. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this ³death only. 18 And he went out from Pharaoh, and intreated the Lord. 19 And the Lord turned a ⁴mighty strong west wind, which took away the locusts, and cast them ⁵into the Red sea; there remained not one locust in all the *coasts* of Egypt. 20 But the Lord hardened Pharaoh's heart, so that ⁶he would not let the children of Israel go.

a see R.V. comment, p. 115. Coasts = borders.

The locusts come and go by natural means.

An east wind brings them.

A west wind carries them away.

A visitation of locusts at Novgorod in 1646 is thus described:—

"The ground was all covered, and the air was so full of them that I could not eat in my chamber without a candle, all the houses being full of them, even the stables, barns, chambers, garrets and cellars. I caused cannon-powder and sulphur to be burnt to expel them, but all to no purpose; for when the door was opened, an infinite number came in, and the others went fluttering about; and it was a troublesome thing, when a man went abroad, to be hit on the face by these creatures, on the nose, eyes, or cheeks, so that there was no opening one's mouth but some would get in. Yet all this was nothing; for when we were to eat, they gave us no respite; and when we went to cut a piece of meat, we cut a locust with it, and when a man opened his mouth to put in a morsel, he was sure to chew one of them."

¹ Lit. hasted to call. It was a matter of urgency.

² Pharaoh takes the blame to himself at last, but his repentance is short-lived.

³ *i.e.* deadly plague.

⁴ Locusts cannot fly far without a wind.

⁵ So Arabia was spared. A proof that the visitation was intended for Egypt only.

⁶ The usual result when the plague was removed.

The Ninth Plague. The Plague of Darkness.

21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be 'darkness over the land of Egypt, even darkness which may be felt. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23 They saw not one another, neither rose any from his place for three days: but ³all the children of Israel had light in their dwellings. 24 And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only ⁴let your flocks and your herds be stayed: let your little ones also go with you. 25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. 26 ⁵Our cattle also shall go with us; there shall not an hoof be left behind; ⁶for thereof must we take to serve the Lord our God: and we know not with what we must serve the Lord, until we come thither. 27 But the Lord hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said unto him, ⁷Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. 29 And Moses said, ⁸Thou hast spoken well, I will see thy face again no more.

¹ Probably "the darkness of a great sand storm, which the *Chamsin*, or south-west wind, sometimes brings in early spring, only far more severe, intense and long" (EDERSHEIM).

² *i.e.* No one left his house. All business ceased. All social intercourse was abandoned.

³ There was no darkness in the land of Goshen.

⁴ Pharaoh makes the concession of allowing all to go, men, women and children, but the flocks must be left behind.

⁵ Moses refuses the condition. The cattle must also go. It was theirs, it must go with them.

⁶ It was God's, and He has not yet said what sacrifices they were to offer, therefore the cattle must go with them.

⁷ Pharaoh rudely dismisses Moses with the threat that if he again ventures to approach him, he will be put to death.

⁸ Moses accepts his dismissal. He must at this interview have announced the death of the firstborn (xi. 4-8). He went out from Pharaoh in great indignation (xi. 8).

The Israelites instructed to ask for Jewels from the Egyptians.

11. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: ¹when he shall let you go, he shall surely thrust you out

¹ *Lit.* when he shall let you go altogether, he shall surely thrust you out hence.

So get ready, for the time of departure is close at hand.

out hence altogether. 2 Speak now in the ears of the people, and let every ²man ³borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3 And the Lord gave the people ⁴favour in the sight of the Egyptians. Moreover the man Moses was very ⁵great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

a see R.V. comment, p. 111.

Announcement of the Death of the Firstborn.

4 And Moses ¹said, Thus saith the Lord, ²About midnight will I go out into the midst of Egypt: 5 And all the firstborn in the land of Egypt shall die, from the ³firstborn of Pharaoh that sitteth upon his throne, even unto the ⁴firstborn of the maidservant that is behind the mill; and all the firstborn of ⁵beasts. 6 And there shall be a ⁶great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7 But against any of the children of Israel shall not ⁷a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. 8 And all these ⁸thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a ⁹great anger. 9 And the Lord said unto Moses, Pharaoh shall not hearken unto you: that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before

a see R.V. comment, p. 115;

²The command is here extended to the men as well as the women.

³Ask or demand (see iii. 22).

⁴As promised in iii. 21.

⁵The effect of the plagues, and his calm persistent behaviour. All this must have made an impression on the people. A great change had been wrought both in the character of Moses, and in the estimation in which he was held.

¹Clearly at the last interview with Pharaoh.

This section is a continuance of the interview in chapter x.

²This was some days after.

³The highest in the land.

⁴The humblest. The mill consisted of two stones, the lower fixed in the ground and the upper turned by a handle. The mill was generally worked by two women sitting facing each other. The work was most laborious. Only women of the lowest class worked the mill.

See St. Matt. xxiv. 41.

"Two women shall be grinding at the mill; the one shall be taken and the other left."

⁵Because the Egyptians worshipped animals (Int. p. xxi.).

⁶Loud lamentation is characteristic of oriental mourning for death.

⁷A proverbial expression = that no harm should happen to them.

⁸The high court officials present in the palace.

⁹*Lit.* in heat of anger.

He had been subjected to three indignities.

(1) His life threatened.

(2) Dismissed.

(3) Denied right of audience for the future.

He quitted the presence of Pharaoh, burning with indignation

Pharaoh: and the Lord hardened Pharaoh's heart; so that he would not let the children of Israel go out of his land.

Institution of the Passover.

12. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, ²This ¹month shall be unto you the beginning of months: it shall be the first month of the year to you. ³Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall ²take to them ⁹every man a lamb, according to ^athe house of their fathers, a lamb for an house: ⁴And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: ^bevery man according to his eating shall make your count for the lamb. ⁵Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: ⁶And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in ⁴the evening. ⁷And they shall take of the blood, and strike ⁵it on the two side posts and on the upper door post of the houses, wherein they shall eat it. ⁸And they shall eat the flesh in that night, roast with fire, and ⁶unleavened bread; and with ⁷bitter herbs they shall eat it. ⁹Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with ⁸the purtenance thereof. ¹⁰And ye shall ⁹let

^a see R.V. comment, p. 115. ^b see R.V. comment, p. 115.

Beginning of the year changed.

¹ From Tivri (harvest) to Abib (our April).

Abib afterwards called Nisan. Abib = month of ears, because in it the ears of wheat appear.

The change only refers to the religious year. The old arrangement was retained in other matters.

Cf. Christian year beginning in Advent.

Civil year beginning in January.

How the Passover was to be eaten.

The selected lamb.

(1) Selected on the 10th day.

(2) From sheep or goats.

(3) Male of first year.

(4) Without blemish.

(5) One for each household, but if the household were too few in number, then two households might join

(6) Kept till 14th day.

(7) Killed in the evening.

(8) Roasted whole.

(9) Eaten with unleavened bread and bitter herbs

(10) The blood sprinkled on the side posts and upper door post (lintel ver. 22, 23).

(11) Nothing to be left. What was over must be consumed with fire.

² *i.e.* Separate it from the rest of the flock.

⁶ Every family in Israel.

⁴ Evening, *lit.* "between the two evenings."

⁵ With hyssop (ver. 22).

⁶ Symbolical of putting away all defilement.

⁷ Symbolical of—

(1) Bitter bondage of Egypt.

(2) Repentance.

⁸ Inwards, intestines.

⁹ To avoid both profanation and superstitious reverence.

nothing of it remain until the morning : and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it ; with your loins ¹⁰girded, your shoes on your feet, and your ¹¹staff in your hand ; and ye shall eat it ¹²in haste : it is the Lord's ¹³passover. 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and ¹⁴beast ; and against all the gods of Egypt I will execute judgment : I am ¹⁵the Lord. 13 And the blood shall be to you for ¹⁶a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 14 And this day shall be unto you ¹⁷for a memorial ; and ye shall keep it a feast to the Lord throughout your generations ; ye shall keep it a feast by an ordinance for ever. 15 ¹⁸Seven days shall ye eat unleavened bread ; even the first day ye shall put away ¹⁹leaven out of your houses : for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day there shall be an holy ²⁰convocation, and in the ²¹seventh day there shall be an holy convocation to you ; no manner of work shall be done in them, save that which every man ²²must eat, that only may be done of you. 17 And ye shall observe ²³the feast of unleavened bread ; for in this selfsame day ²⁴have I brought your ²⁵armies out of the land of Egypt : therefore shall ye observe this day in your

¹⁰ The long robe was to be gathered up and fastened round the waist with a girdle. This is necessary among Easterns when work or speed is required. It was not usually worn in the house.

¹¹ The traveller's staff.

¹² Ready to set out. The summons to depart may come any moment.

¹³ *Heb.* pesakh = Passover.

The name of the Feast—so called because the Lord passed over the houses of the Israelites (ver. 13) and did not destroy their firstborn.

The lamb was also known as the "Passover" (St. Luke xxii. 7).

¹⁴ The death of the beasts would be regarded by the Egyptians as a judgment upon their gods.

¹⁵ Jehoval.

¹⁶ A token for you, *i.e.* a sign to God that the house was that of an Israelite. This command was given as a trial of their faith.

¹⁷ A commemorative ordinance.

¹⁸ The feast lasted a week.

¹⁹ Leaven is typical of sin and corruption. The putting away of leaven typified the putting away of all defilement, *i.e.* sin.

²⁰ A general gathering of the congregation for sacrifice, worship and instruction.

²¹ It was to be held on the *first* and *last* day of the feast.

²² Differing from the Sabbath on which even the preparation for food was forbidden.

²³ Another name for the Passover Feast.

²⁴ Did I bring.

²⁵ *i.e.* not a confused rabble of slaves, but an orderly march of organized men.

Lit. Hosts.

generations by an ²⁶ordinance for ever. 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a ⁴stranger, or born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat ²⁷unleavened bread.

d see R.V. comment, p. 115.

The First Celebration of the Passover.

21 Then Moses called for all the elders of Israel, and said unto them, ¹Draw out and take you *a lamb* according to your families, and kill ²the passover. 22 And ye shall take a bunch of ³hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. 23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer ⁴the destroyer to come in unto your houses to smite you. 24 And ye shall observe this ⁵thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this

a see R.V. comment, p. 115.

⁵ Not the sprinkling of the blood, but the sacrifice of the lamb.

²⁶ In Egypt the lamb was killed in each house. After the erection of the Tabernacle it was killed there only (Deut. xvi. 5, 7).

²⁷ So the Jews make diligent search for leaven in their houses when they keep the Passover.

¹ Select the lamb and draw it out from the flock, separating it as ordered (v. 4-6).

² Here the lamb is termed the passover. "*Then came the day of unleavened bread when the passover must be killed*" (St. Luke xxii. 7).

³ Probably the caper plant.

The house was protected by the sign of the sprinkled blood. Outside the house there was no protection.

Special circumstances connected with the First Passover.

(1) It was eaten with loins girded, shoes on their feet, and staff in hand.

(2) The lamb was killed in each house.

(3) The blood was sprinkled on the side posts and lintel of the door.

[These particulars were afterwards omitted. The lamb was sacrificed before the Tabernacle or Temple.]

(4) The feast was not commenced or ended by a holy convocation. This was impossible under the circumstances.

⁴ A personal agent = the destroying angel.

service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by ⁶this service? 27 That ye shall say. ⁷It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

⁶ They were not to forget the day of deliverance when they obtained the promised land.

⁷ This is the sacrifice of the Passover (the lamb) to Jehovah.

In later times the youngest member present asked the question, "What does the service mean?" and the president of the feast in reply recounted the circumstances of the institution of the feast. Thus the memory of the deliverance from Egypt was preserved among the people.

The Death of the Firstborn in Egypt.

29 And it came to pass, that at midnight the Lord smote all the ¹firstborn in the land of Egypt, from the ²firstborn of Pharaoh that sat on his throne unto the ³firstborn of the captive that was in the dungeon; and all the firstborn of ⁴cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was ⁵a great cry in Egypt; for there was not a house where there was not one dead.

¹ Only males.

² The heir to the throne.

³ The firstborn of even the lowest in the land did not escape death.

⁴ Regarded as sacred by the Egyptians. Many were made objects of worship (See Intro. p. xxi.).

⁵ Descriptive of the universal lamentation throughout the land.

The Dismissal of the Israelites.

31 And he ¹called for Moses and Aaron ²by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, ³as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and ⁴bless me also. 33 And the Egyptians were ⁵urgent upon the people, that they might ⁶send them out of the land in haste; for they said, We be all dead men. 34 And the people took their dough before it was leavened, their with which they pressed jewels and raiment on the Israelites (ver. 35).

¹ Sent a message to them.

² The same night, lest another day might bring another judgment.

³ Pharaoh grants all demands.

⁴ In addition he craves a blessing for himself.

⁵ Anxious that they should depart.

⁶ Thus the Exodus was materially assisted by the Egyptians. They had no desire to detain any Israelite. This spirit of the Egyptians accounts for the readiness

7 kneadingtroughs being bound up in their ⁸clothes upon their shoulders. 35 And the children of Israel did according to the word of Moses; and they ^aborrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the Lord gave the people favour in the sight of the Egyptians, so that they ^blent unto them such things as they required. And they spoiled the Egyptians.

^a see R.V. comment, p. 111. ^b see R.V. comment, p. 116.

⁷ Small wooden bowls still used by Arabs.

⁸ The long flowing robe would be well adapted for thus carrying these bowls.

⁹ Asked.

¹⁰ Gave. The Egyptians neither expected nor desired the Israelites to return.

Departure of the Israelites.

37 And the children of Israel journeyed from ¹Rameses to ²Succoth, about ³six hundred thousand on foot that were ⁴men, beside children. 38 And a ⁵mixed multitude went up also with them; and flocks, and herds, even very much ⁶cattle. 39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. 40 Now the sojourning of the children of Israel, ^awho dwelt in Egypt, was ⁸four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the ⁹selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. 42 It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

^a see R.V. comment, p. 116.

¹ Intro. p. lxxi. The larger body would leave from there.

² Intro. p. lxxiii. = booths. The place of rendezvous for the Israelites from all parts.

³ The full number would be about two millions. This number is not excessive. Goshen could well support that number, and the increase from the number of the original settlers (70) is not extraordinary.

⁴ All who could march = all males from about fourteen years of age.

⁵ Other sojourners of Semitic race anxious to leave Egypt. They murmured for flesh food (Numb. xi. 4).

⁶ The Israelites had not forfeited their property in their oppression. The cattle would provide sustenance for the multitude in the wilderness.

⁷ Which they sojourned in Egypt. They were aliens (outlanders) in a foreign land.

⁸ See p. 131.

⁹ All started on the same day, and made their way to the rendezvous at Succoth.

Further Directions as regards the Passover.

43 And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: 44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and an hired servant shall not eat thereof. 46 In ¹one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 ²All the congregation of Israel shall keep it. 48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

These directions seem to have been given at Succoth. The presence of the mixed multitude may have suggested them to Moses.

The principal additions are,

- (1) All uncircumcised persons were excluded.
 - (2) No foreigner could partake.
 - (3) But if he joined Israel, was circumcised and became a full proselyte, he was to be admitted to full religious privileges.
 - (4) Not a bone of the lamb was to be broken.
- ¹ *i. e.* in the same house. One person might not partake in two different households.
- ² Each man *must* partake.

Sanctification of the Firstborn. The Law of Redemption.

51 And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

13 And the Lord spake unto Moses, saying, ² Sanctify unto me ¹ all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. 3 And Moses said unto the people, ² Remember

¹ God had taken Israel for His firstborn (iv. 23).

A reasonable injunction. The firstborn of Israel had been spared: so they are dedicated to God.

The firstborn of their cattle had been spared; so they are dedicated to God.

² Four particulars assisted the Israelites in this remembrance.

(1) The month Abib commenced the ecclesiastical year.

(2) The Passover Feast.

(3) The seven days of unleavened bread. (4) The sanctification of the firstborn, necessitating their redemption (xiii. 15). The passover was therefore not a temporary feast to be kept in Egypt only, and *only* on the occasion of their deliverance, but a *perpetual* feast and to be kept in the land of Canaan.

this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. 4 This day came ye out in the month Abib. 5 And it shall be when the Lord shall bring thee into the land of the ³Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. 7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. 8 And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. 9 And it shall be for ⁴a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. 10 Thou shalt therefore keep this ordinance in ⁵this season from year to year. 11 And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, 12 That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. 13 And every firstling of an ass thou shalt ⁶redeem with a lamb; and

Particular Passovers are.

- (1) At the Exodus (xii. 28-50).
 - (2) In the wilderness (Numb. ix. 3-5).
 - (3) When they entered Canaan (Josh. v. 10-11).
 - (4) In the reign of Hezekiah (2 Chron. xxx. 1).
 - (5) In the reign of Josiah (2 Chron. xxxv. 1).
- ³ (See Intro. p. lxxvi.).

⁴ The Phylacteries of the Gospels.

The word = frontlets (see ver. 16).

They were strips of parchment on which were written four passages from scripture (Ex. xiii. 2-10, 11-17; Deut. vi. 4-9 13-23). They were placed on the arms and on the forehead in obedience to the command of ver. 16.

Those on the arm were rolled up in a case of black calf skin and placed on the bend of the left arm. Those on the forehead were written on four strips of parchment and put into four little cells within a square case.

⁵ His = its. His was good English when A.V. was made, but it is now obsolete with neuter nouns.

⁶ Redemption.

1. The Firstborn of man was redeemed by the dedication of the tribe of Levi for service in the sanctuary (Numb. iii. 40-45).

The other tribes redeemed their sons by the payment of five shekels for each to the priests (Numb. xviii. 15-16).

2. Clean animals were set apart (v. 12) and sacrificed.

3. Unclean animals were redeemed—e.g. the ass was redeemed with a lamb (v. 13).

If not redeemed the neck was broken. As an ass was more valuable than a lamb the owner would pay the redemption price.

if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem. 14 And it shall be when thy son asketh thee in time to come, saying, ⁷What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: 15 And it came to pass, when Pharaoh ⁸would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem. 16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

⁷ Another sign for remembering the deliverance.

If the son asked the meaning of this treatment of the first-born, he would receive an answer that would tell him of the story of the Exodus.

⁸ Hardened himself so as not to let us go.

The Journey Resumed.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through ¹the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 18 But God led the people about, through ²the way of the wilderness of the Red sea: and the children of Israel went up ³harnessed out of the land of Egypt. 19 And Moses took the ⁴bones of Joseph with him: for he had ⁵straitly sworn the children of Israel, saying, God will surely visit you; And ye shall carry up my bones away hence with you. 20 And they took their journey from ⁶Succoth, and

^a see R.V. comment, p. 116.

solemn oath to Joseph. Had they forgotten Joseph, Moses would never have heard of the pledge and would not have taken the bones of Joseph with him. On the faith of Joseph see Heb. xl. 22. ⁶ Intro. p. lxxiii.

¹ The shortest way; see map p. lxxiv.

Why was it not taken?

God led them otherwise.

Reason. The unwarlike, ill-disciplined, ill-armed mob of fugitive slaves would have been no match for the warriors of Philistia, who later defied for many years the attempts of Israel to subdue them.

² By a circuitous route—by the Red Sea—through the Sinaitic peninsula round to the Eastern side of Canaan, which they entered by crossing the Jordan.

³ *i.e.* in military order, not clad in armour.

⁴ See Gen. l. 25, 26.

⁵ Strictly.

So the faith of Joseph aided his people in their oppression. Throughout all the time of adversity the people had not forgotten the promised redemption and their

encamped in ⁷Etham, in the edge of ⁸the wilderness. ²¹ And the Lord went before them by day in ⁹a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: ²² He took not away the pillar of the cloud ¹⁰by day, nor the pillar of fire by night, from before the people.

(1) A signal when to move.

(2) A guide for the direction of the march.

⁷ Intro. p. lxx.

⁸ Of the Red Sea; the Egyptian desert.

⁹ God led them in person by a pillar having the appearance of smoke by day and of fire by night.

¹⁰ It is a custom in hot countries to travel in early morning and late evening to avoid the extreme heat of the day. The pillar was—

Pharaoh Pursued the Israelites.

14. And the Lord spake unto Moses, saying, ² Speak unto the children of Israel, that they ¹turn and ²encamp before ³Pi-hahiroth, between ⁴Migdol and the sea, over against ⁵Baal-zephon: before it shall ye encamp by the sea. ³ For Pharaoh will say of the children of Israel, They are ⁶entangled in the land, the ⁷wilderness hath shut them in. ⁴ And I will harden Pharaoh's heart, that he shall follow after them; and I will be ⁸honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so. ⁵ And it was told the king of Egypt ⁹that the people fled: and the heart of Pharaoh and of his servants ¹⁰was ^bturned against the people, and they said, ¹¹Why have we done this, that we have let Israel go from serving us? ⁶ And he made ready his ¹²chariot, and took his people with him: ⁷ And he took ¹³six hundred chosen chariots, and all the chariots of Egypt, and captains over ^cevery one of them. ⁸ And the Lord

¹ Turn, *i.e.* to leave the route on the eastern side of the Red Sea, and to take the western side.

² To encamp. Not to march further but to halt.

³ Intro. p. lxxi.

⁴ Intro. p. lxxi.

⁵ Intro. p. lxxix.

⁶ Perplexed, confused, *i.e.* have lost their way.

⁷ They would soon have the desert between the Nile and the Red Sea on the front and right (Intro. p. xxiii.).

⁸ Glorified.

⁹ The change of route might be considered to indicate a set purpose to quit the country.

¹⁰ Sorry that they had let them go.

¹¹ Already beginning to miss the multitude of workmen.

¹² Drawn by two horses. It bore two warriors, one to guide it and guard the fighting man, and one to fight.

¹³ The chariots were relied upon by the Egyptians, and considered the chief force of their army.

^a see R.V. comment, p. 116. ^b see R.V. comment, p. 116.
^c see R.V. comment, p. 116.

hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out ¹⁴with an high hand. 9 But the Egyptians pursued after them, ¹⁵all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

¹¹ Boldly, confidently.

¹⁵ Three classes of soldiers.

