

Holy Ghost graciously shadowing out the features of Jesus, in the prominent parts of Joseph's life. From the first departure he made from his father's house, through the whole of his eventful life, from the prison to the throne, we see the outlines of the great Redeemer's history sketched out. And from Joseph we are immediately directed to Jesus, and as we bow the knee before him, we cannot help crying out; Hail! thou glorious Almighty Governor of thy kingdom! Thou art indeed the true *Zapnath-paaneah*. Thou art He whom thy brethren shall praise, and all thy church adore. To thee every knee shall bow, and every tongue confess that thou art Christ, to the glory of God the Father.

Before we shut this book of Genesis let us take one thought more. The close of it may lead our minds to the improving thought of the close of our own. It serves to enforce upon the mind that solemn conclusion of the sacred writer; *so teach us to number our days that we may apply our hearts unto wisdom*. Reader! what a vast change hath been wrought in the circumstances of mankind, from the opening of the history of creation through the several periods of it. *There* we began the wonderful relation of God's goodness to our race, in the formation of man after his own image. And *here* we behold him become the prey and food of worms! And whence all this but because *sin hath entered into the world, and death by sin; and so death hath passed upon all men, because all have sinned*. And what shall bring relief to the mind under this discouraging prospect, but the contemplation of his love and faithfulness, who is the unchangeable covenant God, *the same yesterday and to-day and for ever*. Reader! may it be your happiness and mine, to live upon this great and unchangeable God, as he is revealed to his people in a three-fold character of persons. And under this assurance that blessing will be our portion: *the children of thy servants shall continue, and their seed shall be established before thee*.

## EXODUS.

### GENERAL OBSERVATIONS.

IN opening this *second* book of Moses, I would desire the Reader to call to mind the observation which was made at the opening of the *first*; namely, that as *Moses wrote of Christ*, we might be careful not to lose sight of him through every chapter, but to be searching for him in this field of scripture as for *hidden treasure*. And indeed as it appears from the many references which are made by the other sacred writers of both the Testaments to this book of God, that there are more types and shadows of the Lord Jesus in *Exodus*, than perhaps in any other of the writings of the Old Testament: a more awakened attention, therefore, should be called forth, accompanied with earnest prayer to God the Spirit, that we may

find him, *of whom Moses and the prophets did write, Jesus of Nazareth.*

The principal things contained in *Exodus*, are the accomplishment of God's promises made to Abraham concerning the increase of his seed; the rigorous treatment the Israelites suffered in Egypt: the Lord's emancipating them from bondage; and the ordinances of worship appointed in the wilderness. And as from several of the New Testament writers, we have authority to consider the deliverance from Egypt, as typical of a far more important deliverance of the church from the bondage of Sin and Satan; it should seem to follow, that nothing can more merit our attention than this sacred Book of God.

One general observation more I would beg to offer, before we enter upon the perusal of this part of the holy volume: and that is, that though *Exodus* as a book is not in point of bulk much less than that of *Genesis*; yet in point of time, its contents are very inconsiderable compared to it. The Book of *Genesis* comprized no less a space in history than 2369 years; whereas the whole of *Exodus* includes no more than 145 years. May a gracious God accompany the Reader's attention to it with the teaching of his Holy Spirit: and now *the veil which in reading the Old Testament blinded the Jews, is done away in Christ; may we all with open face, beholding as in a glass the glory of the Lord, be changed into the same image from glory to glory, even as by the Spirit of the Lord!*

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## CHAP. I.

### CONTENTS.

*This first Chapter opens with an account of the increase of the children of Israel: the jealousy of the king of Egypt, in consequence thereof: the cruel policy which he and his people adopted to decrease the growing number of the Israelites; and the Lord's gracious interposition to counteract their design.*

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

2 Reuben, 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 seventy souls: for Joseph was in Egypt *already*.

The Holy Ghost is particular in several parts of his sacred word, to mention by name the heads of the twelve tribes of Israel: and the precise number of souls arising from that stock, which went down into Egypt. Rev. xxi. 12. Gen. xlv. 27.

6 And Joseph died, and all his brethren, and all that generation.

Eccles. i. 4. How sweet to contemplate him amidst the dying circumstances of our nature, who is *the same yesterday, to-day, and for ever*. Psm. cii. 11, 12—24, &c.