Chariots.

Cavalry.

Infantry.

But the horsemen may mean the drivers of the chariots.

The Israelites are Afraid.

¹⁰ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. ¹¹ And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away ²to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? ¹² Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been ³better for us to serve the Egyptians, than that we should die in the wilderness.

¹ The Israelites were trapped. To the east was the sea.

To the west and south desert and mountains.

From the north came the host of Egypt.

Flight was impossible.

Defence by an unarmed multitude, untrained to war, encumbered with women and children, and dispirited by centuries of slavery, seemed madness.

² They expected utter destruction.

Their boldness (ver. 8) is now changed for the terror of fear.

³ Even slavery in Egypt was preferable to the impending slaughter.

Moses encourages the People. He is commanded to divide the Sea.

¹³ And Moses said unto the people, Fear ye not, ¹stand still, and see ²the salvation of the Lord, which he will ^ashew to you to day: ³for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. ¹⁴ The Lord shall fight for you, and ⁴ye shall hold your peace. ¹⁵ And the Lord said unto Moses, Wherefore criest thou unto

¹ Stand firm.

² Immediate and manifest.

³ *Lit.* As ye have seen the Egyptians to-day, ye shall see them no more for ever.

Now they are a formidable array threatening you with death and destruction.

When they next saw them it was as corpses strewn the shore of the Red Sea.

Clearly the reference is to the present host, not to Israel's future relations with Egypt.

^a see R.V. comment, p. 117.

⁴ *i. e.* no longer murmur but confess the power of God in giving you a victory.

me ? speak unto the children of Israel, ⁶that they ⁶go forward : 16 But lift thou up thy rod, and stretch out thine hand over the sea, and ⁷divide it : and the children of Israel shall go on dry ground through the midst of the sea. 17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them : and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

⁶ The sea was before them. Thus there was a trial of faith.

⁶ The people were to go forward.

Moses was to stretch his rod over the sea.

⁷ Cleave, rend. The waters did not subside, but were parted asunder, leaving a path between them.

The Bitter Lakes were probably at this time joined to the Red Sea by a shallow channel.

The wind would drive the waters of the Bitter Lakes back.

The ebb tide would move the waters of the sea to the south.

Thus a portion of the shallow channel might be left dry, giving Israel passage.

They would be protected against flank attacks by the water. They could be attacked in the rear only. The moving of the pillar of cloud to the rear of Israel would hide this movement from the Egyptians till the Israelites were nearly across.

The heavy sand would clog the chariot wheels, which would sink deeply in.

The cessation of the wind and the returning of the tide would cause the waters to flow back in the channel and submerge the Egyptians. Morecambe Bay can be crossed at certain times of the tide, but miscalculation of time, tide and distance is fatal.

The Passage of the Israelites.

19 And the angel of God, which went before the camp of Israel, ¹removed and went behind them ; and the pillar of the cloud went from before their face, and stood ²behind them : 20 And it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night. 21 And Moses stretched out his hand over the sea : and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel ³went into the midst of the sea upon the dry ground : and the waters were ⁴a wall unto them on their right hand, and on their left.

¹ Pharaoh's army had thus come up at nightfall, encamped for the night, intending to attack on the morrow.

² Thus hiding the Israelites from the Egyptians, whilst lighting the people of God to cross the sea.

³ The distance may not have been more than a mile, so the passage could easily be effected during one tide.

⁴ A protection on the right and left flanks.

The Egyptians follow.

23 And the Egyptians pursued, and ¹went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that ²in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and ³troubled the host of the Egyptians, 25 And ⁴took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the ⁵Lord fighteth for them against the Egyptians.

a see R.V. comment, p. 117.

¹ Rashly pursuing.

² At sunrise, a little before 6 a.m.

³ Threw them into a panic.

⁴ Septuagint gives "bound," *i.e.* clogged.

Whether the wheels were clogged in the sand, or taken off is immaterial. The progress of the Egyptians was stayed.

⁵ They again recognised the hand of the God who had inflicted the plagues upon them.

The Destruction of the Egyptians.

26 And the Lord said unto Moses, ¹Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, *and* ²all the host of Pharaoh that ³came into the sea after them; there ⁴remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the

a see R.V. comment, p. 117.

¹ The rod is stretched out over the waters again.

The wind ceased; the tide returned. It was full moon and therefore spring tide; the sands became wet and heavy long before the water covered them. Discipline was lost in the panic. Chariots and horses became a confused mass, and ere they could extricate themselves, the waters were upon them and the whole force that had entered on the seabed in pursuit was destroyed.

² *Lit.* The chariots and the horsemen, all the host of Pharaoh that came into the sea.

³ From ver. 23 it would appear that only the horsemen and chariots came into the sea. The footmen do not appear to have marched after the Israelites.

⁴ This deadly blow to Egyptian power accounts for the undisturbed retreat of the Israelites.

Egyptians ⁵dead upon the sea shore.
 31 And Israel saw that great work
 which the Lord did upon the Egyp-
 tians : and the people feared the Lord,
 and believed the Lord, and his servant
 Moses.

⁵ From the dead bodies they would obtain armour. Israel passed from Africa to Asia. From slavery to independence. Israel was free. Truly Israel was baptized into the sea.

The Song of Moses.

15. Then sang Moses and the children of Israel this ¹song unto the Lord, and spake, saying,

I will sing unto the Lord, for he hath triumphed gloriously :

The horse and his ²rider hath he ³thrown into the sea.

2 The Lord is my strength and song,
 And he is become my salvation :

He is my God, and I will ^aprepare him
an habitation ;

My father's God, and ⁴I will exalt him.

3 The Lord is a man of war :
 The Lord is his name.

4 Pharaoh's ⁵chariots and his host hath
 he ⁶cast into the sea :

His chosen captains also are ^bdrowned
 in the Red Sea.

5 The depths have covered them :
 They sank into the bottom ⁸as a stone.

6 Thy right hand, O Lord, is become
 glorious in power :

Thy right hand, O Lord, hath dashed
 in pieces the enemy.

7 And in the greatness of thine excel-
 lency thou hast overthrown them
 that rose up against thee :

Thou sentest forth thy wrath, which
 consumed them as stubble.

^a see R.V. comment, p. 117. ^b see R.V. comment, p. 117.

Philistia. Edom. Moab. Canaan. (3) The people brought into Canaan (17). Their establishment in the land (17). The building of the Sanctuary (17). (4) Ascription of praise (18) corresponding to the Doxology to the Lord's Prayer.

² Rider = charioteer. ³ Thrown = flung like a stone from a sling. ⁴ *Lit.* I will glorify him. ⁵ The flower of the Egyptian army. ⁶ Cast = hurled. ⁷ Drowned = plunged, sunk. ⁸ Clad in mail, they were drowned at once.

¹ The Thanksgiving for Deliverance.

Composed by Moses.

Sung by the Israelites.

Miriam and the maidens sang the chorus, accompanying themselves with timbrels, and dancing in procession (ver. 20, 21).

The first burst of Hebrew national poesy.

Hebrew poetry consists of two lines not rhyming but conveying parallel thoughts. In the present hymn there are frequent triplets.

Analysis.

1. The Chorus, ver. 1.

2. 1st stanza. Ascription of praise; brief account of the triumph (2-5).
 (Chorus).

3. 2nd stanza. Fuller details (6-10).

(1) The rise of the wind (8)

(2) The piling up of the waters (8).

(3) The spirit of the Egyptians boastful and vindictive (9).

(4) The second display of power (10).

(5) The return of the waters of the sea (10).

4. 3rd stanza. Summing up (Chorus).

the result (11-12).

(Chorus).

5. 4th stanza. The future (13-18).

(1) The guidance of God, granted in the past, to be continued in the future (13).

(2) The effect on other nations (14-16).

- 8 And with ⁹the blast of thy nostrils the waters ¹⁰were gathered together, the floods stood upright as an heap,
And the depths were congealed in the heart of the sea.
- 9 The enemy said, ¹¹I will pursue, I will overtake, I will divide the spoil ; My lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them.
- 10 Thou didst blow with thy wind, the sea covered them :
They sank as lead in the mighty waters.
- 11 Who is like unto thee, O Lord, among the gods ?
Who is like thee, glorious in holiness, Fearful in praises, doing wonders ?
- 12 Thou stretchedst out thy right hand, The earth swallowed them.
- 13 Thou in thy mercy hast led forth the people which thou hast redeemed :
Thou hast guided them in thy strength unto thy holy habitation.
- 14 The people shall hear, and be afraid :
Sorrow shall take hold on ¹²the inhabitants of Palestina.
- 15 Then the ¹³dukes of Edom shall be amazed ;
The ¹⁴mighty men of Moab, trembling shall take hold upon them ;
All the inhabitants of Canaan shall melt away.
- 16 Fear and dread shall fall upon them ;
By the greatness of thine arm they shall be ¹⁵as still as a stone ;
Till thy people ¹⁶pass over, O Lord,

⁹ An allusion to the east wind.
¹⁰ Piled up.

Heap = as a dam or wall.

¹¹ Descriptive of the pursuit of the Egyptians, eager for the spoil and for vengeance.

¹² The Philistines.

¹³ See Gen. xxxvi. 15, 16.

¹⁴ Renowned for strength and stature.

The exact order of the nations starting from west to east along the southern border of Palestine.

¹⁵ Petrified with fear.

¹⁶ Over the wilderness and reach Canaan.

The memory of the crossing of the Red Sea remained with the Canaanites in the time of Rahab (Josh. ii, 10).

Till the people pass over, which thou has purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,

In the ¹⁷place, O Lord, which thou hast made for thee to dwell in,

In the Sanctuary, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 ¹⁸For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. 20 And ¹⁹Miriam the ²⁰prophetess, ²¹the sister of Aaron, took a ²²timbrel in her hand; and all ²³the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to the Lord, For he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

17 Holy place = the Temple.

18 Not part of the song. A statement of the event which is the subject of the song.

10 Intro. p. lxxix.

20 In the proper sense of one uttering words prompted by the Spirit of God.

21 The aider and coadjutor of Aaron; not the equal of Moses.

22 A kind of tambourine.

23 The men sing the song.

The women, led by Miriam, sing the refrain or chorus, marking the time with the timbrels, and keeping a rhythmical movement of the body.

The March Resumed.

22 So Moses ^abrought Israel from ¹the Red Sea, and they went out into ²the wilderness of Shur; and they went three days in the wilderness, and found no water. 23 And when they came to ³Marah, they could not drink of the waters of Marah, for they were ⁴bitter; therefore the name of it was called Marah. 24 And the people ⁵murmured against Moses, saying, What shall we drink? 25 And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, ⁶the

1 This station is generally admitted to be the *Ayoun Musa*, i.e. the fountains of Moses (see Map p. lxxiv.)

2 Intro. p. lxxiii. Called wilderness of Etham (Num. xxxiii. 8). It is a desert, destitute of water.

3 Intro. p. lxx.

4 The soil is impregnated with nitre.

5 The people grumble when anything goes wrong.

6 The healing of the water is symbolical of deliverance from bodily and spiritual evils.

^a see R.V. comment, p. 117.

waters were made sweet: there he ⁷made for them a statute and an ordinance, and there he ⁸proved them, 26 And said, ⁹If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ¹⁰diseases upon thee, which I have brought upon the Egyptians: for ¹¹I am the Lord that healeth thee. 27 And they came to ¹²Elim, where were ¹³twelve wells of water, and three score and ten palm trees: and they ¹³encamped there by the waters.

⁷ The Israelites are taught a lesson.

⁸ Tested them.

⁹ As God had healed the water, so if the Israelites would keep His commandments, He would keep them from all evils, both the bodily plagues which He had inflicted on the Egyptians and the sins which brought the plagues upon them.

¹⁰ Afflictions, judgments.

¹¹ I am Jehovah thy healer.

¹² Intro. p. lxxix.

¹³ At Elim they made a long halt of some days, for it was a month from leaving Egypt ere they reached the wilderness of Sin (xvi. 1).

The Journey from Elim to the Wilderness of Sin.

16. And they took their journey from ¹Elim, and all the congregation of the children of Israel came unto the ²wilderness of Sin, which is between Elim and Sinai, on the ³fifteenth day of the second month after their departing out of the land of Egypt. 2 And the ⁴whole congregation of the children of Israel ⁵murmured against Moses and Aaron in the wilderness: 3 And the children of Israel said unto them, ⁶Would to God we had died by the hand of the Lord in the land of Egypt, when we ⁷sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger,

¹ When they must have stayed some time.

² Intro. p. lxxv.

³ Just one month after leaving Egypt.

At Sin there would be room for them all to assemble, hence the selection of this spot as a halting-place.

⁴ A unanimous complaint.

The provisions brought from Egypt had now failed.

Instead of marching to Canaan they were advancing further into the wilderness.

⁵ They murmur against Moses and Aaron for taking them out of Egypt, where they would have died in the natural order of things, *i.e.* by the hand of the Lord.

⁶ *Lit.* would we had died (omit "to God")

⁷ Though slaves, we were well fed.

They remembered "the fish, the cucumbers, the melons,

and the leeks, and the onions, and the garlick" (Numb. xi. 5).

Manna promised.

4 Then said the Lord unto Moses, Behold, I will rain bread ¹from heaven for you: and the people shall go out and gather a ²certain rate every day, that I

see R.V. comment, p. 118.

¹ Therefore a miraculous provision.

² *Lit.* "the portion of a day in its day" (S.C.) *i.e.* sufficient for the wants of the day.

may ³prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that on the ⁴sixth day they shall prepare that which they bring in: and it shall be ⁵twice as much as they gather daily. 6 And Moses and Aaron said unto all the children of Israel, ⁶At even, then ye shall know that ⁷the Lord hath brought you from the land of Egypt. 7 And in the morning, then ye shall see ⁸the glory of the Lord; for that he heareth your murmurings against the Lord: and ⁹what are we, that ye murmur against us? 8 And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye ¹⁰murmur against him: and what are we? your murmurings are not against us, but against the Lord.

³ Test them by seeing how far they can trust in My power to sustain them.

⁴ Day before the Sabbath.

⁵ *Either they were to gather a double quantity.*

or the quantity gathered would turn out to be twice as much, i.e. a miraculous doubling of the quantity.

⁶ When the quails came, which was "*at even*" (*ver. 13*).

⁷ It was the Lord not Moses and Aaron who had brought the people out of Egypt and who was guiding their march.

⁸ Not the personal glory of *ver. 10*, but the glory of the Lord shewn in the gift of manna which "*in the morning lay round about the host*" (*ver. 13*).

⁹ We are God's servants, entrusted with a divine mission.

¹⁰ To murmur against us is to murmur against God.

Did ye not see sufficient signs and wonders in Egypt to teach you this?

Therefore your murmurings are against God.

The People Reproved.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard ¹your murmurings. 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, ²behold the glory of the Lord appeared in the cloud.
reply to this murmuring, rebellious spirit.

¹ The people had murmured against Moses and Aaron. They had insinuated that their leaders were not obeying the command of the Lord.

The Lord had commanded them to go out of Egypt into the Promised Land. Moses and Aaron were leading them further into the wilderness.

² This display of the Divine Presence was an effectual

Quails sent. Manna Given.

11 And the Lord spake unto Moses, saying, ¹²I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be

filled with bread; and ye shall know that I am the Lord your God. 13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. 15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

Probably like hoar frost, when on the ground, and like coriander seed when dry in the tent. (3) *When it came.* With the dew in the morning. 3 Know. 4 This is the bread which the Lord promised (ver. 8).

Regulations for Gathering the Manna.

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. 17 And the children of Israel did so, and gathered, some more, some less. 18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 19 And Moses said, Let no man leave of it till the morning. 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. 21 And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

quantity. The omer was a domestic vessel often used as a measure. 8 Omer = three pints or $\frac{1}{10}$ ephah. It must not be confounded with the homer which equals 10 ephahs. 4 The manna was to be eaten not stored. 5 An omer for each person in a family.

¹ Quails migrate from Syria and Arabia to Africa in the autumn, and return in the spring.

They alight on the ground after crossing the Red Sea, exhausted by the long flight, and are easily captured.

The miraculous nature of the occurrence lies in the numbers of the quails, and the exact prediction of time by Moses.

² Manna.

(1) *The name.*

Manhu = "What is it," or "this is a gift."

(2) *Its appearances.*

"A small round thing, as small as the hoar frost."

"Like coriander seed"

ver. 31.

Regulations—

(1) It was gathered in the morning, for it disappeared when the sun was hot (ver. 21).

(2) An omer was gathered for each person.

(3) After the gathering each man found that he had neither more nor less than an omer for each person. Some would naturally gather rather more, others rather less, but when they came to measure it in the tent, they found the quantity exact.

(4) They were not to hoard any for the next day. Of course some of the people with their usual want of faith endeavoured to store some for the morrow, but they found that it had "bred worms and stank" (ver. 20).

¹ This order was given in order to show to the people their absolute dependence upon God for food.

² Mete = measure, test the

Regulations for the Sabbath.

22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. 23 And he said unto them, This is that which the Lord hath said, To-morrow is ¹the rest of the holy sabbath unto the Lord: ²bake that which ye will bake to-day, and ³seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that to-day: for to-day is a sabbath unto the Lord; to-day ye shall not find it in the field. 26 Six days ye shall gather it: but on the seventh day, which is the sabbath, in it there shall be none.

Sabbath regulations.

- (1) To gather a double quantity on the sixth day.
- (2) No manna appeared on the Sabbath.
- (3) The manna stored for the Sabbath did not stink nor breed worms.

¹ Sabbath = rest.² Bake = roast in an oven.³ Seethe = boil in a pot.

How the manna was prepared.

They beat it in a mortar.

Baked it in pans.

Made cakes of it (Numb. xi. 8).

The Taste.

Like wafers and wild honey

(ver. 31).

As the taste of fresh oil (Numb. xi. 8).

Breach of the Sabbath.

27 And it came to pass, that ¹there went out some of the people on the seventh day for to gather, and ²they found none. 28 And the Lord said unto Moses, ³How long refuse ye to keep my commandments and my laws? 29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man ⁴in his place, let no man go out of his place on the seventh day. 30 So the people ⁵rested on the seventh day. 31 And the house of Israel called the name thereof Manna; and it was like coriander seed, ⁶white; and the taste of it was like wafers made with honey.

¹ There were two provocations.

(1) The storing up the manna contrary to God's command (ver. 20).

(2) In some of the people going out on the Sabbath to gather the manna (ver. 27).

² They did not find any, but they would have gathered it, had there been any to gather.³ This continual want of faith is a marked characteristic of the conduct of the Israelites in the wilderness.⁴ *i.e.* within the camp.⁵ From toil and travel.⁶ Greyish white.

A pot of Manna to be laid up.

32 And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your ¹generations: that they may ²see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take ³a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. 34 As the Lord commanded Moses, so Aaron laid it up before the ⁴Testimony to be kept. 35 And the children of Israel did eat manna ⁵forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of ⁶Canaan. 36 Now an omer is the tenth part of an ephah.

¹ Descendants.² A perpetual memorial of the manner of their sustenance in the wilderness.³ Pot = vase or casket.⁴ The Ark of the Testimony.

In it were

(1) The Two Tables of the Law.

(2) Aaron's rod which budded.

(3) The Pot of Manna.

All testimonies to the covenant with Jehovah.

Miraculous Nature of the Manna.

1. Not the ordinary manna; which cannot be ground or baked.

2. The quantity was always sufficient.

3. If stored till next day it stank, but did not stink on the seventh day.

4. It was bestowed during the forty years' wanderings.

5. It ceased on the entrance into Canaan.

⁵ Not necessarily on each day during the forty years, but when it was required.⁶ The manna ceased when the Israelites could get corn in Canaan (Josh. v. 12).

Ver. 35. This passage was evidently added at a period later than that of the giving of Manna, and by one who did not cross over Jordan into Canaan.

At Kibroth-hattaavah the people wearied of manna, and asked for flesh. Quails were sent in vast numbers, and for their lust the people were punished by a plague (Numb. xi. 6, 31-34).

The Israelites murmur for water at Rephidim.

17. And all the congregation of the children of Israel journeyed from the ¹wilderness of Sin, ²after their journeys, according to the commandment of the Lord, and pitched in ³Rephidim: and there was no water for the people to drink. 2 Wherefore the people did ⁴chide with Moses, and said, ⁵Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ⁶tempt the Lord? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is

¹ Intro. p. xxiv.² By three stages, Sin—Dophkah—Alush—Rephidim = about 50 miles (p. lxxii.).³ Intro. p. lxxii. = rest, or resting places.⁴ Disappointed, for they expected to find water at Rephidim.⁵ In anger, not in faith. They reproach Moses.⁶ *i. e.* by distrust in Him, and by your anger towards me, His servant.

a see R.V. comment, p. 118.

this that thou hast brought us up out of Egypt, ⁷to kill us and our children and our cattle with thirst? ⁴ And Moses cried unto the Lord, saying, What shall I do unto this people? ⁸they be almost ready to stone me.

⁷ Make us to suffer and die of thirst.

⁸ *Lit.* "But a little and they stone me." This is the first mention of this manner of putting to death.

Moses smites the Rock and water flows.

⁵ And the Lord said unto Moses, Go on ¹before the people, and take with thee ²of the elders of Israel; and thy rod, wherewith thou smotest ³the river, take in thine hand, and go. ⁶ Behold, I will stand before thee, there upon the rock in Horeb; and thou shalt smite ⁴the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. ⁷ And he called the name of the place ⁵Massah, and ⁶Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

¹ In advance of them = "*Pass on before.*"

² As witnesses of the miracle.

³ The river Nile.

⁴ St. Paul refers to the rock as "*the spiritual Rock which followed them, and that Rock was Christ*" (1 Cor. x. 4). Tradition still points out the rock.

⁵ Intro. p. lxxi. = trial or temptation.

⁶ Intro. p. lxxi. = chiding or quarrelling.

The Amalekites attack the Israelites at Rephidim, and are defeated.

⁸ Then came ¹Amalek, and fought with Israel in Rephidim. ⁹ And Moses said unto ²Joshua, ³Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. ¹⁰ So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and ⁴Hur went up to ⁵the top of the hill. ¹¹ And it came to pass, when Moses ⁶held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. ¹² But Moses' hands were heavy: and they

¹ The Amalekites, or descendants of Amalek (Intro. p. lxxix.).

² Intro. p. lxxviii.

³ Select the best fighting men. The nature of the ground precluded the whole of Israel engaging in the fight.

⁴ Intro. p. lxxvii.

⁵ That he might see the battle.

⁶ In prayer to God, and holding his rod.

As Moses prayed Israel were victorious, but when he relaxed his attitude through exhaustion Amalek had the better of the fight.

took a stone, and put it under him, and he ⁷sat thereon; and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with ⁸the edge of the sword. 14 And the Lord said unto Moses, Write this for a memorial in ⁹a book, and ¹⁰rehearse it in ¹¹the ears of Joshua: ¹²for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it ¹³Jehovah-nissi: 16 For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

¹⁰ = The Lord my banner. First mention of an altar since the time of Jacob. This altar was a memorial, and was not intended for sacrifice.

The Battle with Amalek.

On Amalek (see p. lxix.).

The attack was not a mere raid, but a battle with the most powerful tribe of the Sinaitic peninsula. The time of year was two months after Exodus, *i.e.* about the end of May, or commencement of June. At this period the Arabs lead their flocks from the lower plains to find pasture on the heights. The Amalekites found Israel in possession of the pasture ground, and supplied with water from the stream issuing from the rock.

So they attacked at once whilst Israel were on the march and cut off the stragglers and slew many that were "*feeble, faint, and weary*" (Deut. xxv. 17, 18).

The Amalekites then encamped for the night, and the main conflict took place on the following day. Moses made his preparations to meet Amalek during the interval.

Too old to lead the people himself, Moses selected Joshua as the commander, and told him to employ picked men only.

The battle lasted from morning till night, and resulted in the complete overthrow of Amalek. Result of victory—Israel remained secure from any future attack by any of the Bedouin tribes of the peninsula.

N.B.—Amalek defeated Israel at Hormah, on their first advance into Canaan from Kadesh Barnea, after the return of the twelve spies.

Jethro, the father-in-law of Moses, comes from Midian to visit Moses.

18. ¹When ²Jethro, the priest of ³Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and ⁴that the Lord had brought Israel out of Egypt: ² Then Jethro, Moses' father in law, meet him, bringing Moses' wife and children with him.

⁷ So Moses is seated, and thus Aaron and Hur can alternately assist him to lift his hands to heaven.

Lesson.

The conflict with Amalek is the type of the conflict of the people of God with the heathen world.

Strength for victory can be procured only by the incessant lifting up of the hands in prayer, *i.e.* by earnest diligent prayer.

We have also the lesson of the efficacy of intercessory prayer.

⁸ Always expressing great slaughter = without giving quarter.

⁹ The Book.

¹⁰ Repeat it to Joshua.

¹¹ = Impress it upon him.

¹² A charge to Israel to exterminate Amalek (see Deut. xx. 19). The final destruction of Amalek was in the reign of Saul (see 1 Sam. xv. 2, and p. lxix.).

¹ This episode of the visit of Jethro is mentioned in order to relate the history of the institution of local judges.

² Intro. p. lxxx.

³ Intro. p. lxxi.

⁴ Jethro learnt that Moses had effected the purpose for which he left Midian for Egypt (iv. 18), so now goes to

took ⁵Zipporah, Moses' wife, ⁶after he had sent her back. 3 And her two sons, of which the name of the one was ⁷Gershom: for he said, I have been an alien in a strange land. 4 And the name of the other was ⁸Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh. 5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses in the wilderness, where he encamped at the ⁹mount of God: 6 And he ¹⁰said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

The Meeting of Moses and Jethro.

7 And Moses went ¹out to meet his father in law, and did ²obedience, and kissed him; and ³they asked each other of their welfare; and they came into the tent. 8 And Moses ⁴told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the ⁵travail that had come upon them by the way, and how the Lord delivered them. 9 And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. 10 And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11 Now I know that ⁶the Lord is greater than all gods: for in the thing wherein they dealt ⁷proudly he was above them. 12 And Jethro, Moses' father in law, ⁸took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to ⁹eat bread with Moses' father in law before God.

⁵ Intro. p. lxxx.

⁶ *Lit.* "after her dismissal" (see note p. 13). See Chaps. ii. 21; iv. 25.

⁷ Intro. p. lxxvii.

⁸ Intro. p. lxxvi. The son circumcised by Moses on his way from Midian to Egypt (iv. 26). Moses had learnt that the Pharaoh whose vengeance he feared was dead.

⁹ Sinai.

¹⁰ *i.e.* sent a messenger to announce his coming.

¹ Out of the camp.

² Homage to Jethro as an elder, a priest, and the head of the family.

³ Exchanged the customary Eastern greeting "Peace be unto you."

⁴ Recounted fully the events which Jethro had heard of.

⁵ Labour.

⁶ Jethro asserts the supreme might and majesty of Jehovah.

⁷ *i.e.* (1) In resisting God's command to release Israel—punished by the plagues. (2) In pursuing after them—perished by the catastrophe in the Red Sea.

⁸ Indicative of the priestly office held by Jethro as head of his family.

⁹ To partake of the sacrificial feast.

Jethro advises Moses to select Judges.

13 And it came to pass ¹on the morrow, that Moses ²sat to judge the people: and the people stood by Moses ³from the morning unto the evening. 14 And when Moses' father in law saw all that he did ⁴to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself ⁵alone, and all the people stand by thee from morning unto even? 15 And Moses said unto his father in law, Because the people come unto me ⁶to enquire of God: 16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. 17 And Moses' father in law said unto him, ⁷The thing that thou doest is not good. 18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. 19 Hearken now unto my voice, I will give thee counsel, and ⁸God shall be with thee: Be thou for the people ⁹to Godward, that thou mayest bring the causes unto God: 20 And ¹⁰thou shalt teach them ¹¹ordinances and ¹²laws, and shalt shew them ¹³the way wherein they must walk, and ¹⁴the work that they must do. 21 Moreover thou shalt ¹⁵provide out of all the people ¹⁶able men, such as fear God, ¹⁷men of truth, ¹⁸hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 22 And let them judge the people ¹⁹at all seasons: and it shall be, that ²⁰every

¹ The day after the arrival of Jethro.

² The stay of the people at Rephidim would give Moses leisure for holding his court and deciding causes.

³ The court-session lasted all day. Was the time taken up with hearing disputes on the division of the spoil taken from the Amalekites?

⁴ *i.e.* With no one to share the work.

⁵ = to obtain a divine decision on the points in dispute between them.

Two reasons given by Moses for his action:—

(1) The people would regard any other judge as inferior. My decisions have divine sanction in the eyes of the people.

(2) I take the opportunity to expound the law.

⁶ Jethro condemns the custom adopted by Moses.

(1) It will wear Moses out—he will break down through press of work.

(2) The people will get weary at having to wait so long before their cases can be heard, and may take the law into their own hands.

⁷ May God be with thee, *i.e.* direct you to choose aright. Before God, *i.e.* as the representative of Jehovah to the people, and as the representative of the people to Jehovah.

⁸ This refers to Moses' work as a legislator. Jethro would have Moses retain this work as his own peculiar office.

¹⁰ = "specific enactments."

¹¹ = "general regulations."

¹² = "general course of duty."

¹³ = "each specific act."

¹⁴ For the work of judgship, *i.e.* the administration of the laws promulgated by Moses.

¹⁵ Men of force and character = God-fearing.

¹⁶ Men of integrity and impartiality.

¹⁷ So not liable to be induced to take bribes. ¹⁸ Not occasionally, as you do, as the opportunity occurs, but regularly, day by day. ¹⁹ The system thus devised by Jethro lasted during the wanderings in the wilderness. When Israel became a settled community a simpler and sounder system was adopted.

great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. 23 If thou shalt do this thing, and ²⁰God command thee so, then thou shalt be able to ²¹endure, and all this people shall also go ²²to their place in peace. 24 So Moses hearkened to the voice of his father in law, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them ²³heads over the people, rulers of ²⁴thousands, rulers of ²⁵hundreds, rulers of ²⁶fifties, and rulers of ²⁶tens. 26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. 27 And Moses let his father in law depart; and he went his way ²⁷into his own land.

²⁰ The plan is not to be adopted without divine permission.

²¹ Continue in office and strength, *i.e.* not break down from overwork.

²² Be able to return home at once, having obtained a speedy and equitable hearing. Hitherto they had been kept waiting till Moses was ready to hear their case.

Or it may mean, "to Canaan, the land appointed for them."

²³ The appointment of these judges was made after the giving of the Law on Sinai. The people selected their own judges. (Deut. i. 9-15).

²¹ Thousands = Tribes.

²⁵ Hundreds = Families.

²⁶ Fifties and Tens = Households.

This is the usual Jewish divisions of the nation. The present sub-divisions were clearly based on the military organization for the marches.

²⁷ To Midian. From Numbers we learn that Hobab, the son of Jethro, remained with Moses.

Arrival at Sinai. Jehovah's Message to Israel.

19. In the third month, when the children of Israel were gone forth out of the land of Egypt, ¹the same day came they into the wilderness of Sinai. 2 ²For they were departed from Rephidim, and were come to the ³desert of Sinai, and had pitched in the wilderness; and there Israel camped ⁴before the mount. 3 And Moses ⁵went up unto God, and the Lord ⁶called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: 4 Ye have seen ⁷what I did unto the Egyptians, and how ⁸I bare you on eagles' wings, and ⁹brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a ¹⁰peculiar treasure unto me above all people: for

¹ *i.e.* the 15th day of the month. They left Egypt on the 15th day of the 1st month.

² *Lit.* And when.

³ Intro. p. lxxii.

⁴ In the plain of Er-Rahab (see Intro. p. lxxii.), well watered and giving ample space for the multitude. At the further end is the huge mass of Ras Süsüfeh.

⁵ Ascended the mountain.

⁶ Before Moses could ascend.

⁷ A reason why Israel should be loyal to Jehovah.

⁸ See Deut. xxxii. 11. Denotes the strong and loving care of God. The eagle flies under its young when they first leave the nest, protecting them from falling upon the rocks.

⁹ Took you to my special protection.

¹⁰ Something very valuable acquired at great cost, and carefully treasured.

¹¹all the earth is mine: 6 And ye shall be unto me a ¹²kingdom of priests, and an ¹³holy nation. These are the words which thou shalt speak unto the children of Israel.

The Preparation for receiving the Law.

7 And Moses came and ¹called for the elders of the people, and laid before their faces all these words which the Lord commanded him. 8 And all the people answered ²together, and said, All that the Lord has spoken we will do. And Moses ³returned the words of the people unto the Lord. 9 And the Lord said unto Moses, Lo, I come unto thee ⁴in a thick cloud, that the people ⁵may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. 10 And the Lord said unto Moses, Go unto the people, and ⁶sanctify them to day and to morrow, and let them wash their clothes. 11 And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. 12 And thou ⁷shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 There shall not an hand ⁸touch *it*, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, ⁹they shall come up to the mount. 14 And Moses ¹⁰went down from the mount unto the people, and sanctified the people; and they washed their clothes. 15 And he said unto the people, Be ready against the third day: come not at your wives.

^a see R.V. and comment, p. 118,

¹¹ Though Israel is God's peculiar people, yet Jehovah is not a mere national Deity. ¹² *i.e.* owing allegiance to God alone (see 1 Pet. ii. 5) (see p. 138). ¹³ *i.e.* consecrated to Jehovah.

The Law.

¹ Moses communicates the message of Jehovah to the elders. They in their turn convey the message to the people.

² Unanimously. ³ Took them back; *i.e.* repeated them. Note the action of Moses as a mediator between God and the people. ⁴ In the darkness of a cloud.

⁵ To impress the people with the divine revelation of the law to Moses, in order that the people might believe him "for ever."

⁶ 1st Preparation. The people sanctified themselves by washing their bodies and their clothes. Two days were allowed for this.

⁷ 2nd Preparation. A barrier was erected to prevent the people from even touching the mountain, and to guard against cattle straying upon it.

⁸ Touch him, *i.e.* the person passing beyond the barrier and touching the mountain.

⁹ The representatives of the people, probably the elders, not the whole 600,000.

¹⁰ Moses returns to the people, and gives them the divine command with respect to their purification.

The Appearance of Jehovah.

16 And it came to pass on the third day in the morning, that there were ¹thunders and lightnings, and a ²thick cloud upon the mount, and the ³voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. 17 And Moses brought forth the people ⁴out of the camp to meet with God; and they stood at the nether part of the mount. 18 And mount Sinai was altogether on ⁵a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole ⁶mount quaked greatly. 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord ⁷called Moses up to the top of the mount: and Moses went up. 21 And the Lord said unto Moses, ⁸Go down, charge the people, lest they ⁹break through unto the Lord to ¹⁰gaze, and many of them perish. 22 And let the ¹¹priests also, which come near to the Lord, sanctify themselves, lest the Lord ¹²break forth ¹³upon them. 23 And Moses ¹⁴said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. 24 And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the ¹⁵priests and the people break through to come up unto the Lord, ¹⁶lest he break forth upon them. 25 So Moses went down unto the people, and spake unto them.

1 Manifesting the presence of Jehovah.

2 Hiding the spiritual and invisible Deity.

3 Announcing the appearance of the Lord, and summoning the people to appear.

4 *i.e.* as far as the barrier. There would be an open space between the camp and the barrier. The people took their stand in that space at the foot of the mountain.

5 Which completely enveloped the mountain.

6 In some MSS. the original has "people."

7 Even Moses did not venture on the mountain till called by Jehovah.

8 A second injunction to the people to restrain themselves.

9 Force their way through.

10 In profane curiosity.

11 Not the Levitical priesthood but probably the heads of families.

12 Compare the "breach" upon Uzzah (2 Sam. vi., 7, 8.)

13 In some unexpected and sudden wrath involving the destruction of many.

14 Moses protests that sufficient precautions had been taken to prevent any breach of the divine command.

15 These may have imagined that their position gave them the privilege of approaching nearer than the others.

16 Compare the death of 50,070 people at BethsheMesh for looking into the ark (1 Sam. vi. 19).

The Ten Commandments.

20. And God spake all ¹these words, saying, ²I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of ³bondage. ³Thou shalt have no other gods ³before me. ⁴Thou shalt not make unto thee any ⁴graven image, ⁵or any likeness of any ⁶thing that is ⁷in heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; ⁶And shewing mercy unto ⁸thousands of them that love me, and keep my commandments. ⁷Thou shalt not take the name of the Lord thy God ⁹in vain; for the Lord will not hold him ¹⁰guiltless that taketh his name in vain. ⁸Remember the ¹²sabbath day, to keep it holy. ⁹Six days shalt thou labour, and do all thy work: ¹⁰But the seventh day is ¹³the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor ¹⁴thy son, nor thy daughter, ¹⁵thy manservant, nor thy maidservant, nor ¹⁶thy cattle, nor ¹⁷thy stranger that is within thy ¹⁸gates: ¹¹For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord ²⁰blessed the seventh day, and ²¹hallowed it. ¹²Honour thy father and thy mother: ²²that thy days may be long upon the land which the Lord thy God giveth thee. ¹³Thou shalt not kill. ¹⁴Thou shalt not commit adultery. ¹⁵Thou shalt

¹The Ten Commandments. The Ten Words. The Decalogue.

²"Bondmen."

THE FIRST TABLE. DUTY TO GOD.

³or "Beside me." *Lit.* "before my face" = side by side with me, *i.e.* in addition to me. Thus Israel was forbidden to unite other deities in their worship of Jehovah.

⁴Carved or worked with a tool.

⁵Nor the likeness.

⁶or "form."

⁷These three divisions include the whole universe.

The clause is directed against Egyptian idolatry.

The Egyptians worshipped—

(a) The sun and moon = heaven above.

(b) The sacred calf = earth beneath.

(c) The crocodile = water under the earth.

In fact they worshipped everything that had life.

⁸ = thousands of generations.

⁹Lightly, frivolously.

¹⁰Though escaping human punishment his sin will not be overlooked by God.

¹¹Think of. There is no idea of "remembering" some precept given before this time.

¹²Sabbath = rest.

¹³or "a sabbath unto the Lord thy God."

¹⁴Including the whole family.

¹⁵The domestic servants.

¹⁶Beasts of draught or burden.

¹⁷Foreigner, living in the land.

¹⁸The gates of any Israelite city, town or village, not of the house.

¹⁹See Gen. ii. 2. In Deut. v. 15 the reason given is because they had been delivered from bondage in Egypt.

²⁰Bestowed a special blessing upon it.

²¹Consecrated it to Himself. The Second Table. Duty to our Neighbour.

²²"The first commandment with promise" (Eph. vi. 2).

²³Thou shalt do no murder.

not steal. 16 Thou shalt not bear false witness against thy neighbour. 17 Thou shalt not ²⁴covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his ²⁵manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. wealth by the number of his wives and of his cows.

²⁴ This commandment forbids sins of thought in contrast to sinful acts.

²⁵ The wealth of the individual consisted in :—

(1) The number of persons in his service

(2) His flocks and herds.

Money was little known.

At the present day the Zulu in South Africa counts his

The Effect upon the People.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, ²they ^aremoved, and stood afar off. 19 And they said unto Moses, ³Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear not: for God is come to ⁴prove you, and that his ⁵fear may be before your faces, that ye sin not. 21 And the people ⁶stood afar off, and Moses ⁷drew near unto the thick darkness where God was.

1 Voice.

² They were moved, troubled.
³ Israel desire Moses to act as mediator between themselves and God.

⁴ Test.

⁵ The true fear of God, leading the people to acknowledge His power and to trust Him.

⁶ According to Deut. v. 30 Moses was directed by God to tell the people to retire to their tents.

⁷ To receive further instructions from Jehovah.

a see R.V. and comment, p. 118.

THE BOOK OF THE COVENANT (see xxiv. 4)

(Extending from xx. 22 to xxiii. 33).

A. Idolatry.

22 And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, ¹Ye have seen that I have talked with you from heaven. 23 Ye shall not ²make with me gods of silver, neither shall ye make unto you gods of gold. 24 An altar ³of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I ⁴record my name I will

1 Ye yourselves.

2 see R.V. and comment, p. 118.

3 *i.e.* a natural altar. Such an altar would be one best adapted to the condition of the people whilst journeying in the wilderness.

Cause men to remember it by some revelation of Himself or by some act of power.

come unto thee, and I will bless thee. 25 And if thou wilt make me an altar ⁵of stone, thou shalt not build it of ⁶hewn stone: for if thou ⁷lift up thy tool upon it, thou hast ⁸polluted it. 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

⁵ As was natural when Israel was settled in Canaan.

⁶ The altar was to be of natural stone, not shaped by man.

⁷ Lest carved figures should be traced, thus guarding against idolatry.

⁸ Nature is God's handiwork, consequently pure. Any work of man must be defiled through his sinful human nature.

B. Regulations governing Hebrew Slaves.

21. Now these are the judgments which thou shalt set before them. 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master hath given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. 7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. 9 And if he hath betrothed her unto his son, he shall deal with her after the manner of daughters. 10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. 11 And if he do not these three unto her, then shall she go out free without money.

THE JUDGMENTS = THE LAWS, or The decisions of t' e Law, *i.e.* the rules which shall guide the judges in giving their judicial decisions.

SERVANT = SLAVE.

Hebrews might become slaves by

- (1) Being poor, and then selling themselves or their children.
- (2) Being too poor to make the legal restitution for an act of theft.
- (3) Being in debt, and unable to pay, they became slaves to their creditor.
- (4) Being born of parents in slavery.

HEBREW SERVANT.

- (a) Was to be free after six years' service, if he desired it.
 (b) Had socia rights, viz. :—
 (1) If married at the time he became a slave, his wife became free along with himself at the end of the six years.
 (2) If his master gave him a wife, the slave only became free. The wife and children remained the property of the master.
 (c) If at the end of the six years he preferred to remain in the service of his master, his ear was bored before judges. Then he became part of the household (as slave) for his life, or till the year of Jubilee.
 (d) He was protected from harshness and violence (see verses 20 and 21).

REGULATIONS FOR THE FEMALE SLAVE, *i.e.* the SLAVE WIFE.

She had three conjugal rights :—

- (a) If the master did not marry her, he could not sell her into another family. Her friends could redeem her.
 (b) If the master betrothed her to his son he must treat her as a daughter.
 (c) If the master married another wife, he must treat the slave-wife as before.

If the master failed to comply with any of these conditions he must let her go free without any payment.

N.B.—The regulations concerning foreign slaves will be found in Lev. xxv. 45, 46.

The slave trade was forbidden, see ver. 16.

C. Capital Offences.

12 He that smiteth a man, so that he die, shall be surely put to death. 13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. 15 And he that smiteth his father, or his mother, shall be surely put to death. 16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. 17 And he that curseth his father, or his mother, shall surely be put to death.

THE CAPITAL OFFENCES are four in number :—

1. Murder. Penalty death, even if the murderer sought refuge at the altar. Accidental Homicide. God appointed a refuge where the unintentional man-slayer could flee to. In the wilderness this was the altar. Later Six Cities of Refuge were appointed.
2. Smiting one's father or mother.
3. Dealing in slaves.
4. Cursing one's father or mother.

D. Injuries to Human Beings.

18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed : 19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit : only he shall pay for the loss of his time, and shall cause him to be thoroughly healed. 20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21 Not-

withstanding, if he continue a day or two, he shall not be punished: for he is his money. 22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. 23 And if any mischief follow, then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe. 26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake. 28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant, or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

1. WILFUL.

- (a) If the man died from a blow—the penalty was death.
- (b) If the man recovered, so as to be able to walk abroad, the penalty was payment for loss of time, and for the expenses of nursing, *i.e.* equivalent to our "medical attendance and loss of wages."
- (c) Slaves (1) If he were killed on the spot the master must be punished.
(2) If he survived a day or two, the loss of the slave was considered a sufficient penalty.