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

Acts vii. 17. It is worth the reader's serious remark, that the first half of the period of 430 years from Abraham's days when God promised the increase of his children, had produced only 70 souls. Whereas during the latter half, the seed of Israel multiplied to six hundred thousand men beside women and children. See Exod. xii. 37.

8 ¶ Now there arose up a new king over Egypt, which knew not Joseph.

Acts vii. 18. It is a useful spiritual improvement to consider, that as Israel flourished more after Joseph's death, and under the oppression of another king which knew not Joseph: so the true Israelite now literally and truly abounds more in divine things in seasons of trouble, than in the sun-shine of life. And the church of Jesus hath abundantly increased since the Redeemer's return to glory, more than in all the time while he was personally with his disciples here upon earth. How clear a proof of that precious promise, Matt. xxviii. 20.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

Is it not worthy remark, that the enmity of the world against the people of God, however variously manifested, is always the same. Reader! do not lose sight of what God said at the fall: *I will put enmity between thee and the woman: and between thy seed and her seed*. Gen. iii. 15. Ezra iv. 12. Esther. iii. 8.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

It is more than probable that those sharp trials were sanctified to some, and proved a savour of death unto others. Let the Reader consult Joshua xxiv. 14, with Ezek. xx. 8. Psm. cvi. 35.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

What a blessed evidence this is of God's love to his people. And depend upon it the same is now. Every persecution, every scoff, every sneer of the infidel shall be blessed. And there is not a pain, or sickness, or sorrow, but what Jesus will convert into a matter of joy. Psm. cv. 24. Rom. viii. 28.

13 And the Egyptians made the children of Israel to serve with rigour\*:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherewith they made them serve, *was* with rigour.

It is sweet to trace God's hand in our afflictions. That is a strong expression: Psm. cv. 25.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

Reader! this subject considered spiritually is very interesting. The enemy would destroy as soon as born every one of the spiritual seed of Christ, as *Herod* thought to have done Christ himself. Matt. ii. 16. Rev. xii. 4, 5.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

Is not this a mark of grace in those women? Prov. i. 7. And was it not similar to the faith of *Rahab*? Heb. xi. 31.

18 And 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?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

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\* Prov. xxvii. 4.



I think it probable that the Hebrew women were distinguished with peculiar marks of divine favour in those seasons of child-bearing. Perhaps as a token to them and their husbands, that the hand of the Lord was with them. 1 Tim. ii. 15.

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 feared God, that he made them houses.

Some have thought that the houses here spoken of, which God is said to have built for them, means that they were incorporated and built up in the faith of God's people. Psm. cvii. 41.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Such in all ages hath been the malice of the world against the faithful: see Daniel vii. 25.

### REFLECTIONS.

WHAT a decided character is here drawn between the men of the world and the saints of God. And what an everlasting enmity we perceive running through all ages, between the seed of the woman and the seed of the serpent. Gracious God! be it my portion rather *to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* My soul! learn from this chapter a lesson of grace and patience. How slow soever the promises of God appear to his people in fulfilling; it is but in *appearance*, for they are *all yea and amen in Christ Jesus.* Though the seed of Abraham did not seem to increase immediately after the promise given, equal to what the haste of natural desires might expect, yet *the Lord is not slack as some men count slackness.* The vision is for an appointed time; it shall come, it will not tarry. May all faithful believers learn from hence how certain God's purposes are. *Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

## CHAP. II.

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*This Chapter is rendered remarkable in that it is the beginning of the history of Moses, the writer of the Book of Exodus, and one of the most illustrious types of the Lord Jesus, as the great deliverer and law-giver of his people; and as a mediator. The Contents of this Chapter are, the birth of Moses: his immediate danger at his birth, in being exposed to perish for want of sustenance, or from the ravages of destruction on the banks of the Nile: his preservation by Pharaoh's daughter: her adoption of him: his education under her: and his leaving the court of Egypt for his attachment to his brethren of the Hebrews: his*

*flight to Midian: his marriage: and the event of it in the birth of a son. The close of the Chapter gives a further account of the oppressions exercised on the Israelites: their groans by reason of them, and God's merciful notice thereof.*

**A**ND there went a man of the house of Levi, and took *to wife* a daughter of Levi.

Was not Moses herein a type of the Lord Jesus, concerning the priesthood? Heb. vii. 5.

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

I would have the Reader remark concerning the fairness of Moses: that though Moses had this outward attraction to recommend him: yet of Jesus, the Son of God, it is said, he had no form nor comeliness; and when we should see him, there was no beauty that we should desire him. Isaiah liii. 2. The law appears at first to every carnal man as Moses did, *lovely*. The Gospel to all such hath nothing like its Divine Author to recommend it. But when we see spiritually and not bodily, it is the law that looks alarming and the gospel most lovely. Acts vii. 20.

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

4 And his sister stood afar off, to wit what would be done to him.

Who that beholds the exposure of Moses, but must immediately call to mind the similar situation of the Lord Jesus. See Matt. ii. 13.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river, and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maids to fetch it.

Observe the gracious interposition of God. Moses shall not only be preserved in the moment of danger, but preserved by the very daughter of the man who sought his life. Psm. cvii. 43.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrew's children.

Reader! while you admire and adore the goodness of God, in thus forming our nature with those unconscious pleas for mercy which fail not to operate upon all minds, more or less: do not forget what the Lord

saith of his own free and spontaneous mercy, as manifested to our whole nature, when we were cast out to perish, and when no eye pitied us but his, in our lost estate. Ezek. xvi. 5, 6.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

Who doth not, or will not, see divine wisdom arranging all this to his glory, and the mother's joy? But is there not also a *gracious*, as well as a *providential* lesson read to us here? Is not the unexpected blessing of receiving her child back again in this way by Moses's mother, a figure of the unexpected recovery of every lost sinner, whom divine mercy hath watched over during the season of unregeneracy, and at length restored in the day of God's power. See Luke xv. 32.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

I think this verse may be spiritualized. Jesus doth in effect say the same concerning his children to all his ministering servants.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

*Moses* means, *drawn out of the water*. An Egyptian name. And this I think is very gratifying to the Gentile church; see Isaiah xix. 25.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

This was at least after 40 years. See Acts vii. 23. Heb. xi. 24—27. The Holy Ghost hath told us what age Moses was at this time: see Acts vii. 23. And we are indebted to that blessed Spirit for a yet more important information, namely, the cause of his going forth. See Heb. xi. 24—26. Reader! depend upon it that is a precious mark of grace, when a soul is enabled, like Moses, to turn his back upon worldly prospects, to seek him of whom *Moses and the prophets did write, Jesus of Nazareth*.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

The Jews have a tradition that Moses slew the Egyptian by the word of his mouth. Such instances have been. See Acts v. 3—10.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said unto him that did the wrong, Wherefore smitest thou thy fellow?

Acts vii. 26. Sweet and gentle reproof! Fellow sufferer! fellow oppressed! fellow Christian. All higher persuasions than fellow creature.

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known\*.

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

How the Lord graciously over-rules events! Moses's flight from Egypt is the first step in the design of Israel's deliverance from it. *Midian* was in peace at that time with Israel, for Israel was not yet formed into a nation. And the Midianites *after the flesh* were of the seed of Abraham. Gen. xxv. 2.

16 Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

It is probable that this *Reuel* was a priest of the true God among the Midianites, as Melchisedec was among the Canaanites. See Gen. xiv. 18. But how afterwards his name is changed to *Hobab* we know not. See Numb. x. 29.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

This reminds us of similar transactions: Gen. xxix. 2—8.

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where

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\* Acts vii. 27, 28.

is he? why *is* it *that* ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter\*.

22 And she bare *him* a son, and he called his name Gershom; for he said, I have been a stranger in a strange land.

*Gershom means a stranger there.*

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

Observe, the children of Israel had long been oppressed, and groaned under oppression: but we do not hear of their crying unto God until now. Reader! till this blessed effect be accomplished, we can never say that our affliction is sanctified. Job. xxxv. 9, 10. Numb. xx. 14, 15.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto *them*.

Observe the process of grace. God's covenant is the cause of divine mercy: God remembers this: God hears the oppressed cry: God looks upon his people: God hath respect thereto. Reader! never lose sight of this, nor of that assurance connected with it: 2 Chron. xvi. 9.