2. UNINTENTIONAL.

- (a) Punished by the *Lex Talionis*, viz. eye for eye, tooth for tooth, etc. But these penalties could be remitted for a money payment.
- (b) If the wife of one of the parties interfered, and was injured only, the husband must be compensated with a money payment. If the wife died the murderer was to be put to death.
- (c) Slaves. Injury to a slave involving loss of eye, tooth, etc., compelled the master to free the slave. The *Lex Talionis* did not apply to slaves.

3. DANGEROUS ANIMALS.

- (a) *Ox goring man, woman, or child.* Ox stoned, flesh not to be eaten, *i.e.* the owner lost his property.
But if the owner had knowledge that the beast was a dangerous animal, and allowed him to be at large, the owner was to be put to death as a murderer, but could redeem his life by a money payment, to be assessed by the judges.
- (b) *Slave killed by ox.* Penalty—payment of 30 shekels = about £3 10s. For this sum Judas betrayed our Lord.

E. Damage to Property.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. 35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

OPEN A PIT = uncover a well.

1. Animal falling into a pit and being killed.

The one digging or uncovering the pit to make good the loss and keep the dead animal.

2. Ox killed by another ox.

Owners to share the value of the living ox and the carcase of the dead one.

But if owner of the live ox knew his beast was a dangerous animal, he had to take the carcase and give "ox for ox" to the other owner.

F. Theft and Burglary.

22. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. 2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. 3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

1. CATTLE STEALING.

Flocks and herds constituted wealth in Mosaic times; hence cattle stealing was the general form of theft.

Penalty (1) For an ox stolen—Five oxen to be restored.

(2) For a sheep stolen—Four sheep to be restored.

2. BURGLARY.

1. A thief in the night could be slain—this was not to be considered murder.

2. A thief in the daytime must not be slain—this was to be considered murder.

Penalty. Full restitution, *i.e.* double the value of the stolen property. If the stolen property was still in the possession of the thief, and uninjured, this was to be restored with an equivalent, making up the double value.

If the thief *had nothing*, *i.e.* was unable to pay, he was to be "sold for his theft." This corresponds to our penal servitude.

G. Trespass and Damage by Fire.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. 6 If fire break out, and catch

in thorns, so that the stacks of corn, or the standing corn, or the field; be consumed therewith; he that kindled the fire shall surely make restitution.

TRESPASS. Restitution by the best of the trespasser's field or vineyard.

FIRE. Restitution for the damage.

Note.—It was the practice to set fire to the dry grass on the fields before the autumn rains, in order to obtain a better crop. Naturally such fires might spread to a neighbour's property and do considerable damage. It is a similar practice in South Africa to burn the veldt just before the rainy season.

H. Trusts, Deposits, Loans.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: 11 Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. 12 And if it be stolen from him, he shall make restitution unto the owner thereof. 13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. 14 And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. 15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

1. MONEY OR FURNITURE.

(a) If found, the thief to restore double.

(b) If not found, the judges to decide if the loss be accidental, or if the trustee has appropriated the deposit to his own use. In the latter case the trustee (as the thief) would have to pay double.

2. ANIMAL, with payment for keep.

(a) Dying, injured, stolen, or strayed—*no man seeing it*—the keeper to be free, *i.e.* not to pay for accidental loss.

(b) Stolen from him—*i.e.* from his own herds—keeper to make restitution.

(c) Torn in pieces—*i.e.* by some wild beast—keeper to be free if he can produce any portion of the mangled beast.

3. BORROWED ANIMAL, *i.e.* with no payment for keep.

Borrower to make the loss good, unless the owner were present at the time of death or injury.

Note.—Stuff = goods of any kind, *i.e.* furniture, baggage.

Trespass = sin.

I. Seduction and Witchcraft.

16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. 18 Thou shalt not suffer a witch to live. 19 Whosoever lieth with a beast shall surely be put to death.

J. Idolatry and Oppression.

20 He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. 21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. 22 Ye shall not afflict any widow or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

1. IDOLATRY—punishable by death.

2. OPPRESSION.

(a) Of Strangers or Foreigners. Their own experience in Egypt should have taught them to fraternize with foreigners settled among them, and to sympathize with them.

(b) Widows and Orphans (see Deut. xxiv. 17), for Jehovah himself will avenge their cause, by making the wives and children of their oppressors widows and orphans.

K. Usury.

25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

USURY = money paid by the borrower to the lender for the *use* of the money borrowed = interest.

The Israelite was forbidden to take interest of his poorer brethren. The loan was to be *benevolent*, to assist the borrower in his poverty, not *commercial* to assist him in business.

Foreigners might be charged interest (see Deut. xxiii. 20).

NEIGHBOUR'S RAIMENT = the large flowing outer garment—the *abba* of the New Testament, and still so called by the Arabs of to-day. It could be dispensed with by day, but was used by the poorer classes as a blanket at night.

It would appear to have been the common practice for poor Israelites to pledge this garment by day, and yet to be allowed the use of it as a bed covering at night.

For further instructions on the law of pledges see Deut. xxiv. 6, 10-13.

L. Reverence.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

Gods = God, Jehovah.

Ruler = God's representative.

St. Paul quotes the passage before the Sanhedrim, when charged with reviling the high priest, whom he had rebuked for his command to the officers of the court to smite Paul on the mouth when he commenced his defence. "*I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people*" (Acts xxiii. 5).

M. Firstfruits and Sacrifices.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons, shalt thou give unto me. 30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me. 31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

This passage urges promptness in the payment of the first fruits. The offering should be willing, spontaneous, and prompt. Delay would be a sign that it was given grudgingly.

THE FIRSTFRUITS consisted of:—

(1) First of the ripe fruits, including corn and all produce of the land.

(2) Liquors, *i.e.* wine and oil, and any liquid extracted from the produce of the soil.

(3) Firstborn of man. The tribe of Levi was consecrated to the priesthood in lieu of this, and an offering had to be made in proportion to the wealth of the parents.

(4) Cattle. To be sacrificed on the eighth day after birth.

Flesh torn by beasts (*i.e.* animals mangled by wild beasts), to be given to the dogs as food.

N. False Witness. Charitableness. Administration of Justice.

23. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. 2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment. 3 Neither shalt thou countenance a poor man in his cause. 4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. 6 Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. 8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. 9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. 10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

1. FALSE WITNESS (verses 1-3).

Four commands, appealing to conscience, and a man's sense of right and wrong.

1. Not to circulate a false report.
2. Not to join with another in giving false witness. (Two witnesses were required, according to Jewish law, to prove a case.)
3. Not to follow the majority in supporting what is felt to be the wrong cause.
4. Not to favour the cause of a poor man because the man is poor, *i.e.* to judge the case on its merits, favouring neither rich nor poor.

Decline = to turn aside.

Countenance = to favour, to show partiality.

2. CHARITABLENESS.

A command to show a double kindness (verses 4-5).

1. To one's enemy. Active kindness inculcated = our Lord's injunction "*Love your enemies, bless them that curse you, do good to them that hate you*" (St. Matthew v. 44), (Sermon on the Mount).
2. To the animal, *i.e.* to relieve him in his suffering.

3. ADMINISTRATION OF JUSTICE.

Four injunctions addressed to those acting as judges.

1. To do justice to the poor in any law-suit brought before them.
2. In doubtful cases, especially when the punishment was death, to be careful to find the case thoroughly proved, *i.e.* to give the accused the benefit of the doubt, and leave him to God Himself.
3. Not to take any bribe to influence the judgment in the case. Bribery of the judge is a common crime in the East.
4. To see that the foreigner is dealt with according to his rights. On this subject we may note that xxii. 21 is addressed to the individual Israelite, and to the nation generally. Here the precept is enjoined on the judge.

O. The Sabbatical Year.

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. 13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

¹ On the Sabbatical year, see note p. 126. The regulations are given fully in Lev. xxv. 2.

² May be refreshed. *Lit.* "may take breath."

³ Be circumspect = take ye heed.

P. The Three Feasts.

14 Three times thou shalt keep a feast unto me in the year. 15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) 16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in

thy labours out of the field. 17 'Three times in the year all thy males shall appear before the Lord God. 18 Thou shalt not offer the blood of ¹my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. 19 'The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not ²seethe a kid in his mother's milk.

THE THREE GREAT FESTIVALS of the Jews were :—

1. The Feast of Unleavened Bread = The Passover (see p. lxvi.).
2. The Feast of Harvest or Firstfruits = Pentecost (see p. lxvi.).
3. The Feast of Ingathering = Tabernacles (see p. lxvi.).

¹ My sacrifice = the paschal lamb.

² Seethe a kid. It is said that the milk was afterwards sprinkled over the fields and trees as a charm to render them more fruitful in the following year.

Q. The Angel. The Blessing. The Inheritance.

20 Behold, I send an ¹Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and ²an adversary unto thine adversaries. 23 For mine Angel shall go before thee, and bring thee in unto the ³Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will ⁴cut them off. 24 Thou shalt not bow down to their gods, nor serve them, nor ⁵do after their works: but thou shalt utterly overthrow them, and quite break down their images. 25 And ye shall serve the Lord your God, and he shall bless thy ⁶bread, and thy water; and I will ⁷take sickness away from the midst of thee. 26 There shall ⁸nothing cast their young, nor be barren, in thy land: the number of thy days ⁹I will fulfil. 27 I will send ¹⁰my fear before thee, and

I. ¹ THE ANGEL. *Lit.* Messenger.

The Second Person of the Trinity, the Son of God; or, The Power of Jehovah leading and delivering His people.

² *Lit.* Will afflict them that afflict thee.

³ For these nations see notes p. lxvi.

All these nations were within the Jordan boundary of Canaan proper.

⁴ Destroy them as nations (see previous verse).

⁵ Practise the immoral rites connected with their idolatrous worship.

II. 25-30. THE BLESSING.

⁶ This includes all food, both meat and drink, indispensable to life.

⁷ Many diseases are the direct consequences of sin. Taking away of sickness = removal of what endangers life

⁸ Ensuring the increase of the nation.

⁹ Guard you against premature death.

The Jews are a second and long lived race to the present day.

¹⁰ As the result of the mighty acts of Jehovah on behalf of the people (see Josh. ii. 11).

will ¹¹destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28 And I will send ¹²hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29 I will not drive them out from before thee ¹³in one year; lest the land become desolate, and ¹⁴the beast of the field multiply against thee. 30 ¹⁵By little and little I will drive them out from before thee, until thou be increased, and inherit the land. 31 And I will set thy bounds from the Red sea even unto the ¹⁶sea of the Philistines, and from ¹⁷the desert unto ¹⁸the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. 32 Thou shalt make ¹⁹no covenant with them, nor ²⁰with their gods. 33 They shall ²¹not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

no alliance with them. (b) Their idolatry to be completely blotted out.

(c) No social intercourse, such as inter-marriage, as long as they remained idolators.

Ver. 31. This gives the boundaries of the utmost limits of the Israelite Kingdom, attained only during the reigns of David and Solomon, where it extended:

South. To Ezion-geber and Elath on the Gulf of Akabah.

North. To Tiphseh on the River Euphrates.

West. To the Mediterranean.

East. To the Arabian Desert.

R. The Ratification of the Covenant.

24. And he said unto Moses, Come up unto the Lord, thou, and ¹Aaron, ²Nadab, and ³Abihu, and ⁴seventy of the elders of Israel; and worship ye afar off. 2 And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

¹¹ Overthrow.

¹² The hornet (singular). A figurative expression, denoting some cause creating a panic.

¹⁸ The conquest occupied at least a generation, possession of the whole land was not complete until the capture of Jerusalem by David.

¹⁴ *i.e.* the wild animals. See 2 Kings xvii. 25-26 for how wild beasts increased after the deportation of the Ten Tribes by the Assyrians.

¹⁵ Compare the conquest of the land as recorded in the Books of Joshua and Judges. III. 31. THE INHERITANCE.

¹⁶ The Mediterranean.

¹⁷ The desert of Arabia (see Deut. xiii. 3).

¹⁸ The River Euphrates.

¹⁹ = no alliance, or treaty of peace.

²⁰ Generally included in a treaty, each nation undertaking to acknowledge the other's gods.

²¹ Jehovah would separate Israel entirely from other nations.

The national existence of the Canaanites was to be utterly destroyed, *i.e.*

(a) No covenant to be made with them—*i.e.*

1 Representing the priests.

2 Intro. p. lxxix.

3 Intro. p. lxxv.

4 Representing the people.

3 And Moses came and told the people ⁵all the words of the Lord, and ⁶all the judgments: and all the people answered ⁷with one voice, and said, All the words which the Lord hath said will we do. 4 And Moses ⁸wrote all the words of the Lord, and rose up early in the morning, and ⁹built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered ¹⁰burnt offerings, and sacrificed ¹¹peace offerings of oxen unto the Lord. 6 And Moses took ¹²half of the blood, and put it in basons; and ¹³half of the blood ¹⁴he sprinkled on the altar. 7 And he took the book of the covenant, and read ¹⁵in the audience of the people: and they said, ¹⁶All that the Lord hath said will we do, and ¹⁷be obedient. 8 And Moses took the blood, and ¹⁸sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. 9 Then went up Moses, and ¹⁹Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And they ²⁰saw the feet as it were a paved work of a sapphire stone, and as it were ²¹the body of heaven in his clearness. 11 And upon ²²the nobles of the children of Israel ²³he ²⁴laid not his hand: also they saw God, and ²⁵did eat and drink.

⁵ Not the Decalogue, but the words of chap. xx. 22-26.

⁶ Decisions of the law, chap. xxi.-xxiii.

⁷ Unanimously.

⁸ Known as the "Book of the Covenant" (see verse 7).

⁹ There must be two contracting parties to a covenant.

The altar = Jehovah, *the one party.*

The twelve pillars = the tribes of Israel, *the other party.*

¹⁰ see p. lxi. Israel's dedication to Jehovah.

¹¹ see p. lxi. Israel's thankfulness for the privilege of covenant relationship with Jehovah.

¹² With this part of the blood Moses sprinkled the people (ver. 8), *the one party to the covenant.*

¹³ With this part Moses sprinkled the altar, symbolical of the presence of Jehovah, *the other party to the covenant.*

¹⁴ He cast.

¹⁵ In the hearing or ears.

¹⁶ They accept the covenant.

¹⁷ They promise obedience.

¹⁸ He cast.

¹⁹ These ascended the mount, where they partook of the sacrificial meal that followed on the peace offering.

²⁰ Here they were favoured with some manifestation of God's presence whilst partaking of the sacrificial feast.

²¹ The very heaven.

²² The elders.

²³ Jehovah.

²⁴ Did not attack them, *i.e.* smite or injure them.

²⁵ Partook of the sacrificial meal following the peace-offering.

S. Moses ascends the Mount, and is absent Forty Days.

¹² And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee ^atables of

^a See R.V. and comment, p. 119.

¹ Only one thing is meant, *viz.* the Tables of Stone on which were written the Ten Commandments by the finger of God.

stone, and a law, and commandments which I have written; that thou mayest teach them. 13 And Moses rose up, and his ²minister Joshua: and Moses went up into the mount of God. 14 And he said unto the elders, Tarry ye ³here for us, until ⁴we come again unto you: and, behold, ⁵Aaron and Hur are with you: if any man have any matters to do, let him come unto them. 15 And Moses went up ⁶into the mount, and ⁷a cloud covered the mount. 16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day ⁸he called unto Moses out of the midst of the cloud. 17 And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. 18 And Moses went into the midst of the cloud and gat him up into the mount: and Moses was in the mount ⁹forty days and forty nights.

² Personal attendant, *i.e.* the trusted friend and assistant of Moses. He appears to have waited upon the mountain on some lower ridge for the return of Moses (xxxii. 11-17). He was not aware of the casting of the golden calf.

³ In the plain. The camp was not to be moved until Moses came down.

⁴ Moses and Joshua.

⁵ Moses commits his authority and judgeship to Aaron and Hur.

⁶ To the highest point of the mountain.

⁷ The cloud, *i.e.* the cloud which accompanied the camp.

⁸ Moses waited till God called him.

⁹ During this time he did not partake of food (Deut. ix. 9).

PERIODS OF FORTY DAYS are:—

(1) Moses was forty days on the Mount of Sinai receiving the Law (Ex. xxiv. 18). A fast.

(2) Elijah was forty days on Horeb (1 Kings xix. 8). A fast.

(3) Jesus was tempted forty days in the wilderness (St. Matt. iv. 1-11). A fast.

(4) Forty days at the Deluge (Gen. vii. 4).

(5) The spies were forty days searching the land (Numb. xiii. 25).

(6) The time given to Nineveh for repentance was forty days (Jonah iii. 4).

THE TABERNACLE (see p. xlii.).

1. The Offerings (see p. xxxviii.).

25. And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. 3 And this is the offering which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats' hair, 5 And rams' skins dyed red, and ^abadgers' skins, and ^bshittim wood,, 6 Oil for the light, spices for anointing oil, and for sweet incense, 7 Onyx stones, and stones to be set in the ephod, and in the

^a See R.V. and comment, p. 119.

^b See R.V. and comment, p. 119.

breast-plate. 8 And let them make me ^aa sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

^a See p. xlvi. "The Holy of Holies."

2. The Ark (See p. xlvi.).

10. And they shall make an ark of ^ashittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. 12 And thou shalt cast four rings of gold for it, and put them in the four ^bcorners thereof: and two rings shall be in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves of shittim wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they shall not be taken from it. 16 And thou shalt put into the ark the testimony which I shall give thee.

^a See R.V. and comment, p. 119. ^b See R.V. and comment, p. 119.

3. The Mercy Seat (see p. xlvi.).

17. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 19 And make one cherub on the one end, and the other cherub on the other end: ^aeven of the mercy seat shall ye make the cherubims on the two ends thereof. 20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

^a See R.V. and comment, p. 119.

4. The Table of Shew Bread (see p. xlvi.).

23 Thou shalt also make a table of *shittim wood*: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. 25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. 26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 27 Over against the border shall the rings be for places of the staves to bear the table. 28 And thou shalt make the staves of *shittim wood*, and overlay them with gold, that the table may be borne with them. 29 And thou shalt make the dishes thereof, and spoons thereof, and *covers* thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. 30 And thou shalt set upon the table shewbread before me alway.

^a See R.V. and comment, p. 119. ^b See R.V. and comment, p. 119.

5. The Golden Candlestick (see p. 1.).

31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: *his shaft*, and his branches, his bowls, his knops, and his flowers, shall be *of the same*. 32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like *almonds* in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. 34 And in the candlestick shall be four bowls made like unto *almonds*, with their knops and their flowers. 35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. 36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. 37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. 38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. 39 Of a talent of pure gold shall he make it, with all these vessels. 40 And look that thou make them after their pattern, which was shewed thee in the mount.

^a See R.V. and comment, p. 119. ^b See R.V. and comment, p. 119.
^c See R.V. and comment, p. 119.

6. The Curtains.

(a) Of linen (b) of goat's hair (c) of rams' skins.

26. Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims ^a*of cunning work* shalt thou make them. 2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. 3 The five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another. 4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. 5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. 6 And thou shalt make fifty ^b*taches* of gold, and couple the curtains together with the taches: and it shall be one tabernacle. 7 And thou shalt make curtains of goats' hair to be ^c*a covering* upon the tabernacle: eleven curtains shalt thou make. 8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. 9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. 10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. 11 And thou shalt make fifty ^b*taches* of brass, and put the taches into the loops, and couple the tent together, that it may be one. 12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. 13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. 14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of ^a*badgers' skins*.

^a See R.V. and comment, p. 120.^b See p. 127.^c See R.V. and comment, p. 120.^d See R.V. and comment, p. 119.

7. The Framework and Boards of the Tabernacle.

15 And thou shalt make boards for the tabernacle of shittim wood standing up. 16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. 17 Two tenons shall there be in one board, set in order one against another; thus shalt thou make for all the boards of the tabernacle. 18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. 19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 20 And for the second side of the tabernacle on the north side there shall be twenty boards: 21 And their forty sockets of silver; two sockets under one board, and two sockets under another board. 22 And for *the sides* of the tabernacle westward thou shalt make six boards. 23 And two boards shalt thou make for the corners of the tabernacle *in the two sides*. 24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. 25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. 26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle. 27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the *two sides* westward. 28 And the middle bar in the midst of the boards shall reach from end to end. 29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. 30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

^a See R.V. and comment, p. 120.

8. The Vail for the Holy of Holies.

31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen *of cunning work*: with cherubims shall it be made: 32 And thou shalt hang it upon four pillars of *shittim wood* overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. 33 And thou shalt hang

^a See R.V. and comments, p. 120. ^b See R.V. and comments, p. 119.

up the veil under the *atches*, that thou mayest bring in thither within the veil the ark of the testimony : and the veil shall divide unto you between the holy place and the most holy. 34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. 35 And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south : and thou shalt put the table on the north side.

^a See p. 127.

9. The Veil or Door for the Holy Place.

36 And thou shalt make *an hanging for the door* of the tent, of blue, and purple, and scarlet, and fine twined linen, *wrought with needlework*. 37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold : and thou shalt cast five sockets of brass for them.

^a See R.V. and comment, p. 120. ^b See R.V. and comment, p. 120.

10. The Altar of Burnt Offering.

27. And thou shalt make an altar of *shittim wood*, five cubits long, and five cubits broad ; the altar shall be four square : and the height thereof shall be three cubits. 2 And thou shalt make the horns of it upon the four corners thereof : his horns shall be of the same : and thou shalt overlay it with brass. 3 And thou shalt make his *spans* to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his fire-pans : all the vessels thereof thou shalt make of brass. 4 And thou shalt make for it a grate of network of brass ; and upon the net shalt thou make four brasen rings in the four corners thereof. 5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. 6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. 8 Hollow with boards shalt thou make it : as it was shewed thee in the mount, so shall they make it.

^a See R.V. and comment, p. 119. ^b See R.V. and comments, p. 120.