#### REFLECTIONS.

How often do the very plans of bad men counteract their own designs! How frequently hath it been known, that the schemes of the ungodly to oppress the righteous have ultimately proved their very means of deliverance? Little did the tyrant of Egypt think when he issued the cruel edict for the murder of his harmless subjects, that his own daughter should be made the unconscious instrument of rescuing the very one whom the Lord would raise up to destroy his empire. Little did the Jews in ages after this event, imagine, that when they had nailed the Lord Jesus to the cross, that *that* very cross should become the means of accomplishing the reverse of all that they intended. My soul! learn from such astonishing instances, in which *the wrath of man is made to praise the Lord*, by fulfilling the sacred purposes of his will, to commit all thy concerns with implicit confidence into the Lord's hand. If thou art his, (this is the grand point to be interested about), depend upon it he will take care of his own. And let this be an everlasting maxim, for

\* Exod. iv. 20.

the truth is unquestionable, that the man who by grace is led to watch the Lord's providences, will never want for the Lord of providences to watch him

Reader! dismiss not this interesting Chapter before you have once again remarked, how the cries and groans of the Lord's people called forth the Lord's attention unto them. Men may cry under trouble and groan under oppression. But in all this there is no concern for sin which is the cause of it, and consequently no cry to God to be delivered from it. *Job* describes such in lively characters. *By reason* (says he) *of the multitude of oppressions they make the oppressed to cry, they cry out by reason of the arm of the mighty. But none saith, Where is God my Maker, who giveth songs in the night?* *Job xxxv. 9, 10.* Reader, how stands the case with *you*? Are your cries the cries for sin? Do your troubles lead the heart to God? And is the language of your soul, where is God *my* Father, *my* Saviour, who knows my sorrow, and to whom alone I look for deliverance? Pause over the subject, and may the Holy Ghost be your teacher!

## CHAP. III.

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*The last account of the Lord's personal and particular manifestation of himself, which we met with before the one related in this Chapter, was that to the Patriarch Jacob. Gen. xlv. 2—4. A period of more than two hundred years before. Here we read of the Lord's appearing to Moses in a flame of fire in a bush. The Lord begins in this method his manifestations to Moses: calls to him by name out of the midst of the bush: proclaims his own glorious and incommunicable name: declares himself to be the covenant God of Israel: assures him that he hath seen Israel's sorrow, and heard their groans; that he will deliver his people and bring them up out of Egypt: appoints Moses as their deliverer: prepares him to expect difficulties, but assures him of an happy issue. These are among the principal things contained in this Chapter.*

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

*Horeb* is the same as *Sinai*. Wherever Jesus manifests himself to his people, this is the mountain of God. And even *Sinai* leads to Christ. *Gal. iii. 24.*

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

An angel means a messenger. Malachi was commissioned by the Holy Ghost to explain what a messenger is: *Mal. iii. 1.* Compare this with *John i. 18.* See a further account by our Lord himself: *Luke xx.*

37, 38, and again John viii. 58. Reader! pause over this verse. Is not this an emblem of the Godhead dwelling in our nature? Is not God said to be a consuming fire? Heb. xii. 29. And can any thing more strikingly represent our nature than that of a poor bramble bush? Rom. v. 6. Was it not truly so when Jesus tabernacled among us? Phil. ii. 5—8. John i. 14. And when the Lord Jesus in that nature bore divine wrath for his people, was it not like a bush burning with a mighty flame and yet unconsumed? Coloss. ii. 9—14. Isaiah liii. 4—10. 2 Cor. v. 21. And is not the church of the Lord Jesus in all ages, like a burning bush from the fire of persecution; and yet surviving amidst the flames from *his* presence and support? John xvi. 33. Isaiah xliii. 1, 2. Dearest Jesus! are not all the sweet and precious tokens of the Father's love, through the eternal Spirit, made to us by thee in our nature?

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Psm. cxi. 2. Deut. xxix. 29. Acts vii. 31. How sweetly Moses's intention corresponds with the case of God's people at their first call. Doth not every one desire to turn aside and see this great sight, how it is that Jesus hath manifested himself to us, and not unto the world. John xiv. 22.

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, Moses, Moses. And he said, Here *am* I.

It is delightful to remark *special* calls from those which are *common*. The call of the gospel is general to *every one* that thirsteth. If *any* man thirst let him come to me and drink. These are general invitations. But *special personal* manifestations are what we should long to receive. See 1 Sam. iii. 4—8. Exod. xxxiii. 17. John x. 3. Reader! pray that you may have an experimental knowledge of these things.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

The putting off the shoe is figurative for the putting on holy reverence, and godly fear. Joshua v. 15. It is not meant to forbid a drawing nigh to God, for David says, *it is good to draw nigh unto God*. But it means we cannot approach but in and through a Mediator. John xiv. 6.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

By the Lord's keeping up this character respecting Abraham, is meant that he is God in a covenant way. See the 15th verse. Gen. xvii. 7, 8. Pause again here and contemplate the tender mercies of the Lord. Abraham and Isaac and the Patriarchs were all dead, yet

God was, and is, and ever will be their God. God in all his engagements and promises. Oh! precious, precious truth, for the encouragement of our faith and hope. See the Lord Jesus's account of this. Luke xx. 37. And see what the Holy Ghost hath caused to be recorded concerning it also. Heb. xi. 16.

7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

God repeats his assurances that his people may find the more confidence. Heb. vi. 17—19. Reader! do not overlook that sweet appropriating term, *my people*.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Isaiah lxiii. 4. And doth not the Lord repeat this perpetually to all his tried family? Is not Jesus actually come down to bring his people up to the heavenly Canaan? What doth he say? Pray read that precious promise: John. xiv. 1, 2, 3.

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.

The Holy Ghost makes the best comment upon this. Acts vii. 35, 36.

11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt\*?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

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\* See Chap. vi. xii. Jer. i. 6



So said the Lord Jesus to his ministering servants, Matt. xxviii. 20.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? What shall I say unto them?

If we spiritualize this in all our undertakings we shall never go forth to any service until we have first gone forth to a throne of grace. Ezek. ii. 7.

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Reader! pause over this account the Lord gives of himself. A self-existent, self-sufficient, eternal and unchangeable Jehovah; *the same yesterday, and to-day, and for ever*. How delightful the thought, that such is our Jesus: See John viii. 58. Heb. xiii. 8. Rev. i. 8—18.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

The last verse was glorious. And the *moreover* with the contents of this is not less so. *There* we read what God is in himself. *Here* we read what he is to his people. Reader! do you pray for grace as I do desire to pray for it also, that we may never lose sight of our gracious covenant God in Christ Jesus, in this sweet memorial for ever. Malachi iii. 6. Hosea xii. 5. Psm. cxxxv. 13.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited 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 unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey†.

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\* Joel ii. 15, 16. Luke i. 68.

† Gen. xv. 14—18.

18 And they 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, three days' journey into the wilderness, that we may sacrifice to the LORD our God\*.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand †.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go ‡.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty §:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

The word here translated *borrow*, might have been rendered *crave* or *beg*; Ezek. xxxix. 10.

#### REFLECTIONS.

ENQUIRE, O my soul, when did the visions of God begin in thy experience! And when did the Lord Jesus call to thee, as to Moses, by name; and make himself known to thee otherwise than he doth to the world? Oh! for special, distinguishing tokens of the divine love and faithfulness.

Reader! learn from that part of the life of Moses which hath been already brought before you in this and the foregoing Chapter, how much more suited a life of retirement is for the enjoyment of communion with God, than a life of bustle. Moses saw and learnt more of God at the back part of a desert, than all the forty years before, in which he had been educated in a court.

But principally in this Chapter, let neither the writer or reader overlook the typical representation here made, of the Lord Jesus coming down from heaven to redeem his people. Dearest Saviour! thou hast surely seen, and heard, and known the afflictions of thy people, which are in spiritual Egypt. Oh! thou great, thou Almighty I AM, that art *the same yesterday, and to-day, and for ever*: give me to rejoice in the

\* Exod. iv. 31.

† Exod. v. 2.

‡ Psm. cv. 38.

§ Psm. cvii. 46.

firmness and unchangeableness of all covenant mercies: in the Father's gift, the Saviour's purchase, and the blessed Spirit's application! How precious is it to reflect, that when by reason of the bondage and oppression of sin, our souls are bowed down and we are tempted to cry out, *our strength and our hope are perished from the Lord; thou rememberest us in our low estate, for thy mercy endureth for ever.* Be thou still the great I AM to me, and with me, and for me. May I have the grace for ever to know, to live upon, and to rejoice in, this great I AM, in all covenant relations: that being brought up out of the Egyptian bondage of sin and death, I may, at length, through the same Almighty grace, be brought into the glorious Canaan of everlasting rest.

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## CHAP. IV.