11. The Court of the Tabernacle (see p. xl.).

9 And thou shalt make the court of the tabernacle : for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side : 10

And the twenty pillars thereof and their twenty sockets shall be of brass, the hooks of the pillars and their ^a*fillets* shall be of silver. 11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. 12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. 13 And the breadth of the court on the east side eastward shall be fifty cubits. 14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. 15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. 16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, ^b*wrought with needlework*: and their pillars shall be four, and their sockets four. 17 All the pillars round about the court shall be *filleted with silver*; their hooks shall be of silver, and their sockets of brass. 18 The length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen, and their sockets of brass. 19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

^a or "connecting rods." ^b See R.V. and comment, p. 120. ^c or "united by silver rods."

12. The Oil for the Lamp or Golden Candlestick.

20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. 21 In the *tabernacle of the congregation* without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

^a See R.V. and comment, p. 120.

THE PRIESTHOOD.

i. The Priests.

28. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 2 And thou shalt make holy garments for Aaron thy brother for glory and for

beauty. 3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

2. The Priestly Garments (see p. lvi.).

4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and ^aa *broidered coat*, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. 5, And they shall take gold, and blue, and purple, and scarlet, and fine linen.

^a See R.V. and comment, p. 120.

3. The Ephod (see p. lvi.).

6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, ^awith *cunning work*. 7. It shall have two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. 8 And ^bthe *curious girdle* of the ephod, which is upon it, shall be of ^cthe *same*, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. 9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ^a*ouches* of gold. 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

^a See R.V. and comments, p. 120.

^b See R.V. and comments, p. 120.

^c See R.V. and comments, p. 121.

^d See p. 126.

4. The Breastplate of Judgment (see p. lvi.).

13 And thou shalt make ^a*ouches* of gold; 14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ^a*ouches*, 15 And thou shalt make the breastplate of judgment with ^b*cunning work*; after the work of the ephod thou shalt make it: of

^a See p. 125.

^b See R.V. and comment, p. 120.

gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. 16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 17 And thou shalt set in it settings of stones, even four rows of *stones*: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 18. And the second row shall be an emerald, a sapphire, and a diamond. 19 And the third row a figure, an agate, and an amethyst. 20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their *vinclosings*. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. 22 And thou shalt make upon the breastplate *chains at the ends of* wreathen work of pure gold. 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. 25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it. 26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. 27 And two other rings of gold thou shalt make, and shall put them on the two *sides* of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the *curious girdle* of the ephod. 28. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the *curious girdle* of the ephod, and that the breastplate be not loosed from the ephod. 29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

a On these stones, see p. 128. *b* i.e. their settings. *c* See R.V. and comment, p. 121.

d Shoulder pieces. *e* See R.V. and comment, p. 120.

5. The Urim and Thummim (see p. lviii.).

30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

6. The Robe of the Ephod (see p. lviii.).

31 And thou shalt make the robe of the ephod all of blue.
 32 And there shall be *"an hole in the top of it*, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of *'an habergeon*, that it be not rent. 33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

a See R.V. and comment, p. 121. *b* See Note, p. 124.

7. The Plate of the Mitre.

36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. 37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. 38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

8. The Coat and the Mitre (see p. lviii.).

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

9. The Garments of the other Priests (see p. ix.).

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and *"bonnets* shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

a See R.V. and comment, p. 121.

CEREMONIES CONNECTED WITH THE CONSECRATION OF PRIESTS (see p. lx.).

1. The Offerings (see p. lx.).

29. And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office : Take one young bullock, and two rams without blemish, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil ; of wheaten flour shalt thou make them. 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

2. The Ablution.

4 And Aaron and his sons thou shalt bring unto the door of the *tabernacle of the congregation*, and shalt wash them with water.

^a See R.V. and comment, p. 120.

3. The Investiture.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with *the curious girdle* of the ephod : 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

^a See R.V. and comments, p. 120.

4. The Anointing.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. 8 And thou shalt bring his sons and put coats upon them. 9 And thou shalt gird them with girdles, Aaron and his sons, and put *the bonnets* on them : and the priest's office shall be theirs for a perpetual statute : and thou shalt consecrate Aaron and his sons.

^a See R.V. and comment, p. 121.

5. THE OFFERINGS (see p. lx.).

(a) The Sin Offering (see p. lx.).

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation : and Aaron and his sons shall put their hands upon the head of the bullock. 11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. 12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar

with thy finger, and pour all the blood beside the bottom of the altar. 13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

(b) The Burnt Offering (see p. lxi.).

15. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. 16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. 18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.

(c) The Peace Offering (see p. lxi.).

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. 22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys and the fat that is upon them, and the right shoulder; for it is a ram of consecration: 23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord: 24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the Lord. 25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord. 26 And thou

shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the Lord : and it shall be thy part. 27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons : 28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel ; for it is an heave offering : and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord. 29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. 30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. 31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. 32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. 33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them : but a stranger shall not eat thereof, because they are holy. 34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire : it shall not be eaten, because it is holy. 35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee : seven days shalt thou consecrate them. 36 And thou shalt offer every day a bullock for a sin offering for atonement : and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. 37 Seven days thou shalt make an atonement for the altar, and sanctify it ; and it shall be an altar most holy : whatsoever toucheth the altar shall be holy.

The Daily Sacrifice.

38 Now this is that which thou shalt offer upon the altar ; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning ; and the other lamb thou shalt offer at even : 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil ; and the fourth part of an hin of wine for a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do

thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. 42 This shall be a continual burnt offering throughout your generations at the door of the *tabernacle of the congregation* before the Lord : where I will meet you, to speak there unto thee. 43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. 44 And I will sanctify the tabernacle of the congregation, and the altar : I will sanctify also both Aaron and his sons, to minister to me in the priest's office. 45 And I will dwell among the children of Israel, and will be their God. 46 And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them : I am the Lord their God.

^a See R.V. and comment, p. 120.

The Altar of Incense (see p. 1.).

30. And thou shalt make an altar to burn incense upon : of *shittim wood* shalt thou make it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof ; foursquare shall it be : and two cubits shall be the height thereof : the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof ; and thou shalt make unto it a crown of gold round about. 4 And two golden rings shalt thou make to it under the crown of it, ^bby the two corners thereof, upon the two sides of it shalt thou make it ; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of *shittim wood*, and overlay them with gold. 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. 7 And Aaron shall burn thereon sweet incense every morning : when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. 9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering ; neither shall ye pour drink offering thereon. 10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements : once in the year shall he make atonement upon it throughout your generations : it is most holy unto the Lord.

^a See R.V. and comment, p. 119.

^b See R.V. and comment, p. 121.

The Yearly Tribute to the Tabernacle Service.

11 And the Lord spake unto Moses, saying, 12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. 15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the *tabernacle of the congregation*: that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

a See R.V. and comment, p. 120.

The Laver for Priestly Ablutions (see p. lii.).

17 And the Lord spake unto Moses, saying, 18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. 19 For Aaron and his sons shall wash their hands and their feet thereat: 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The Spices for the Anointing Oil (see p. 129).

22 Moreover the Lord spake unto Moses, saying, 23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two

hundred and fifty shekels, 24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin : 25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary : it shall be an holy anointing oil. 26 And thou shalt anoint the *“tabernacle of the congregation* therewith, and the ark of the testimony, 27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28 And the altar of burnt offering with all his vessels, and the laver and his foot. 29 And thou shalt sanctify them, that they may be most holy : whatsoever toucheth them shall be holy. 30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office. 31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. 32 Upon man’s flesh shall it not be poured, neither shall ye make any other like it, after the composition of it : it is holy, and it shall be holy unto you. 33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

^a See R.V. and comment, p. 120.

The Spices for the Incense (see p. 129).

34 And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum ; these sweet spices with pure frankincense : of which shall there be a like weight. 35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy : 36 And thou shalt beat some of it very small, and put of it before the testimony in the *“tabernacle of the congregation*, where I will meet with thee : it shall be unto you most holy. 37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof : it shall be unto thee holy for the Lord. 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

^a See R.V. and comment, p. 120.

The Builders of the Tabernacle.

31. And the Lord spake unto Moses, saying, 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah : 3 And I have filled him with the

spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. 6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; 7 The *tabernacle of the congregation*, and the ark of the testimony, and the mercy seat that is there-upon, and all the furniture of the *tabernacle*, 8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense. 9 And the altar of burnt offering with all his furniture, and the laver and his foot, 10 And the *cloths of service*, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

a See R.V. and comment, p. 120.

b see R.V. and comment, p. 121.

Penal Laws Concerning the Sabbath.

12 And the Lord spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. 18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

The Covenant Broken. The Golden Calf.

32. And when the people saw that Moses ¹delayed to come down out of the mount, the people gathered themselves together unto ²Aaron, and said unto him, Up, make us ³gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we ⁴wot not what is become of him. ² And Aaron said unto them, ⁵Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. ³ And all the people brake off the ⁶golden earrings which were in their ears, and brought them unto Aaron. ⁴ And he received them at their hand, and ⁷fashioned it with a graving tool, after he had made it a ⁸molten calf: and they said, ⁹These be thy gods, O Israel, which brought thee up out of the land of Egypt. ⁵ And when Aaron ¹⁰saw it, he built an altar before it; and Aaron made proclamation, and said, ¹¹To morrow is a feast to the Lord. ⁶ And they ¹²rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down ¹³to eat and to drink, and rose up ¹⁴to play.

¹ Moses was on the mount forty days and forty nights (xxiv. 18).

² Moses had left Aaron and Hur in charge of the camp (xxiv. 14).

³ A God, *i.e.* a representation of Jehovah. They broke the 2nd Commandment, not the 1st. They clamoured for a visible god.

⁴ Know not.

⁵ Possibly with the idea that the people would refuse the offering and so enable him to evade their request.

Aaron is weak and vacillating throughout.

⁶ Earrings are worn by men as well as women in Eastern countries.

⁷ Probably a wooden frame, overlaid with gold melted and cast as a plate, and then beaten and carved into the required design.

⁸ A copy of the Egyptian Apis or sacred bull, but intended as a visible representation of Jehovah.

⁹ This is thy God.

¹⁰ Saw how the people received it.

¹¹ Another indication that the people intended to worship Jehovah.

¹² In their eagerness to commence the new worship.

¹³ To enjoy the sacrificial feast following the peace offering.

¹⁴ To indulge in songs and dances in the same manner as the Egyptians kept the feast of Apis.

The First Commandment forbids the worship of other gods. The worship of Baal, Ashtoreth, or Moloch, was a breach of the *First* Commandment.

The Second Commandment forbids the worship of Jehovah in the shape of any visible form.

The Golden Calf of Aaron, and the Golden Calves of Jeroboam were intended to represent Jehovah, not any heathen deity.

Thus the worship of the Golden Calf was a breach of the *Second* Commandment.

The Trial of Moses.

⁷ And the Lord said unto Moses, ¹Go, get thee down; for ²thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

¹ Moses would not know what was passing in the camp.

² Israel is no longer styled God's people.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ⁸These be thy gods, O Israel, which have brought thee up out of the land of Egypt. 9 And the Lord said unto Moses, I have seen this people, and, behold, it is a ⁴stiffnecked people: 10 Now therefore ⁵let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. 11 And Moses ⁶besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which ⁷thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? ⁸Turn from thy fierce wrath, and repent of this evil against thy people. 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14 And the Lord ⁹repented of the evil which he thought to do unto his people.

Descent of Moses from the Mount.

15 And Moses turned, and went down from the mount, and the two tables of the ¹testimony were in ²his hand; the tables were ³written on both

Decalogue could have been inscribed on both sides of two tablets, 27 inches by 18 inches.

⁸ This is thy God.

⁴ Perverse, like a horse refusing to obey the rein, and to be guided by the driver.

⁶ The temptation to Moses. He has two courses open:—

1. Not to petition Jehovah, but to allow the people to perish, whilst he is to be the founder of a nation.

2. To refuse this honour, and to save the people.

⁶ Moses takes the nobler course.

⁷ The arguments of Moses are threefold:—

1. Having done so much for His people, surely God will not destroy them now.

2. If Israel perish the Egyptians will glory over their destruction, and ascribe it to God being unable to fulfil His promises.

3. Reminds Jehovah of His promises to Abraham, Isaac, and Jacob. They will not be regarded as the founders of Israel, if the honour of being the immediate progenitor of God's peculiar people is assigned to Moses.

⁸ He also adds an entreaty (see verse 12) that God will repent Him of His purpose and spare the people.

⁹ The intercession of Moses attains its purpose. Jehovah grants the prayer of His self-denying servant.

¹ As witnessing to the covenant between God and His people.

² In his two hands (see Deut. ix. 15).

³ Keil calculates that the

their sides; on the one side and on the other were they written. 16 And the tables were ⁴the work of God, and the writing was the writing of God, graven upon the tables. 17 And when ⁵Joshua heard the noise of the people as they shouted, he said unto Moses, ⁶There is a noise of war in the camp. 18 And he said, It is not ⁷the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: ⁸but the noise of them that sing do I hear.

⁸ But the sound of songs denoting some festivity.

Suppression of the Idolatry.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' ¹anger waxed hot, and he ²cast the tables out of his hands, and brake them beneath the mount. 20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. 21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? 22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. 23 For they said unto me, make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

⁴ The first two tables were God's own work. The second two tables were not so (see xxxiv. 1-4).

⁵ Who had been waiting for the return of Moses. He must have been on some part of the mountain whence the camp was not visible. The descent from the mount is not visible from the plain (STANLEY).

⁶ The soldier imagines that the people have been attacked by enemies.

⁷ Not the sounds as would be heard in battle, *i.e.* not the triumphal shout of the victors, nor the shrieks of the vanquished.

¹ Righteous indignation.

² A rash act under the impulse of temper.

THE SUPPRESSION OF THE IDOLATRY.

First Step. To seize and destroy the idol. Moses burnt it, reduced the remains to a fine powder, and scattered the powder on the stream flowing from the rock. The Israelites were supplied with water from this stream, and so, as it were, were compelled to swallow the powder. There was no forcible compulsion.

Second Step. What caused the idolatry? Moses inquires of Aaron, whom he had left in charge of the camp.

Aaron makes two excuses:—

1. That he was compelled to give way to the people.

Not a valid excuse, for Aaron could, and should have refused.

2. That he threw the gold into the fire and it came out a calf.

False, for he himself had moulded it.

Jehovah would have destroyed Aaron but for the intercession of Moses, "*and the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time*" (Deut. ix. 26.)

We have three instances of outbursts of anger and indignation on the part of Moses.

1. When he slew the Egyptian (ii. 11-15), the cause of his exile in Midian.

2. The casting down of the two tables, losing the work of God's hands.

3. Chiding the people of Meribah of Kadesh (Num. xx. 9-12), for which sin Moses and Aaron were deprived of the honour of leading the people into Canaan.

Punishment of the Idolators.

25 And when Moses saw that the people *were* ¹naked; (for Aaron ²had made them naked unto their shame among their enemies :) 26 Then Moses stood ³in the gate of the camp, and said, ⁴Who is on the Lord's side? let him come unto me. And ⁵all the sons of Levi gathered themselves together unto him. 27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and ⁶go in and out from gate to gate throughout the camp, and ⁷slay every man his brother, and every man his companion, and every man his neighbour. 28 And the children of Levi did according to the word of Moses: and there fell ⁸of the people that day about three thousand men. 29 For Moses had said, ⁹Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you ¹¹a blessing this day.

^a see R.V. and comment, p. 121.

Third step. The punishment of those who persisted in the revels.

- 1 Unruly, free from restraint.
- 2 Had set them free from restraint.
- 3 The chief gate.
- 4 Moses summons to his side those who were on the Lord's side.
- 5 The tribe of Levi, Moses' own tribe, rally to the call.

6 Pass through the whole of the camp.

7 A command to kill their own relatives if found among the revellers.

8 *i.e.* of those persisting in continuing the dances.

9 Probably appointed to some special service even before the tribe was chosen for the priesthood.

11 The tribe of Levi was appointed to the service of the tabernacle (Num. iii. 6-13) as the reward of their faithfulness. They were accepted in place of the firstborn.

Moses intercedes with Jehovah on behalf of the People.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and ¹now I will go up unto the Lord; peradventure I shall make an atonement for your sin. 31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them ²gods of gold. 32 Yet now, if thou wilt forgive their sin—; and if not, ³blot me, I pray thee, out of ⁴thy book which thou hast written. 33 And the Lord said unto Moses, ⁵Who-

Fourth step.

1 The idolatry being suppressed Moses would now plead with Jehovah to pardon the people.

2 A god of gold.

3 Moses is ready to devote himself for the people's sake.

4 The book of life, or of the living (Ps. lxxix. 28; Dan. xii. 1), mentioned here for the first time. It contains the list of the righteous.

5 Each offender must pay the penalty of his own sin, "*The soul that sinneth it shall die*" (see Ezekiel xviii. 4-20).

soever hath sinned against me, him will I blot out of my book. 34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, ⁶mine Angel shall go before thee: nevertheless in the day when I visit I ⁷will visit their sin upon them. 35 And the Lord ⁸plagued the people, because they made the calf, which Aaron made.

⁶ Jehovah refuses to lead the people as before. An angel will take the post of leader.

⁷ The weary wandering for 40 years in the wilderness was the punishment for Israel's sins, of which the worship of the golden calf was one.

⁸ This must mean that some immediate and particular punishment followed the sin of worshipping the golden calf.

Jehovah refuses to accompany the People in Person.

33. And the Lord said unto Moses, ¹Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: ²And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: ³Unto a land flowing with milk and honey: for ⁵I will not go up in the midst of thee; for thou art ⁶a stiffnecked people: lest I consume thee in the way.

¹ The covenant had been broken by the people. For this reason Jehovah refuses His personal presence.

² Jehovah will send an angel to lead the people into the promised land, and will give them possession of it, by subduing the inhabitants before them.

⁵ But He will not go Himself, lest He should destroy the people by the way.

⁶ Perverse, refusing to obey the rein.

Moses appoints a Temporary Tabernacle.

⁴ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. ⁵ For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore ¹now put off thy ornaments from thee, that I may know what to do unto thee. ⁶ And the children of Israel ²stripped themselves

¹ This would be a sign of their repentance. Such an act is a sign of mourning in the East.

² It is generally considered that from this time the Israelites ceased to wear ornaments.

of their ornaments ^aby the mount Horeb. 7 And Moses took ³the tabernacle, and pitched it ⁴without the camp, afar off from the camp, and called it the ⁵Tabernacle of the congregation. And ¹it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. 8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man ⁶at his tent door, and looked after Moses, until he was gone into the tabernacle. 9 And it came to pass, as Moses entered into the tabernacle, ⁷the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. 10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. 11 And the Lord spake unto Moses ⁸face to face, as a man speaketh unto his friend. And he turned again into the camp: but his ⁹servant Joshua, the son of Nun, a young man, ¹⁰departed not out of the tabernacle.

^a See R.V. and comment, p. 122.

^b See R.V. and comment, p. 122.

³ A tent belonging to Moses, not the Tabernacle.

⁴ Indicative that the people had lost the presence of Jehovah from their midst.

⁵ The Tent of Meeting, *i.e.*, where God met His people, and where they met God.

The object of Moses was twofold:—

1. To bring the people to a sense of their separation from Jehovah, and thus to quicken their penitence.

2. To provide for that intercourse with Jehovah which would bring about a renewal of the covenant.

⁶ At the entrance to his tent.

⁷ The descent of the pillar of cloud made the tent a temporary sanctuary.

Moses succeeded in his object (see above), for

1. The pious Israelites resorted to the tent (*v.* 7).

2. All the people looked on with reverence as Moses went out of the camp to the tent (*v.* 8).

3. All the people worshipped in adoration at the entrances to their tents when the cloud descended upon the tent.

⁸ As closely as friends talk with friends. A privilege peculiarly Moses's own.

⁹ *i.e.* the personal attendant of Moses (see p. lxxv.ii.).

¹⁰ Joshua remained behind in charge of the sanctuary.

Moses pleads for the People. His request is granted.

12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and ¹thou hast not let me know whom thou wilt send with me. Yet thou hast said, ²I know thee by name, and thou hast also found grace in my sight. 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now ³thy way, that I may know thee,

¹ God had announced that He would send an angel. Moses desires to know who this angel would be.

² And therefore specially favoured by God. The phrase is equivalent to being a familiar friend.

³ The course of action which Jehovah will adopt towards Moses and the people.

⁴that I may find grace in thy sight: and consider that this nation is ⁵thy people. 14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, ⁶If thy presence go not with me, carry us not up hence. 16 For wherein shall it be ⁷known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17 And the Lord said unto Moses, ⁸I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18 And he said, I beseech thee, ⁹shew me thy glory. 19 And he said, I will make all my goodness ¹⁰pass before thee, and I will proclaim the name of the Lord before thee; and ¹¹will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. 20 And he said, ¹²Thou canst not see my face: for there shall no man see me, and live. 21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory ¹³passeth by, that I will put thee in a clift of the rock, and will ¹⁴cover thee with my hand while I pass by: 23 And I will take away mine hand, and ¹⁵thou shalt see my back parts: but my face shall not be seen.

⁴ That my finding grace in Thine eyes may be a reality. ⁶ If the people come to Canaan they will be God's people when there, so God must Himself go with them.

⁶ Moses would choose for the people to stay in the wilderness if Jehovah is not to lead them into Canaan, according to the original promise.

⁷ Israel is God's people. Without God's presence among them this title is not really theirs.

⁸ Moses gains his request. Jehovah gives a promise to accompany His people.

⁹ Moses desires some greater revelation of God's glory than had hitherto been vouchsafed him.

¹⁰ It is impossible to suggest how this was done.

¹¹ God's favours are free gifts.

¹² The request cannot be granted in full, for Moses cannot see God and live.

¹³ So Elijah at Horeb (1 Kings xix. 9, etc.).

¹⁴ Hiding His glory, and protecting Moses till He had passed by.

¹⁵ Moses was allowed to see the back, not the face, of Jehovah. The description is to be regarded as figurative, denoting that man can only attain to a limited knowledge of God.

Preparation for the Renewal of the Covenant.

34. And the Lord said unto Moses, ¹Hew thee two tables ²of stone ³like unto the first: and I will write upon these tables the words that were in the first

work of God" (xxxii. 16). This teaches the lesson that sin, though it may be forgiven, brings some loss in its train.

¹ This command indicated that Jehovah was willing to renew the covenant.

² Of stones, *i.e.* two separate stones.

³ The first tables were "the

tables, which thou breakest. 2 And be ready ⁴in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. 3 And ⁵no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. 4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

⁴ Giving time for the preparation of the stones.

⁵ Aaron and Hur, the elders, and Joshua had advanced some distance up the mountain on the previous occasion. Jehovah will reveal His glory to Moses, so now Moses must come unaccompanied.

Moses sees the Glory of Jehovah.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed ¹the name of the Lord. 6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. 8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, ²If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine ³inheritance.

¹ See verse 6.
We are also reminded of the first meeting of Jehovah with Moses (Ex. iii. 4).

² Moses still continues his mediation for the people.

³ Acquired by Jehovah through the covenant.

Renewal of the Covenant.

10 And he said, Behold, I make a covenant: before all thy people I will do ¹marvels such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. 11 Observe thou that ²which I command thee this day: behold, I drive out before thee ³the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break ⁴*their images*, and cut down ⁵*their groves*: 14 For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: 15 Lest thou make a ⁶covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou ⁷eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a ⁸whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no ⁹molten gods. 18 The feast of ¹⁰unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. 19 All that ¹¹openeth the matrix is mine; and ¹²every firstling among thy cattle, whether ox or sheep, that is male. 20 But the

a see R. V. and comment, p. 122.

¹ *e.g.* the crossing of the Jordan (Josh. iii. 16-17); the fall of Jericho (Josh. vi. 20); the storm of hail at the battle of Beth-horon (Josh. x. 11).

² There are two important points in the Second Covenant:—

1. Warning against any kind of league with the Canaanites. The nationality and worship of these nations was to be utterly suppressed (verses 11-16).

2. Instructions concerning the true worship of Jehovah (verses 17-26).

³ The Girkashites are omitted, six nations only being mentioned (see p. lxvi.).

⁴ Pillars.

⁵ Wooden pillars representing Astarte (see p. 124).

⁶ Bringing a threefold danger—

1. Partaking in the idol-feasts.

2. Inter-marrriages.

3. Idolatrous wives might persuade their husbands to join in the idolatrous worship.

Note how Solomon's wives introduced idolatry (1 Kings xi. 1-8).

⁷ To partake of the sacrificial feast of meat offered to idols was in itself an act of idolatry (see 1 Cor. viii. 4, 7, 10; x. 19-21, 27).

⁸ Idolatry is often described as spiritual adultery.

⁹ Suggested by the golden calf. "*Molten*" is now added to the "*graven*" of the Second Commandment.

¹⁰ Passover, see p. lxvi.

¹¹ See p. 39.

¹² The firstborn were dedicated to Jehovah in remembrance of the death of the firstborn of the Egyptians, and the passing over of the sons of the Israelites.

firstling of an ass thou shalt redeem with a lamb; and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ¹⁸empty. 21 ¹⁴Six days thou shalt work, but on the seventh day thou shalt rest: in ¹⁶earing time and in harvest thou shalt rest. 22 And thou shalt observe the ¹⁶feast of weeks, of the firstfruits of wheat harvest, and the ¹⁷feast of ingathering at the year's end. 23 ¹⁸Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. 24 For I will cast out the nations before thee, and enlarge thy borders: ¹⁹neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year. 25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. 26 The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. ²⁰Thou shalt not see the a kid in his mother's milk. 27 And the Lord said unto Moses, ²¹Write thou these words: for ²²after the tenor of these words I have made a covenant with thee and with Israel. 28 And he was there with the Lord ²³forty days and forty nights; he did neither eat bread, nor drink water. And ²⁴he wrote upon the tables the words of the covenant, the ten commandments. 29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses ²⁵wist not that the skin of his

¹⁸ Without an offering.
¹⁴ xx. 9.

¹⁶ Ploughing.

¹⁶ Pentecost (see p. lxvi.).
(xxiii. 16).

¹⁷ Feast of Tabernacles
(see p. lxvi.).

¹⁸ xxiii. 14-17.

¹⁹ God will protect their homes whilst the men are absent, having gone to worship Him.

²⁰ xxiii. 19.

²¹ As the fundamental condition of the covenant.

²² In accordance with.

²³ As upon the former occasion
(xxiv. 18).

²⁴ Jehovah, not Moses (see verse 1).

²⁵ Knew not.

face shone ²⁶while he talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they ²⁷were afraid to come nigh him. 31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. 33 And ²⁸still Moses had done speaking with them, he put a vail on his face. 34 But when Moses went ²⁹in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

²⁶ Through his talking with Him.

²⁷ Terrified by the change in the appearance of Moses.

²⁸ When Moses had done speaking.

²⁹ *i. e.* into the Tent of Meeting.

35 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. 2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. 3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, 5 Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, 6 And blue, and purple, and scarlet, and fine linen, and goats' hair, 7 And rams' skins dyed red, and badgers' skins, and shittim wood, 8 And oil for the light, and spices for anointing oil, and for the sweet incense, 9 And onyx stones, and stones to be set for the ephod, and for the breast-plate. 10 And every wise hearted among you shall come, and make all that the Lord hath commanded; 11 The tabernacle, his tent, and his covering, his tables, and his boards, his bars, his pillars, and his sockets, 12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering, 13 The table, and his staves, and all his vessels, and the shewbread, 14 The candlestick also for the light, and his

furniture, and his lamps, with the oil for the light, 15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle. 16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot. 17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, 18 The pins of the tabernacle, and the pins of the court, and their cords, 19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses. 21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. 22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. 23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. 24 Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. 25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. 26 And all the women whose heart stirred them up in wisdom spun goats' hair. 27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; 28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense. 29 The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

30 And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to work in gold, and in silver, and in brass, 33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. 34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. 35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

36 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it: 3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. 4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; 5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. 6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. 7 For the stuff they had was sufficient for all the work to make it, and too much.

8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. 9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. 10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. 11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. 12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. 14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. 15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. 16 And he coupled five curtains by themselves, and six curtains by themselves. 17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. 18 And he made fifty taches of brass to couple the tent together, that it might be one. 19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

20 And he made boards for the tabernacle of shittim wood, standing up. 21 The length of a board was ten cubits, and the breadth of a board one cubit and a half. 22 One board had two tenons, equally distant one from another; thus did he make for all the boards of the tabernacle. 23 And he made boards for the tabernacle; twenty boards for the south side southward: 24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, 26 And their forty sockets of silver; two sockets under one board, and two sockets under another board. 27 And for the sides of the tabernacle westward he made six boards. 28 And two boards made he for the corners of the tabernacle in the two sides. 29 And they were

coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. 30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets. 31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle, 32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. 33 And he made the middle bar to shoot through the boards from the one end to the other. 34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work. 36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. 37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; 38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

37 And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: 2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. 4 And he made staves of shittim wood, and overlaid them with gold. 5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. 7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat. 8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. 9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another: even to the mercy seatward were the faces of the cherubims.

10 And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: 11 And he overlaid it with pure gold, and made thereunto a crown of gold round about. 12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. 13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. 14 Over against the border were the rings, the places for the staves to bear the table. 15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table. 16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his

flowers, were of the same: 18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. 20 And in the candlestick were four bowls made like almonds, his knops, and his flowers: 21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. 22 Their knops and their branches were of the same: all of it was one beaten work of pure gold. 23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold. 24 Of a talent of pure gold made he it, and all the vessels thereof.

25 And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. 26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. 27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. 28 And he made the staves of shittim wood, and overlaid them with gold. 29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

38 And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. 2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. 3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. 4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. 5 And he cast four rings for the four ends of the grate of brass, to be places for the staves. 6 And he made the staves of shittim wood, and overlaid them with brass. 7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: 10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver. 11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. 12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits. 14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. 15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. 16 All the hangings of the court round about were of fine twined linen. 17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. 18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. 19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. 20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. 22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. 23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. 25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: 26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. 27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. 28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. 29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels. 30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, 31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

39 And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.

2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet,

and in the fine linen, with cunning work. 4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. 5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. 7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses.

8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. 9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. 10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. 11 And the second row, an emerald, a sapphire, and a diamond. 12 And the third row, a ligure, an agate, and an amethyst. 13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. 14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. 15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold. 16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. 17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. 18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. 19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. 20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. 21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22 And he made the robe of the ephod of woven work, all of blue. 23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. 24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. 25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; 26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

27 And they made coats of fine linen of woven work for Aaron, and for his sons, 28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, 29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. 31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, 34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, 35 The ark of the testimony, and the staves thereof, and the mercy seat, 36 The table, and all the vessels thereof, and the shewbread, 37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, 38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, 39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, 40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, 41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. 42 According to all that the Lord commanded Moses, so the children of Israel made all the work. 43 And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

40 And the Lord spake unto Moses, saying, 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. 3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail. 4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. 8 And thou shalt set up the court round about, and hang up the hanging at the court gate. 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. 11 And thou shalt anoint the laver and his foot, and sanctify it. 12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. 14 And thou shalt bring his sons, and clothe them with coats: 15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be

an everlasting priesthood throughout their generations. 16 Thus did Moses: according to all that the Lord commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. 18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. 19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. 20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: 21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses. 22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. 23 And he set the bread in order upon it before the Lord: as the Lord had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. 25 And he lighted the lamps before the Lord; as the Lord commanded Moses. 26 And he put the golden altar in the tent of the congregation before the veil: 27 And he burnt sweet incense thereon; as the Lord commanded Moses. 28 And he set up the hanging at the door of the tabernacle. 29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses. 30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. 31 And Moses and Aaron and his sons washed their hands and their feet thereat: 32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses. 33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. 35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. 36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys. 37 But if the cloud were not taken up, then they journeyed not till the day it was taken up. 38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

COMMENTS

ON THE REVISED VERSION.

“ *Now these are the names of the children of Israel.* ” (i. 1.)

Children.

R.V. Sons.

The names given are those of the twelve sons of Jacob, or Israel, with the exception of Joseph, who was already in Egypt. The expression “children of Israel” is generally significant of the nation of the Israelites. Hence it is well in the present passage to mark the fact that it is “*the sons of Jacob*” who are intended.

“ *And they built for Pharaoh treasure cities.* ” (i. 11.)

Treasure cities.

R.V. Store Cities.

The cities were intended as “depôts” or “magazines” for provisions and warlike stores, to assist in the prosecution of a campaign, and not for the deposit of treasure. So Solomon built “*cities of store*” (R.V. store cities) and “*cities for his chariots*” and “*cities for his horsemen*” (1 Kings ix. 19).

“ *I have been a stranger in a strange land.* ” (ii. 22.)

Stranger.

R.V. Sojourner.

The original means “an alien,” or “foreigner,” dwelling in the land—the modern “outlander.”

“ *God had respect unto them.* ” (ii. 25.)

R.V. “**God took knowledge of them.**”

Literally “*God knew*,” *i.e.* recognized them as his chosen people. The gradual steps in the intervention of Jehovah are distinctly marked, thus—

1. “*God heard their groaning*,” *i.e.* when the Israelites called upon God in faith for deliverance, He heard their cry and gave attention to it.
2. “*God remembered his covenant with Abraham, Isaac and Jacob*,” *i.e.* remembered that He had promised (1) to give them the land of Canaan, (2) to deliver them from Egypt.
3. “*God looked upon the children of Israel*,” *i.e.* examined into their spiritual condition, and found them faithful to the religious principles of their fathers.
4. “*God took knowledge of them*,” *i.e.* found from this examination that they were faithful, and so “recognized” or “knew” them as the seed of Abraham.
The R.V. brings this out clearly.
5. The next step is to interfere for their deliverance by giving the commission to Moses.

“ *Now Moses kept the flock of Jethro, his father in law.* ” (iii. 1.)

Kept.

R.V. Was keeping.

Lit. was herding. The tense is important as showing the usual occupation of Moses. He led the life of a shepherd whilst with Jethro in Midian.

“ *He led the flock to the backside of the desert.* ” (iii. 1.)

Backside of the desert.

R.V. Back of the wilderness.

Desert would imply a waste. The district was rich in pasturage but uninhabited, *i.e.* a wilderness. Back = westward. According to Oriental system a man looks and fronts the East, hence the West is behind him.

“ *The Lord God of your fathers.* ” (iii. 15.)

The Lord God.

(see also iii. 16, and iv. 5.)

R.V. The Lord, the God.

Lit. Jehovah, God of your fathers. (See note on the passage). The R.V. brings out that “ The Lord ” or “ Jehovah ” is a name, but by retaining the article fails to bring out the full significance of the original.

“ *But every woman shall borrow of her neighbour.* ” (iii. 22.)

Borrow.

R.V. Ask.

Lit. “ ask ” or “ demand. ” We thus see there is no difficulty in the passage. For the Israelites to borrow with no intention of repaying would have been an act of deception. The Egyptians would have been foolish to lend when Israel left in such a manner. The “ request ” or “ demand ” was readily granted, and Israel marched out a triumphant host, carrying with them the spoil of their divinely conquered enemies.

“ *And he put forth his hand, and caught it.* ” (iv. 4.)

Caught.

R.V. Laid hold.

The R.V. denotes the firm grip of faith, not the hasty catching the tail of the serpent by chance.

“ *He shall be to thee instead of a mouth, and thou shalt be to him instead of a God.* ” (iv. 16.)

Instead of a mouth,

Instead of God.

R.V. A mouth.

R.V. As God.

The R.V. correctly renders the actual relationship. God spake to Moses only. Moses delivered God's words to Aaron, and was as God to him. Aaron spoke the words for Moses to Pharaoh and the people, and was thus the mouthpiece of Moses.

"And it came to pass by the way in the inn."

(iv. 24.)

In the inn.

R.V. At the lodging place.

There would be no Khan or Caravanseraï. These seem to have been unknown to the Egyptians and ancient Israelites. The A.V. thus gives a wrong impression. What is intended is their "resting place," *i.e.* where they halted for the night and rested either under a tent or in the open air. The R.V. correctly represents the circumstances.

"Let the people from their works."

(v. 4.)

Let.

R.V. Loose.

Let=hinder. Moses and Aaron did not prevent the people from working. Loose=set free. This is what Moses and Aaron would do if Pharaoh released the people to go and do sacrifice. Hence R.V. is preferable.

"Let these more work be laid upon the men."

(v. 9.)

More work.

R.V. Heavier work.

Pharaoh did not demand more bricks, but made the task of making them heavier by refusing to supply straw as before.

"And the taskmasters hastened them."

(v. 13.)

Hastened them.

R.V. Were urgent.

The taskmasters were severe in demanding the full tale of bricks, not in hurrying the people in their work. The R.V. brings out this idea exactly.

"I am the Lord."

(vi. 2). (vi. 6). (vi. 7-8.)

The Lord.

R.V. Jehovah.

"The land of their pilgrimage wherein they were strangers." (vi. 4.)

R.V. The land of their sojournings, wherein they sojourned.

Sojourner conveys the idea of "an alien" or "foreigner" away from his native land and not becoming a citizen of the country in which he is residing temporarily—a modern "outlander." The word expresses the exact condition of Abraham, Isaac and Jacob in Canaan. Dwellers in the land, but not settling down and making it their permanent abode, nor joining themselves to the native inhabitants.

“*Speak unto Pharaoh, that he send the children of Israel out of his land.*”
(vii. 2.)

Send the children of Israel.

R.V. **Let the children of Israel go.**

There is no reason why the A.V. should make any change here from “Let the children of Israel go,” of iii. 18.

“*But Pharaoh shall not hearken; that I may lay my hand upon Egypt, and bring forth mine armies.*” (vii. 4.)

(1) Shall. (2) May. (3) Mine armies.
R.V. Will. R.V. Will. R.V. My hosts.

1. Will. The idea is obstinacy, not futurity or God's purpose.
2. Will. God will punish Pharaoh for his obstinacy; not that Pharaoh will refuse in order for the Almighty to have a pretext for his punishment.
3. My hosts. The idea is the great numbers of the Israelites, not that they were soldiers. Far from being soldiers they were an undisciplined rabble of emancipated slaves.

“*Shew a miracle for you.*” (vii. 9.)

Miracle.

R.V. **Wonder.**

Pharaoh desires something that may excite his wonder, he does not call for a display of miraculous power.

Possibly he looked upon the signs shewn by Moses and Aaron before the people as mere conjuring tricks.

“*And he hardened Pharaoh's heart.*” (vii. 13.)

R.V. **And Pharaoh's heart was hardened.**

The R.V. is the correct rendering of the original.

“*The Lord God of the Hebrews.*” (vii. 16.) (ix. 1.) (x. 3.)

The Lord God.

R.V. **The Lord, the God.**

“*Hitherto thou wouldest not hear.*” (vii. 16.)

Wouldest not hear.

R.V. **Thou hast not hearkened.**

Lit., “Thou hast not heard, *i.e.*, thou hast not obeyed.”

“*Neither did he set his heart to this also.*” (vii. 23.)

R.V. **Neither did he lay even this to heart.**

The A.V. gives the literal translation. The R.V. gives the meaning = He did not pay heed.

"And the river shall bring forth frogs abundantly." (viii. 3.)

Shall bring forth frogs abundantly,

R.V. Shall swarm with frogs.

The R.V. denotes what actually took place. The waters of Egypt swarmed with frogs.

"And the frogs died out of the houses, out of the villages." (viii. 13.)

Villages.

R.V. Courts.

Lit. "inclosures or courtyards."

"And there came a grievous swarm of flies." (viii. 24.)

R.V. Grievous swarms.

The plural is used, and corresponds with "*swarms of flies*," verses 21, 22.

"For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth." (ix. 15.)

R.V. For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth.

The context demands this translation. The meaning of the passage is as follows:—

Pharaoh's illtreatment of the Israelites had been so severe and arbitrary, his refusal of the request of Moses and Aaron had been so unreasonable that he had already given justification for any judgment that the Almighty should choose to inflict. But God had spared when he might have destroyed. The purpose of this delay in judgment is declared in verse 16.

"Have I raised thee up." (ix. 16.)

Have I made thee to stand.

The R.V. goes far to remove a difficulty. God had not raised Pharaoh up for the purpose of punishing him. Pharaoh had sinned. His sins well merited punishment. But this punishment God had delayed. He had allowed Pharaoh "to stand," that is to retain his position that He might shew him His own power.

"(For it is enough), that there be no more mighty thunderings and hail." (ix. 28.)

For there hath been enough of these mighty thunderings and hails.

Not that Pharaoh had had enough of God's plagues generally, but that he was frightened at the awful tempest. Of this he had had enough, and begged for its cessation.

"The wheat and the rie were not smitten. (ix. 32.)

Rie.

R.V. Spelt.

The R.V. gives the correct rendering. The grain is the *triticum spelta* or spelt. The only three kinds of grain cultivated in Egypt were wheat, barley and spelt. Spelt, the modern *doora*, has always been the principal food of the lower classes of Egypt.

"Locusts into thy coast." (x. 4.)

"All the coasts of Egypt." (x. 14, 19.)

Coast.

R.V. Border.

Coast is now restricted to the sea coast. The R.V. replaces an archaic word by one of modern meaning.

"And he went out from Pharaoh in a great anger." (xi. 8.)

Great.

R.V. Hot.

The R.V. more nearly expresses the burning indignation with which Moses quitted the presence of Pharaoh.

"The house of their fathers." (xii. 3.)

R.V. Their fathers' houses.

The R.V. brings out clearly the Jewish division of tribe, family, household.

"Every man according to his eating shall make your count for the lamb." (xii. 4.)

R.V. According to every man's eating ye shall make your count for the lamb.

The R.V. makes the meaning clear. They were to count the number present, and arrange accordingly. In later times the least number allowed was ten, and twenty was the highest number for any single lamb.

"Whether he be a stranger, or born in the land." (xii. 19.)

Stranger.

R.V. Sojourner.

One of foreign race resident in Canaan is intended.

"A lamb." (xii. 21.)

R.V. Lambs.

Clearly the context requires the plural number.

- “ *So that they lent them such things as they required.* ” (xii. 36.)
 Lent them such things as they required.
 R.V. **Let them have what they asked.**
 The Egyptians did not lend to the Israelites—they gave them what they asked. (See also iii. 22).
- “ *Who dwelt in Egypt.* ” (xii. 40.)
 Who dwelt.
 R.V. **Which they sojourned.**
 The idea is that the Israelites were temporary dwellers (sojourners, or outlanders) in a foreign land.
- “ *The children of Israel went up harnessed out of the land of Egypt* ” (xiii. 18.)
 Harnessed.
 R.V. **Armed.**
 The old sense of harness was “ *armour* ” (see p. 124), so the R.V. merely replaces by a modern word.
 But the rendering appears to be wrong. “ *Equipped* ” or “ *prepared for the march* ” is a better rendering, and appears to indicate some kind of military organization into ranks and companies, *i.e.* “ *military order.* ” Ewald suggests in “ *five divisions.* ” Moses would have made preparations for the Exodus, and the prompt and orderly departure of the vast multitude is sufficient proof of organization.
- “ *That they turn and encamp before Pi-hahiroth.* ” (xiv. 2.)
 Turn.
 R.V. **Turn back.**
 “ *Turn back* ” does not quite describe the change of route. The Israelites had been journeying *south-east* and reached the edge of the desert (xiii. 20). They now march *south* in a line bringing them to the western shore of the Red Sea.
- “ *The heart of Pharaoh and his servants was turned against the people.* ” (xiv. 5.)
 Turned against.
 R.V. **Changed towards.**
 The R.V. distinctly marks the change that had come over Pharaoh and the Egyptians.
- “ *All the chariots of Egypt, and captains over every one of them.* ” (xiv. 7.)
 Every one.
 R.V. **All.**
Lit. “ *over the whole of them.* ” R.V. is correct, and avoids the error of considering that there was a captain for each chariot.

"And see the salvation of the Lord, which he will shew to you to-day."
(xiv. 13.)

Shew.

R.V. Work.

The promise does not imply an exhibition only of God's power, but the result of his interference, which should *work* a mighty salvation for Israel.

"And troubled the host of the Egyptians."
(xiv. 24.)