### CONTENTS.

*In this Chapter we have the objections which Moses advanced against executing the commission the Lord appointed him to, of undertaking the deliverance of Israel from Egypt; in the people's unbelief to receive him under this character, and his own incompetency of standing before Pharaoh. Here are contained also the Lord's gracious answers for silencing those objections: in imparting to Moses a power of working miracles: assuring him of his presence to accompany him: and appointing an help-mate in his brother Aaron to act with him. This Chapter relates also the departure of Moses from his father-in-law, to return into Egypt: he meets Aaron in the way: they confer together on the important subject: on their arrival at Egypt, they communicate to the elders of Israel the Lord's gracious designs towards them: the people in token of holy joy at the report, bow their heads before the Lord and worship.*

AND Moses answered and said, But behold they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

What evils are engendered from unbelief! God hath said chap. iii. 18. that the people should hearken to Moses; but Moses notwithstanding is tempted by unbelief to say that they will not. Reader! note similar instances of unbelief. Gen. iii. 6. 2 Sam. xxiv. 10. Numb. xiv. 22. Compared with Heb. iii. 19. And when you have done with looking at these examples, look into your own heart and you will find many more.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

The best comment upon this scripture is that of the apostle, where he hath remarked on *tongues and prophecy*. 1 Cor. xiv. 22. And the

best improvement will be to remember and pray for grace to observe what the Lord Jesus said to Thomas, John xx. 29.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand\*:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee†.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous 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.

Matt. viii. 3. These miracles were both significant of the state of Israel. As the great serpent had seduced our first parents, so his children were now brought low to the dust by reason of sin: but God's righteous servant should again restore them, like the rod of Moses to its own original state. And whereas they were now by defilement leprous and polluted, so like Moses's hand, they should again at God's command become clean.

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

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*||.

10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor

\* Mark xvi. 18. Psalm xci. 13.

† Numbers xii. 12.

§ Micah vi. 9.

‡ Luke i. 45.

|| Exod. vii. 19.

since thou hast spoken unto thy servant: but I *am* slow 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 I will be with thy mouth, and teach thee what thou shalt say.

Isaiah xxxii. 4. Sweet relief to the soul in an hour of despondency is it, to be looking to the Lord for suitable aid. Psalm cxxiv. 8. The answer of the *tongue* is his, and the preparation of the *heart*. Prov. xvi. 1. The wisdom of the *mouth* is his: Luke xxi. 15. The grace of the *lips*. Psalm xlv. 2. The seeing *eye*, the hearing *ear*: all are his.

13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.

Some have thought that Moses meant by this expression the Messiah, the *sent*. And if so, it is a lively proof of his belief in Jesus; though not of his obedience or duty, in presuming to prescribe to infinite wisdom.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

That is a precious scripture, Psalm ciii. 14.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

Deut. xix. 15. So the Lord Jesus dismissed his preachers. Luke x. 1.

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 this rod in thine hand, wherewith thou shalt do signs‡.

18 And Moses went and returned to Jethro his

\* Jerem. i. 6.  
VOL. I.

† Matt. x. 19.  
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‡ 1 Cor. i. 27.

father in law, and said unto him, Let me go, I pray thee, and return unto my brethren *which* are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

Will not the Reader recollect in this place concerning a greater than Moses? Matt. ii. 20.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the 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 those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

So many objections vain and carnal men have in all ages brought against the hardening of Pharaoh's heart; that I wish the Reader, be who he may, to pause once for all over this account of it, and consider seriously the justice, as well as the wisdom, displayed in it. Every man by nature since the fall, is averse to divine things: and if this aversion be not removed by Almighty grace, becomes more and more so in proportion as the demonstrations of God's sovereignty are brought before the hardened heart; so that it may be truly said, God hardens the heart by every renewed instance which he displays. Hence the miracles which Moses at God's command wrought before Pharaoh, tended but to this purpose. So that while the children of Israel felt more convinced in every succeeding miracle, that the Lord was about to deliver them; Pharaoh and his people became more callous to conviction. Just as the same heat which melts the wax until it be dissolved, when applied to the clay tends only to harden it the more. See those scriptures. 2 Cor. iv. 3, 4. Heb. iii. 12, 13. Isaiah vi. 9, 10. Rom. xi. 5—10. 2 Thess. ii. 8—12. Rom. i. 28—32.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him

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\* Acts xxvi. 19.

go, behold, I will slay thy son, *even* thy first-born.

This is the first time we meet with that solemn prefatory expression which, in the succeeding parts of scripture, holy men, acting under the divine authority, adopted: *Thus saith the Lord*. And when God speaks well may man hear. Jerem. ii. 14. Mal. iii. 17. How sweet the title! How precious the relation! Isaiah xliii. 3, 4.