Troubled.

R.V. Discomfited.

The meaning is that Jehovah threw the army of the Egyptians into confusion by some terrible manifestation of his power, so that they were seized with a panic. The R.V. is clear.

"The chariots and the horsemen, and all the host of Pharaoh."
(xiv. 28.)

And.

R.V. Even.

A slight alteration, but important. The pursuing force consisted of cavalry and chariots only.

"He is my God, and I will prepare him an habitation."
(xv. 2.)

Prepare him an habitation.

R.V. Praise Him.

Lit. "Glorify" or "Extol." The A.V. not only fails to keep the parallelism of the poetry, the following clause runs "*My father's son, and I will exalt him,*" but conveys an idea entirely inconsistent with Moses's conception of the Deity.

"His chosen captains also are drowned in the Red Sea."
(xv. 4.)

Drowned.

R.V. Sunk.

The original signifies "overwhelmed," "submerged," as by the rush of a quickly rising tide.

"The waters were gathered together."
(xv. 8.)

R.V. The waters were piled up.

The R.V. describes how the waters were parted into separate masses, so that it was possible to pass between them as between two walls.

"So Moses brought Israel from the Red Sea."
(xv. 22.)

So Moses brought Israel.

R.V. And Moses led Israel forward.

The R.V. describes the resumption of the march.

"The people shall go out and gather a certain rate every day." (xvi. 4.)

A certain rate.

R.V. A day's portion.

Lit. "the portion of a day." The R.V. gives the correct rendering of the original.

"The children of Israel journeyed from the wilderness of Sin after their journeys." (xvii. 1.)

After their journeys.

R.V. By their journeys, *i.e.* by three journeys or stages (see p. xxiv.).

"Whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned or shot through."

(xix. 12-13.)

It.

R.V. Him.

The R.V. makes the passage clear. If any one passed the barrier, no one was to follow him, but he was to be killed from a distance either by stones or darts. The same death was to be inflicted on any beast which should stray beyond the barrier. Such an event could only take place through the negligence of the owner, who would be punished by the loss of his beast. The regulation for stoning, etc., was made to ensure that no one should in his eagerness to punish the original offender incur the sin of approaching the mount contrary to the decree of Jehovah.

"And when the people saw it, they removed, and stood afar off." (xx. 18.)

Removed.

R.V. Trembled.

The R.V. gives the literal translation, and a better rendering. The people were moved with fear and trembled, and then in their fear gave way backward to get further from the awful manifestations.

"Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." (xx. 23.)

R.V. "Ye shall not make other gods with me, gods of silver, or gods of gold ye shall not make unto you."

The R.V. contains both the First and the Second Commandments, for there are two statements:—

- (1) They were to worship no other god but Jehovah [with me = beside me], 1st Commandment.
- (2) They were to make no idols either of silver or gold to represent Jehovah, 2nd Commandment.

"I will give thee tables of stone, and a law, and commandments which I have written." (xxiv. 12.)

Tables of stone, and a law, and commandments,

R.V. **The tables of stone, and the law, and the commandment.**

The R.V. makes it clearer that only one thing is meant, viz. the Decalogue, *i.e.*

- (1) The Tables = the tablets of stone on which it was inscribed.
- (2) The Law = the character, to be the guide and rule of Israel.
- (3) The Commandment = the contents—*i.e.* the Ten Commandments.

A.V. "*Badgers' skins.*" R.V. **Seal skins.** (xxv. 5 and *passim.*)

These could not possibly have been badgers' skins. The corresponding Arabic word must refer to some marine animal, and appears to have been the general name of sea animals, such as seals, dugongs, dolphins, sharks and dog fish found in the Red Sea. Leather formed from such skins would make an admirable outer covering for the Tent of the Tabernacle.

A.V. "*Shittim wood.*" R.V. **Acacia wood.** (xxv. 5 and *passim.*)

The wood of the acacia tree, the only tree in Arabia Deserta from which planks could be cut. The wood is hard and close grained, of an orange colour, with a darker heart, and well adapted for cabinet work.

A.V. "*In the four corners thereof.*"

R.V. **In the four feet thereof.** (xxv. 12.)

Lit. "at the four feet thereof." Thus the Ark when carried was elevated above the shoulders of the bearers.

A.V. "*Even of the mercy seat.*"

R.V. **Of one piece with the mercy seat.** (xxv. 19.)

Lit. "Out of the mercy seat," *i.e.* the mercy seat and the cherubims were not made separately, but out of the same mass of gold.

A.V. "*Covers.*" R.V. **Flags.** (xxv. 29.)

Flags for the drink offerings (see p. li).

A.V. "*His shaft.*" R.V. **Its base and its shaft.** (xxv. 31.)

The base and the stem are intended to be described.

A.V. "*Of the same.*" R.V. **Of one piece with it.** (xxv. 31.)

Lit. "of one piece," *i.e.* the base, stem, branches and ornaments are to be of one piece and not put together.

A.V. "*Almonds.*" R.V. **Almond blossoms.** (xxv. 34.)

The original signifies almond flowers or blossoms.

A.V. "*Of cunning work.*" R.V. **The work of the cunning workman.**
(xxvi. 1.)

Lit. "The work of a cunning weaver." The figures were to be interwoven in the loom, not embroidered. The Egyptians were skilled in such work.

A.V. "*A covering over the tabernacle.*" R.V. **For a tent over the tabernacle.**
(xxvi. 7 and *passim.*)

The Tabernacle means the wooden building only.

The word "Tabernacle" should be replaced by "tent" when the covering is intended.

A.V. "*Tabernacle of the congregation.*" R.V. **The Tent of Meeting.**
(xxvi. 21 and *passim.*)

"Congregation" is inadequate to describe what is meant. It was not merely the gathering of the worshippers, but the meeting of God with His people, to commune with them, and make His word known to them.

Thus "meeting" conveys two senses, viz.:

- (1) The people met together to worship God.
- (2) God met His people, and held communication with them.

A.V. "*The sides.*" R.V. **The hinder part.** (xxvi. 22, 23, 27, &c.)

Lit. "The back," which was at the west end.

A.V. "*An hanging for the door.*" R.V. **A screen for the door.**
(xxvi. 36.)

The word "hanging" does not describe the entrance curtain, which could be drawn up and down. There was no door, simply a drop curtain.

A.V. "*Wrought with needlework.*" R.V. **The work of the embroiderer.**
(xxvi. 36 and *passim.*)

The figures on the screen at the entrance of the Tabernacle and on the curtain of the Court were to be embroidered with the needle, not woven in in the loom.

A.V. "*Pans.*" R.V. **Pots.** (xxvii. 3 and *passim.*)

Pots or scuttles to remove the ashes; the original signifies a mixture of fat and burning ashes.

A.V. "*A broidered coat.*" R.V. **A coat of chequered work.** (xxviii. 4.)

The R.V. gives the pattern as well as the kind of work. It was woven "in diaper work."

A.V. "*The curious girdle.*" R.V. **The cunningly woven band.**
(xxviii. 8.)

This was not exactly a girdle, but rather a band, as it was of one piece with the ephod (see verse 8).

Curious denotes the peculiar skill displayed in the work.

- A.V. "*Of the same.*" (xxviii. 8.)
 R.V. **Like the work thereof and of the same piece.**
 The R.V. follows the rendering given by the best commentators
 The Girdle was not only of the same kind of workmanship
 as that displayed in the ephod, but woven continuously with
 it. It was passed round the body like a band.
- A.V. "*Chains at the ends of wreathen work.*" (xxviii. 22.)
 R.V. **Chains like cords of wreathen work.**
Lit. "Chains of wreathen work twisted like cords or ropes."
- A.V. "*An hole in the top of it.*" (xxviii. 32.)
 R.V. **A hole for the head.**
Lit. "an opening for the head in the middle of it."
- A.V. "*Bonnet.*" (xxviii. 40.)
 R.V. **Headtires.**
Bonnet originally meant any kind of covering for the head.
 The emendation of the Revisers is not a happy alteration. A
Cap seems to be intended, following the use of a close-fitting
 cap commonly worn in Egypt.
- A.V. "*By the two corners thereof.*" (xxx. 4.)
 R.V. **Upon the two ribs thereof.**
 The original Hebrew means "*ribs.*"
- A.V. "*The cloths of service.*" (xxxii. 10.)
 R.V. **The finely-wrought garments.**
 Following the Septuagint we may render this much disputed
 passage as "*Vestments of ministration,*" thus referring to state
 robes of the high priest.
 The Rabbis explain these cloths as the wrappers placed round
 the Ark and the other sacred vessels when the camp was
 moved from one place to another (see Num. iv. 6-13.)
- "*And when Moses saw that the people were naked (for Aaron had made them
 naked unto their shame among their enemies.)*" (xxxii. 25)
 Were naked. Had made them naked to their shame.
 R.V. **Were broken loose. Had let them loose for a
 derision.**
 The A.V. conveys the idea that the people had cast away their
 garments in the indecent dances of the idolatrous orgies. This
 is quite in accordance with the custom of the abominable rites
 that polluted the festivities connected with the idol worship of
 the time.
 But the original signifies "*unruly,*" "*licentious,*" "*set free from
 restraint,*" *i.e.* that reaction of Aaron in making the golden calf
 had loosened the ties of allegiance to Jehovah, and had left the
 people to indulge without restraint in the licentious rites of
 heathen worship. The form of a heathen god had been followed
 by heathen practices. The R.V. follows the original.

"And the children of Israel stripped themselves of their ornaments by the Mount Horeb." (xxxiii. 6.)

By the Mount Horeb.

R.V. **From Mount Horeb onward.**

The R.V. expresses the idea that from the time forward, *i.e.* after this event at Horeb, the people ceased to wear their ornaments, as a token of their perpetual penitence for the sin of worshipping the calf, and breaking the covenant they had just made with Jehovah. The best authorities support this view.

The Tabernacle of the Congregation. (xxxiii. 7.)

R.V. **The Tent of Meeting.**

Tabernacle of the Congregation (A.V.) is always rendered **Tent of Meeting** (R.V.).

"Congregation" is inadequate to describe what is meant. It was not merely the gathering of the worshippers, but the meeting of God with His people, to commune with them and make His word known to them.

Thus "meeting" conveys two senses:—

- (1) The people met together to worship God.
- (2) God met His people and held communication with them.

"Break their images and cut down their groves." (xxxiv. 13.)

Images. **Groves.**

R.V. **Pillars. Asherim.**

Pillar is the stone pillar erected in honour of Baal, the Phœnician male god of nature.

Asherim, plural of Asherah = the wooden pillars or images erected in honour of Ashteroth, or Astarte, the Phœnician female god of nature. Grove or groves is misleading.

The worship of Ashteroth is always associated with that of Baal, and the R.V. correctly distinguishes between the stone pillars erected in honour of Baal and the wooden pillars associated with Ashteroth.

WORDS AND PHRASES EXPLAINED.

Abhorred (v. 21). Should be translated "to stink," *i.e.* to be offensive to the Egyptians.

Abomination of the Egyptians (viii. 26). See side notes p. 25.

Ark of bulrushes (ii. 3). For description, see notes, p. 3.

Backside of the Desert (iii. 1). See comment on R.V., p. 111.

Bekah (xxxviii. 26). *Lit.* "a half" = half a shekel (see Weights and Measures, p. 127).

Bolled (ix. 31) = swollen. "The flax was bolled," *i.e.* was in blossom, and had formed its seed vessel.

On the importance of this point as fixing the time of the year of the Plague of Hail (see p. 29).

Borrow (iii. 22). The correct translation is "ask" or "demand" (see comment on R.V., p. 111).

Brass. Not the compound of copper and zinc which we now call "brass." In most passages the proper translation would be "copper," but sometimes it means "bronze," the compound of copper and tin. The metal work of the Tabernacle appears to have been of bronze.

Covenant (ii. 24). A covenant is an agreement between two parties.

The covenants in Scripture are—

- | | | |
|-----|---------------------------|--------------------------------|
| (1) | The covenant with Noah | sign "The bow in the clouds." |
| (2) | The covenant with Abraham | sign "Circumcision." |
| (3) | The Mosaic covenant | sign "The Law given on Sinai." |
| (4) | The Christian covenant | sign "Baptism." |

Cubit (see Weights and Measures, p. 127).

Deal (xxix. 40). Used in the sense of quantity. "A tenth deal of flour" means a tenth of the quantity or the tenth part of some measure. The measure is not mentioned, but it is supposed to be an ephah. An omer (see p. 128) is the tenth part of an ephah. R.V. renders "a tenth part," substituting a modern word.

Enchantment. The original signifies "to conceal" or "act secretly," and so refers to the secret arts of the Egyptian magicians. A large part of their art consisted in magic charms. They may also have been trained in juggling and tricks requiring sleight of hand.

Ephah (xvi. 36). (See Weights and Measures, p. 127).

Evening (xii. 6). *Lit.* "between the two evenings." The Jews appear to have had two periods of the day designated by the term "evening," the first denoting the decline of the sun from the zenith, and the second denoting sunset. The intervening period was known as "between the evenings." The preparation for the Passover would take up quite this space of time.

Field (i. 14) = the open country as distinguished from towns and villages. There are no fields in Egypt as in England.

Flags (ii. 5). The reeds, papyrus and others, lining the banks of the Nile.

Frontlets (xiii. 16). Frontlets (the Phylacteries of the N.T.) were strips of parchment on which were written four passages from Scripture (Ex. xiii. 2-10, 11-17; Deut. vi. 4-9, 13-23). They were placed upon the arms and the forehead in obedience to the command, "*and it shall be for a token upon thine hand, and for frontlets between thine eyes*" (Ex. xiii. 16). Those on the arm were rolled up in a case of black calf skin, and placed on the bend of the left arm. Those on the forehead were written on four strips of parchment, and put into four little cells within a square case.

The command must be taken figuratively, as meaning that the Israelites were to perform the commandments (the hand = the medium of action), and to show to all men that they kept the law (forehead = what is visible to all).

Moses would not have given any injunction that prescribed the superstitious wearing of amulets, a practice common among the Egyptians.

Furnace (ix. 8). The original signifies a "melting furnace" or "lime-kiln." Various suggestions have been made as to what the furnace was, viz. :—

1. The kilns in which the bricks made by the Israelites were burnt.

2. A fire appropriated to the burning of sacrifices by the Egyptians.

Groves (xxxiv. 13). The wooden images or representations of the Phœnician goddess, Asheroth, or Astarte, or the moon. The rites connected with the worship of this goddess were grossly licentious. The R.V. translates "Asherim" wherever these images are meant.

Habergeon (xxviii. 32) = a corselet or coat of mail. Linen corselets thus shaped were common in Egypt.

Harnessed (xiii. 18). *Lit.* "equipped," *i.e.* prepared for the march—not armed (see R.V. and comment, p. 116).

Hebrew (i. 15). This title first occurs as applied to Abraham (Gen. xiv. 13). It was afterwards applied to his descendants. It may have been derived from—

(a) Eber, the great grandson of Shem (Gen. x. 24), who seems to have given a general name to his descendants.

(b) From *Eber*, signifying "the opposite side, beyond," because Abraham came into Canaan from the opposite side of the Euphrates.

(c) From *Abar* = "crossed over," because Abraham crossed the Euphrates.

Hornets (xxiii. 28). Used figuratively, and denotes any cause of terror and discouragement. It may allude to the Egyptian invasion of Palestine, which broke up the powerful confederacy of Hittite kings, and left Palestine divided into separate petty monarchies at the time of the conquest by Joshua.

Hyssop (xii. 22). Various suggestions have been made as regards this plant, viz.—

1. A species of *origanum*, an aromatic plant, common in Palestine and Arabia.

2. *Wild marjoram*, or some kind of thyme.

3. The *caper plant*.

It was used—

1. To sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Ex. xii. 22).

2. In the purification of lepers and their houses (Lev. xiv. 4).

3. In the sacrifice of the red heifer (Numb. xix. 6).

It is symbolical of purification, and is thus used in the Psalms, "*Purge me with hyssop, and I shall be clean*" (Ps. li. 7).

Inn (iv. 24). *Lit.* "Resting place," *i.e.* where Moses with Zipporah and his sons rested for the night. They would, probably, rest in the open air, for it is not likely that Moses would have a tent with him, whilst the *Khan* or *caravansarai* of the East was not known at the period.

Kneading-trough (viii. 3). A small wooden bowl used for kneading bread. Such bowls could be readily carried on the shoulders, wrapped in the long outer cloke or abba (xii. 34).

Knop (xxv. 31). A word used to describe the spherical shaped ornaments of the golden candlestick.

Let (v. 4) = to hinder, *i.e.* to interrupt the people in their task of making bricks. The R.V. renders "*make them rest.*"

Lintel (xii. 22). The cross beam supported by the two side posts of the door. The Lintel was to be sprinkled with the blood of the paschal lamb, as well as the side posts.

Loins girded (xii. 11), *i.e.* with the long outer cloke or abba gathered up and tucked into the girdle round the waist. This outer garment was not worn in the house. If work or speed is necessary the Eastern either discards the cloke, or tucks it up in the girdle to allow free movement of the limbs.

Memorial (xii. 14). The Passover was to be "*for a memorial,*" *i.e.* a commemorative ordinance of perpetual obligation.

Mitre (xxviii. 4). The head-band of the high-priest. The original Hebrew signifies "to coil or twist," so that if we follow the etymology of the word we must conclude that the mitre was a turban. The R.V. translates "turban" in the margin.

Mortar (i. 14). Not a correct translation of the original. The word should be rendered "clay," *i.e.* the clay used for making bricks.

Murrain (ix. 3) = a great mortality, *i.e.* exactly expressing the result of the plague, not its character (see side note, p. 26).

Nether = lower. "*The people stood at the nether part of the mount*" (xix. 17), means that the people occupied the plain in front of Sinai, as far as the foot of the mount, but came no further.

Obeisance (xviii. 7) expresses the attitude of reverential respect with which an Oriental approaches the monarch. The usual obeisance is to fall on the hands and knees, and touch the ground with the forehead. Moses did obeisance to his father-in-law, Jethro as to the head of the tribe, its chief and priest (xviii. 7).

- Officers (v. 6). This word describes Hebrew, and not Egyptian officials. It means "writer" or "scribe," who kept the lists of the workers, and the tale of bricks (see p. 127).
- Omer (see Weights and Measures, p. 127).
- Ouche (xxviii. 11) = the gold settings for the engraved stones of the Ephod. In verse 13 it means a button without any stone set in it. The true form is *nouch*, from O.F. *nouche*, a buckle, clasp, bracelet. The word is used to describe (1) the socket or setting of a precious stone, (2) an ornament.
- Oven (viii. 3). A fixed oven amongst Easterns is found only in towns, and used only by regular bakers. The ordinary oven was portable, and consisted of a large jar, about 3ft. high, made of clay, wider at the bottom than at the top. It was heated. The fuel consists of dry twigs and grass, and is placed inside the oven.
- Pilgrimage. The land of Canaan is described as "*the land of the pilgrimage*" of Abraham, Isaac, and Jacob (vi. 4). Render "sojourn," *i.e.* as having no permanent residence (see R.V. and comment p. 112).
- Quails (xvi. 13) (see side note, p. 51).
- Rie (ix. 32) = *spelt*, modern, *doora*, the principal food of the lower classes in Egypt (see side note, p. 29, and R.V. comment, p. 115).
- Sabbatical Year. The land was to have rest to enjoy her Sabbaths every *seventh year*. This year is known as a Sabbatical Year. Neither tillage nor cultivation of any kind was allowed. (Ex. xxiii. 10-11). Debtors were also to be released every seventh year. (Deut. xv. 1, 2). This injunction is based upon the principle of the Sabbath. The year opened in the Sabbatical month, and the whole Law was read during the Feast of Tabernacles. The law of Sabbatical years does not seem to have been kept with any strictness till after the return from the Babylonish captivity. The first indication of its observance is recorded in I. Maccabees vi. 49.
- Sanctuary (xxv. 8) = the hallowed place. Its term included the Tabernacle, the Tent, and the Court.
- Shekel (see Weights and Measures, p. 127).
- Sorcerers (vii. 11). This word seems to be intended to describe those who employed magic formulæ for driving away, or charming all objectionable animals, and for removing or curing disease. In the famous Egyptian "Ritual for the Dead" there are many chapters consisting of charms to be uttered by the soul for stopping or driving away the various monsters as crocodiles, serpents, etc., which it would meet with on its way to Hades.
- Stranger. A word used in two senses in Exodus.
 (1) To signify a foreigner sojourning in the land, *e.g.* "*whether he be a stranger, or born in the land*" (xii. 19). The R.V. correctly translates "sojourner," (see p. 115).

- (2) To signify one of another family. The holy anointing oil was commanded not to be put "upon any stranger" (xxx. 33). The ram at the consecration of a priest it is said "a stranger shall not eat thereof" (xxix. 33).

In these passages "stranger" signifies one not of the family of Aaron.

Tache (xxvi. 6, etc.) = a clasp, to fasten the curtains of the Tabernacle together to form the whole covering.

Tale (A.S. *taln*, a number) = number. "The tale of the bricks" (v. 8) = the assigned number of bricks.

Taskmasters. This word is used to describe two different classes of officials.

1. Superintendents of the works, officials of high rank, who decided what work should be done, and assigned its execution to certain sets of labourers.

Heb. = chiefs of tributes. These are the taskmasters of i. 11.

2. Inferior officials who forced the labourers to perform the tasks allotted to them.

Heb. = oppressors. These are the taskmasters of iii. 7, v. 6.

The Testimony (xvi. 34) properly designates the Two Tables of Stone only.

The Ark, so called "the Ark of the Testimony," because it contained the Two Tables of Stone. In it were also placed Aaron's Rod which budded, and a Pot of Manna.

Timbrel (xv. 20), a kind of tambourine.

Treasure cities (i. 11). Store cities, containing depots of provisions and munitions of war. See R.V. and comment, p. 110.

Wisely (i. 10). The word translated wisely describes political craftiness, or worldly wisdom combined with craft and cunning. The true meaning is given by Stephen in Acts vii. 19, where he states that Pharaoh "dealt subtilly" or craftily.