24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

There seems somewhat obscure in this verse. Probably, as *Zipporah* was of Midian, she had prevailed upon Moses to neglect the rite of circumcision. And if so, this omission was highly sinful. See Gen. xvii. 14. The sins of God's people are cutting things, and will not pass unnoticed. Psalm lxxxix. 30, 31, 32.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

Exodus xviii. 2—5. Joshua v. 2, 3. It is difficult to determine whether *Zipporah* meant this in anger, or whether it were an instance of faith. If the latter, it carries with it a sweet testimony of the holy joy of a parent, that by *the blood of the covenant* her child was espoused to God in Christ.

27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

The grace of God in sending Aaron to meet Moses, and in the very spot in which the Lord had first appeared to Moses, is very striking. Reader! do not overlook this. Perhaps your own history can afford you many instances of the gracious meeting of *your* friends and help-mates, by the Lord's direction.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him\*.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the

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\* Acts xx. 22, 23, 24.

LORD had spoken unto Moses, and did the signs in the sight of the people\*.

31 And the people believed; and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

The bowing the head in token of belief had a double signification, and both beautiful. It testified that they would depend upon it. And it testified also, that they gave to God all the glory of it.

### R E F L E C T I O N S.

READER! while you and I behold with concern the conduct of one of the most faithful servants of the Lord, in the repugnance which he manifested to an immediate obedience to the Lord's commands; let us consider in him a renewed evidence of the universal taint of our fallen nature, and derive from the view this sweet improvement, that none but our adored Redeemer can be endeared to the heart as holy, harmless, undefiled, and separate from sinners. And did Moses need one miracle upon another to gain him over to the interests and services of his God; how many miracles of grace have you and I required, and yet in the present moment the remains of unbelief still lurk within! Well may we both cry out, not only in beholding the obduracy of the avowed enemies of God like that of Pharaoh, but even in the rebellion and unbelief of his friends like that of Moses; *from hardness of heart and contempt of thy word and commandment, good Lord deliver us.*

One word more on this Chapter. We see that God's people though persecuted, were not forsaken; though cast down by men, were not cast off by their God. They were still the Lord's people, and therefore the Lord's care. Now let you and I seek for grace to remember this amidst all our dark and trying dispensations. *There is a time to favour Zion, and that time must come. In the covenant all things are ordered and sure.* The season for sending trials, the season for removing trials, and one continued stream of love is running through all. Blessed God! give me grace like Israel to believe that the Lord is looking upon my afflictions, and like them in token of submission and thankfulness to *bow the head and worship.*

## C H A P. V.

### CONTENTS.

*In this Chapter we have a relation of God's ambassadors, Moses and Aaron, appearing before Pharaoh to demand, in God's name, permission for Israel to hold a feast unto the Lord in the wilderness. Pharaoh's answer, in which he despiseth God, is also recorded. The am-*

\* Exod. iii. 16. iv. 2—9.



*bassadors urge the necessity of the measure, lest God should punish the Israelites with sickness or the sword. And Pharaoh to manifest his defiance of God's power, lays upon the people of Israel greater burthens of slavery. In consequence the children of Israel are more rigorously treated: they make complaints to Pharaoh: which are received with inattention: they complain of Moses and Aaron: they murmur, at God's dispensation: and Moses himself is tainted with the dissatisfaction, and returns to expostulate with God.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness\*.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

Reader! Pause over this awful confession of the impious monarch: he knew not the Lord! a dreadful state. And yet this want of the knowledge of the Lord is the cause of all the sin and contempt of the Lord throughout the earth. See Job xxi. 14, 15.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Here is an appeal to Pharaoh's wisdom and humanity since he had no religion, that he might not lose his subjects by God's judgments. An eastern prince thought it right to be guided by this policy in after ages. See Ezra vii. 23.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 ¶ And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to

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\* Isaiah lii. 4, 5. Ezek. xxxvii. 27, 23.

make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

This complaint of the idleness of the Israelites was false. See Exod. i. 11.

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.

Probably those task-masters were Egyptians, and the officers under them were Israelites, from among the people. Observe the woe upon such characters. Isaiah x. 1. It was this which made the *publicans*, that is tax-gatherers, in our Lord's days so odious. Matt. xviii. 17.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

That is a suitable prayer for souls so exercised, 2 Thess. iii. 2.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw\*.

13 And the taskmasters hastened *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw †.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore ‡.

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

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\* James v. 8.