Pharaoh feared that in case of war the Israelites might make common cause with his enemies, and then remove from Egypt.

By hard forced labour he hoped to break the physical strength of Israel, and lessen its increase, and also to crush their spirit so as to banish the very wish for liberty.

WEIGHTS AND MEASURES.

Badgers' Skins. Not badgers' skins, but the skins of some marine animal.

The R.V. translates "seal-skin," see p. 119.

Bekah. The word means "a division" or "half." A bekah was half a shekel. It weighed about 110 grains, and a bekah of silver was worth 1s. 3½d.

Cubit (Jewish *Amah*), a measure of length, the distance from the elbow to the extremity of the middle finger. It is very difficult to arrive at its exact dimensions, as there is mention of several kinds of cubits. The greatest estimate is between 19 and 20 inches, and the least rather less than a foot. For the purposes of calculation, 18 inches is the length generally agreed upon.

Ephah. A Jewish standard of capacity (dry measure). It was equivalent to rather less than $4\frac{1}{2}$ gallons.

Gerah. The word signifies "a grain" or "bean," probably the bean of the carob or locust tree. It gave its name to a small weight, as our English grain weight takes its name from a grain of corn. Twenty gerahs made a shekel (xxx. 13) (see Weights and Measures, p. 127).

Hin. A liquid measure of capacity, equalled one-sixth of a bath or ephah, and therefore contained about three quarts. A fourth part of a hin (xxix. 40) would be about a pint and a-half.

Images (xxxiv. 13). Properly "pillars," and correctly translated "*pillars*" in R.V. The reference is to the pillars of stone erected in connection with the worship of Baal.

Omer. A Jewish measure of capacity (dry measure), the tenth part of an Ephah, rather more than three pints and a-half.

Shekel. A Jewish standard of value by weight, estimated at 230 grains by weight. The value of a shekel of silver was 2s. 7d. 3,000 shekels made a talent. The shekel of the sanctuary is said to have been double the value of an ordinary shekel.

Span. A measure of length. Two spans made a cubit, so we may reckon the length of a span as being 9 inches.

Tablets (xxxv. 22). The original signifies something rounded. These tablets may have been either bead necklaces, or armlets, ornaments, extensively worn by the Egyptians. The R.V. has "*armlets*."

Talent. A standard of value by weight. A talent was equivalent to 3,000 shekels. A talent of silver = £375, a talent of gold = £6,750.

THE STONES OF THE BREASTPLATE.

Agate (*shebô*). It is generally admitted that this stone was an agate.

Amethyst (*achlamdh*). Probably an *amethyst*, some authorities suggest *malachite*.

Beryl (*tarshish*). The name indicates a stone brought from Tarshish. Suggestions are the turquoise or the beryl or the chrysolite.

Carbuncle (*bareketh* = the flashing stone), probably the beryl, but all commentators agree that it was not a carbuncle.

Diamond (*yahâlôm* = the unconquerable). Certainly not the diamond, for the engravers of the time would not be able to cut it. The LXX. and Vulgate translate "jasper," but this is the 12th stone. A kind of chalcedony, or a rock crystal, have both been suggested, but the *yahâlôm* cannot be definitely named.

Emerald (*nophet* = the glowing stone), probably a garnet.

- Jasper (*yashpeli*), probably the green jasper.
- Ligure (*leshem*). Probably the stone known to the ancients as *lapis ligurius*, hence the translation *ligure*. Various suggestions are amber or jacinth.
- Onyx (*shôham*). Generally identified as the *onyx*, or the variety known as the *sardonyx*.
- Sapphire (*sappir* = the blue stone). The best authorities regard this stone as the "lapis lazuli," as the stone commonly called "sapphire" by the ancients. The stone we know as the sapphire could not have been cut by the Israelite engravers.
- Sardius (*shem* = the red stone). Either "sard" or "cornelian," both common in Egypt. Some take it to be a "ruby," but this is not probable, as the art of cutting such a stone was not then known.
- Topaz (*pidâh* = the pale stone), probably the chrysolite, of similar colour to a pale topaz, and softer, so it could be readily engraved.

THE SPICES.

For the Holy Anointing Oil.

- Calamus. The original signifies a *stalk*, *reed*, or *cane*, so that some kind of aromatic cane is meant, but it is uncertain what particular species is intended.
- Cassia (*kiddâh*). The inner bark of the tree known to botanists as the *cinnamomum cassia* grown in India, the Malay Peninsula, and the islands of the Indian Ocean. It is of coarser texture and more pungent aroma than cinnamon.
- Cinnamon. The inner rind, dried in the sun, of a tree somewhat like the laurel, and known to botanists as the *Cinnamomum zeylanicum*. It now grows only in Ceylon, Borneo, and other islands of the Indian Ocean. Herodotus says that it grew anciently in Arabia, but it is more than probable that it was always imported from India to Arabia, and thence to Egypt and Greece.
- Myrrh. The gum of the shrub known to botanists as *Balsamodendron myrrha*. Pure myrrh (xxx. 23), should be translated "myrrh of freedom" or "freely flowing," i.e. that which exudes naturally. This is much better and purer than the myrrh obtained by making an incision in the bark of the tree.

For the Incense.

- Frankincense. The gum, obtained by incisions in the bark of the *arbor thuris* or *thurifera*, found in India and in the islands of the Indian Ocean. It is said to have flourished formerly in Arabia, but most probably the Egyptians imported it from India.
- Galbanum. A well-known gum obtained from Persia, Africa, and India. It emits a pungent odour, which is agreeable when combined with other spices, but disagreeable if burnt alone.
- Onycha. The claw or *operculum* of the strombus, or wing-shell, a species of shell-fish common in the Red Sea. It emits a strong odour when burnt.
- Stacte. The gum *storax*, common in Syria and Palestine. Properties are: (1) burns readily, (2) emits much smoke.

Chronological Table.

Keil gives the following as the dates of the leading Events in Patriarchal History.

EVENTS.	Year of Migration into Egypt.	Year of Entrance into Canaan.	Year from Creation.	Year before Christ.
Abram's Entrance into Canaan ..	—	1	2021	2137
Birth of Ishmael	—	11	2032	2126
Institution of Circumcision ..	—	24	2045	2113
Birth of Isaac	—	25	2046	2112
Death of Sarah	—	62	2083	2075
Marriage of Isaac	—	65	2086	2072
Birth of Esau and Jacob	—	85	2106	2052
Death of Abraham	—	100	2121	2037
Marriage of Esau	—	125	2146	2012
Death of Ishmael	—	148	2169	1989
Flight of Jacob to Padan Aram ..	—	162	2183	1975
Jacob's Marriage	—	169	2190	1968
Birth of Joseph	—	176	2197	1961
Jacob's return from Padan Aram	—	182	2203	1955
Jacob's arrival at Shechem in Canaan	—	? 187	? 2208	? 1950
Jacob's return home to Hebron ..	—	192	2213	1945
Sale of Joseph	—	193	2214	1944
Death of Isaac	—	205	2225	1932
Promotion of Joseph in Egypt ..	—	206	2227	1931
Removal of Israel to Egypt ..	<u>1</u>	<u>215</u>	<u>2236</u>	<u>1922</u>
Death of Jacob	<u>17</u>	<u>232</u>	<u>2253</u>	<u>1905</u>
Death of Joseph	<u>71</u>	<u>286</u>	<u>2307</u>	<u>1851</u>
Birth of Moses	<u>350</u>	<u>565</u>	<u>2586</u>	<u>1572</u>
Exodus of Israel from Egypt ..	<u>430</u>	<u>645</u>	<u>2665</u>	<u>1492</u>
Entrance into Canaan	<u>470</u>	<u>685</u>	<u>2625</u>	<u>1452</u>

"The calculation of the years B.C. is based upon the fact that the termination of the seventy years' captivity coincided with the first year of the sole government of Cyrus, and fell in the year 536 B.C.; consequently the captivity commenced in the year 606 B.C., and, according to the Chronological data of the books of Kings, Judah was carried into captivity 406 years after the building of Solomon's Temple commenced, whilst the Temple was built 480 years after the Exodus from Egypt" (1 Kings vi. 1.) (KEIL).

Dates to be remembered in connection with Exodus are:

Death of Jacob, B.C. 1905. Death of Joseph, B.C. 1851. Birth of Moses, B.C. 1572. Exodus, B.C. 1492. Erection of Tabernacle, B.C. 1490. Entrance into Canaan, B.C. 1452.

THE PHARAOHS OF EXODUS.

Clearly there are two Pharaohs mentioned in the narrative :

1. The Pharaoh of the Oppression, the "*new king that knew not Joseph*" (i, 8).
2. The Pharaoh of the Exodus.

But considering that Moses was eighty years old on his return from Midian, and that he had been forty years in exile, it is plain that at least three kings occupied the throne during the period described in the Book of Exodus.

We are concerned mainly with the Pharaoh of the Exodus. It has been variously suggested that this monarch was :

Tothmosis II., the third sovereign of the 18th dynasty.

Rameses II., the third sovereign of the 19th dynasty.

Seti I., the second sovereign of the 19th dynasty.

It is generally admitted that Joseph is contemporary with the Shepherd Kings. So that the chief task is to identify the Pharaoh of the oppression.

The phrase "*new king*" may seem to indicate a king of a new dynasty. The question is if this king is Aahmes I., the Amosis I. of Josephus, the first king of the 18th dynasty, or Rameses I., the first king of the 19th dynasty.

Arguments for Amosis I.

1. Emphatically a "*new*" king, the conqueror of the Shepherd Kings, and not likely to be acquainted with the work of Joseph.
2. The expulsion of the Shepherd Kings would draw his attention to the Israelites, the favoured subjects of the last dynasty.

Their numbers would alarm him, and he would naturally fear that they might join an invader approaching from Palestine.

The course adopted was the one suggested by worldly prudence. It had three main ideas (see i. 10).

(a) To check the increase of their numbers.

(b) To utilize their labours.

(c) To keep them in the land, and thus avoid the loss of revenue resulting from the withdrawal of a peaceful and industrious race.

3. Pithom, one of the cities built, means "the fortress of foreigners or sojourners." From the Egyptian monuments we learn that Amosis I. employed in building his fortresses certain Fenchu (a word meaning "bearers of the shepherd's staff"), whose occupation is precisely corresponding to that of the Israelites.

Rameses bears the name of the district in which it is situated, so that the argument (see p. 133) that, because of the name Rameses, this city must have been founded by a king of that name, is not irrefutable.

4. The reigns of the successors of Amosis I. fit in with the Bible narrative. The immediate successor of Amosis I. was Tothmes or Tothmosis I., whose reign was a period of prosperity and signalized by a great victory in Mesopotamia. From his reign, and not before, we find the Pharaohs in possession of chariots.

Of Tothmosis II., his successor, we find the following definitely recorded—

- (a) A brilliant commencement of his rule; a brief period of prosperity.
- (b) A sudden collapse, the king dead, the throne occupied by his widow.
- (c) A general revolt of the nations conquered by his father.

Of Tothmosis III., we learn that at Megiddo he completely defeated the allied kings of all the districts from the Euphrates and the Mediterranean. Thus, just before the entry of Israel into Canaan, the great confederacy of Canaanitish kings was broken up.

Here we have all the essential points of the Scripture narrative, viz.

Amosis I., as the expeller of the Shepherd Kings, corresponds

- (1) To the new king who knew not Joseph.
- (2) To the king who employed as labourers on his cities certain foreign subjects sojourning in Egypt.

Tothmosis II. His death and great collapse of Egyptian power, consistent with the blow to the empire given by such a disaster as the death of the king and the flower of his army at the Red Sea.

Tothmosis III. The break up of Canaanitish confederacy is consistent with the Bible narrative in two essential points.

- (1) The first attempt by Israel to invade Palestine was against a compact confederacy, which impressed the spies with the strength of the nations, and filled them with terror, and by which the army of Israel was easily repulsed.
- (2) Forty years later, in the time of Joshua, each petty king just held his own city and district, so that the conquest of the land was easy when the country was in a state of prostration after the great victory of Tothmosis III.

If we follow these conclusions we have—

Amosis I., the Pharaoh *of the Oppression*.

Tothmosis II., the Pharaoh *of the Exodus*.

Tothmosis III., the "*hornet*" who broke the power of the Canaanites and Hittites (Ex. xxiii. 28).

Arguments for Rameses II.

The kings of the 19th dynasty are, in order, Rameses I., Seti or Menepthah I., Rameses II., and Menepthah II. The facts concerning these kings that accord with the Bible history are:

1. That the name Rameses first appears in the list of kings, though Amosis I. of the 18th dynasty had a son called Rameses.
2. That the kings of the dynasty are found engaged in the building of a city called Pi-Ramesu, "the city of Rameses."
3. That they employed forced labour, and that the labourers are termed *Aperu*, which may mean *Hebrew*.
4. That Rameses was their capital. The miracles of Moses are said to have been wrought "*in the field of Zoan*" (Ps. lxxviii. 12 and 43). Zoan is Tanis, of which Rameses is the suburb. Tanis was not the capital at any other period of the New Empire (p. x.).

5. The three first kings of this dynasty waged constant war with the Hittites, and the north-eastern frontier was strengthened by fortresses to secure the country against invasion. There were no such perils during the 18th dynasty.
6. The long reign of Rameses II. agrees with the long period of sojourn (40 years) of Moses in Midian.
7. The reign of Menepthah II. ends in disaster and anarchy.
8. In Rameses III., the second monarch of the 20th dynasty, we may have the king who broke the power of the Canaanites and rendered the conquest of Canaan more easy.
9. Rameses II. is the great builder of the period; in his reign thousands of captives perished in forced labour.

It will be noticed that Rameses II. fulfils the following conditions of the Exodus narrative:

- (1) The building of the stores cities of Pithom and Rameses.
- (2) The employment of forced labour.
- (3) Fear of invasion from the north-east, and dread that the Israelites might join the invaders.
- (4) A long reign which alone can account for the 40 years of Moses' exile.

Following this theory it is argued—

1. That Rameses I., the first of the 19th dynasty, is the "*new king that knew not Joseph*," and that in his reign a change of policy towards the Israelites began with the change of dynasty. Rameses I. reigned less than two years.
2. That Seti I. (or Menepthah I.) continued the policy thus begun, and was the originator of the scheme of forced labour and the destruction of the male children.
3. That Rameses II. is responsible for the hard treatment of the forced labourers, and that in consequence he is to be regarded as the Pharaoh of the hardest time of the oppression. Rameses II. was associated in power at the age of 12 with his father Seti.

Following this theory we must suppose that Moses was born in the reign of Seti I., and that it was the severe oppression under Rameses II. which roused the indignation of Moses, and caused him to commit the rash act which compelled him to seek exile in Midian.

Under this theory we regard

1. Rameses II. as the Pharaoh of the Oppression, not because he initiated it, but because the Oppression was most severe in his reign.
2. Menepthah II. as the Pharaoh of the Exodus.

We may observe that the Bible contains no record of Egypt from the Exodus though the Books of Joshua, Judges and Samuel to the days of Solomon. There is a similar silence as regards the Hebrews in Egyptian records. This is explainable, if Rameses II. is the Pharaoh of the oppression by the fact that Egypt was in a weakened and depressed state from the days of Rameses III. till the reign of Sheshouk, the Shishak of the time of Rehoboam.

Arguments for Seti I. That Rameses I. reigned less than two years, so that Seti I. the second king of the 19th dynasty was the inaugurator of the repressive policy afterwards so vigorously conducted by his successor, Rameses II.

PASSAGES—ILLUSTRATIVE OF EXODUS.

- Ex. I. 7 **The increase of the Israelites.**
 "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." (Acts vii. 17).
 "And he increased his people greatly, and made them stronger than their enemies. (Ps. cv. 24).
- Ex. I. 8 **The king who knew not Joseph.**
 "Till another king arose, which knew not Joseph." (Acts vii. 18).
- Ex. I. 10-22 **The treatment of the people by Pharaoh and the Egyptians.**
 "He turned their heart to hate his people, to deal subtilly with his servants." (Ps. cv. 25).
 "The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live." (Acts vii. 19).
- Ex. II. 1-10 **The birth, preservation, and education of Moses.**
 "In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts vii. 20-22).
 "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a proper child; and they were not afraid of the commandment." (Heb. xi. 23).
- Ex. II. 11-15 **Moses joins the oppressed Israelites, kills the Egyptian and flees to Midian.**
 "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at that saying, and was a stranger in the land of Midian, and begat two sons." (Acts vii. 23-29).
 "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." (Heb. xi. 24-27).

Ex. III. The Burning Bush at Horeb. The mission of Moses and Aaron.

"And when forty years were expired, there appeared to him in the wilderness of Mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet; for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt." (Acts vii. 30-34).

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (St. Luke xx. 37).

"He sent Moses his servant, and Aaron whom he had chosen." (Ps. cv. 26).

Ex. v.-XII. The Plagues.

"They shewed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against his word. He turned the waters into blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillars, and that without number. And did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the firstborn in their land, the chief of all their strength." (Ps. cv. 27-36).

"Wondrous things in the land of Ham, and terrible things by the Red Sea." (Ps. cvi. 23).

"How he had wrought his signs in Egypt, and his wonders in the field of Zoan: And had turned their rivers into blood; and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them; and frogs which destroyed them. He gave also their increase unto the caterpillar, and their labour unto the locust. He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham." (Ps. lxxviii. 43-51).

"Who smote the firstborn of Egypt, both of man and beast. Who sent tokens and wonders in the midst of thee, O Egypt, upon Pharaoh, and upon all his servants." (Ps. cxxxv. 8-9).

"To him that smote Egypt in their firstborn; and brought out Israel from among them." (Ps. cxxxvi. 10-11).

Ex. XII. The Passover.

"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." (Heb. xi. 28).

Ex. XII. 31-33 The Exodus, and the Spilling of the Egyptians.

"He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they were departed: for the fear of them fell upon them." (Ps. cv. 37-38).

EX. XIV. The Passage of the Red Sea.

- "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." (Heb. xi. 29).
- "He divided the sea, and caused them to pass through; and he made the waters to stand as an heap." (Ps. lxxviii. 13).
- "The sea saw it, and fled." (Ps. cxiv. 5).
- "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. x. 1-2).
- "He rebuked the Red Sea also, and it was dried up: so he led them through the depths as through the wilderness." (Ps. cvi. 9).
- "To him that divided the Red Sea into parts: and made Israel to pass through the midst of it. But overthrew Pharaoh and his host in the Red Sea." (Ps. cxxxvi. 13-15).

EX. XIII. 21 The Pillar of Cloud, and the Pillar of Fire

- "In the daytime also he led them with a cloud, and all the night with a pillar of fire. (Ps. lxxviii. 14).
- "He spread a cloud for a covering; and fire to give light in the night." (Ps. cv. 39).
- "All our fathers were under the cloud." (1 Cor. x. 1).
- "But made his own people to go forth like sheep. and guided them in the wilderness like a flock, and he led them on safely, so that they feared not: but the sea overwhelmed their enemies." (Ps. lxxviii. 52-3)

EX. XVI. 1-13 The sending of Quails.

- "And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? He rained flesh upon them as dust, and feathered fowls as the sand of the sea. And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire." (Ps. lxxviii. 18-29).
- "The people asked, and he brought quails, and satisfied them with the bread of heaven." (Ps. cv. 40).

EX. XVI. 4-36 Manna.

- "And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." (Ps. lxxviii. 24-25).
- "The people asked, and he brought quails, and satisfied them with the bread of heaven." (Ps. cv. 40).
- "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." (St. John vi. 31 and 49).
- "And did all eat the same spiritual meat." (1 Cor. x. 3).
- "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." (2 Cor. viii. 15).

EX. XVII. 4-7 The Water from the Rock.

- "He clave the rocks in the wilderness, and gave them drink as out of the great depths." (Ps. lxxviii. 15).
- "He opened the rock, and the waters gushed out, they ran in the dry places like a river." (Ps. cv. 41).
- "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ. (1 Cor. x. 4).
- "I proved thee at the waters of Meribah." (Ps. lxxxix. 7).

Ex. XVII. 8-16. **The Battle with Amalek at Rephidim.**

Saul commanded to destroy the Amalekites. "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy *all* that they have, and spare them not." (1. Sam. xv. 2, 3).

Ex. XIX-XX. **Sinai.**

"This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." (Acts vii. 38).

The fencing of the Mount. "For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart." (Heb. xii. 20).

The Thunderings, &c. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more." (Heb. xii. 18-19).

The fashion of the Tabernacle. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." (Acts vii. 44).

"See that thou make all things according to the pattern shewed to thee in the mount." (Heb. viii. 5).

Ex. xxxii. **The Golden Calf.**

"They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." (Ps. cvi. 19, 20).

"Neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink and rose up to play." (1 Cor. x. 7), see Exodus xxxii. 6.

Ex. xxxiv. 35. **Moses putting on a vail after coming from Sinai.**

"The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance." (2 Cor. iii. 7).

"And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." (2 Cor. iii. 13).

Hardening of Pharaoh's Heart.

The expression "*hardening*" occurs twenty times in connection with Pharaoh.

Of the twenty passages, ten ascribe the hardening to Pharaoh himself, viz.: vii. 13, 14, 22; viii. 15, 19, 32; ix. 7, 34, 35; xiii. 15; and ten to God, viz.: iv. 21; vii. 3; ix. 12; x. 1; x. 20; x. 27; xi. 10; xiv. 4; xiv. 8; xiv. 17. (The Revised Version should be followed carefully).

In the original three terms are employed:

1 = to make hard or insensible (see vii. 3).

2 = to make heavy, i. e. dull to receive an impression (see x. 1).

3 = to make firm or stiff, i. e. to become immovable (see xiv. 4).

The hardening was in consequence of Pharaoh's own acts, though in the one case we have the effect traced to the agency of Pharaoh, in the other to the agency of God. "The effect of the one is the hardening of man to his own destruction; that of the other, the hardening of man to the glory of God" (EDERSHEIM).

"Calamities which do not soften the heart, harden it." "The sun, by the action of heat, makes wax moist, and mud dry, hardening the one while it softens the other" (S. C.).