† James ii. 13.

‡ Rom. xiv. 10.

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people\*.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

While the Israelites were borne down under the pressure of the most severe labour, this monster of iniquity declared them to be idle. John xv. 21.

19 And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task†.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

Gen. xxxiv. 30. Jonah iv. 4—9. Reader! recollect how the people had bowed their head in token of their trust in God's promises to deliver them. And here we behold them, not only relinquishing their confidence, but even murmuring because difficulties had arisen. And do we not, when at any time any thwarting providences or dark seasons in grace arise, do much the same? Oh! for faith to keep a steady eye on Jesus: and not suffer any thing, within or without, to stagger our confidence in his salvation.

22 ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

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\* Isaiah liii. 7.

† Act. xiv. 22.

It is right in all our distresses to return to the Lord. Provided we do not complain *of* God, we are commanded to complain *to* God. See Isaiah xxxvii. 14. How different this from the conduct of Jeremiah. See Jeremiah xx. 7, 8, 9. Lord! what is man in his highest attainments?

### REFLECTIONS.

To what a daring height of profaneness and impiety is the human heart capable of arriving, unestrained by Almighty grace! Lord, keep me from that awful desperately wicked state which is here described in the character of this wretch, who from *not liking to retain God in his knowledge was given over to a reprobate mind.*

Reader! observe with me how mysterious according to our view of things, the Lord's dealings are with his people. So hath it been with the church of God in all ages. *We look for judgment but there is none: for salvation, but it is far off from us.* Such was the complaint of the faithful. And such was, and is, and will be their complaints until grace shall be no longer in a state of exercise, but be consummated in glory. *In the world ye shall have tribulation,* this is the inscription on Jesus's standard. But what a precious thought is it that not an hour, no not a moment beyond the Lord's time of trial, shall man's power be exercised over his people! Reader! beg of God the Holy Ghost to write this sweet scripture in your heart, and grant you grace to live in the believing assurance of it: *for the Lord shall judge his people and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left.* Deut. xxxii. 36.

## CHAP. VI.

### CONTENTS.

*This becomes an interesting Chapter, in that a gracious GOD, in answer to the complaints of Moses and the people, takes occasion therefrom to assure them of the reality of his delivering them from the oppressions of Egypt, by proclaiming his glorious incommunicable name of JEHOVAH, the promise-making, and promise-performing God. Moses is again commanded to repair to the court of Pharaoh: and by the way to assure the people that the Lord their God had heard their cries, and that he would deliver them: Moses expresseth his reluctance and desires to be excused going again before Pharaoh: but the Lord's commands are absolute. The Holy Ghost hath thought proper in this place to introduce the ancestry of Moses and Aaron in the tribe of Levi, together with that of the tribes of Simeon and Reuben.*

**T**HEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

In answer to the complaints of Moses, and the cries of the children of Israel, the Lord gives assurance that such shall be the event, that Pha-

raoh shall at length not only let the people go but earnestly desire their departure. See Exod. xii. 31, 32, 33.

2 And God spake unto Moses, and said unto him, *I am the LORD* :

How sweet and precious is this declaration! Reader! do *you* know the Lord under this glorious character? It means every thing that can carry with it self-existence, and self-sufficiency. See Isaiah xl. 11—23. Rev. xxii. 13.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JÉHOVAH was I not known to them.

But Reader! do you know the Lord as he stands related in covenant-engagements to his people? Here the view is doubly sweet and refreshing; for it carries with it this idea, that what God had promised he would perform. Oh! it is delightful to have a personal knowledge of God in a covenant-way under this glorious character! Exod. xiv. 18. Isaiah xlv. 6.

4 And I have also established my covenant with them, to give them the land of Canaan, 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 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 redeem you with a stretched out arm, and with great judgments:

Observe how often in this verse the Lord confirms his promises by referring to himself;—*I am the Lord: I will bring you out: I will rid you: I will redeem you!* Lord give grace to our hearts to reply; so do Lord as thou hast said! Oh, for faith to believe in God! 1 John v. 10, 11.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I

\* Gen. xvii. 8. xxviii. 4. 2 Sam. xxiii. 5.

† Exod. ii. 24. Psalm cvi. 4.

*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 swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD†.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish 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 go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips§?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt||.

14 ¶ These *be* the heads of their father's houses: The sons of Reuben the firstborn of Israel; Hanoch, 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 the Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi according to their generations; Gershom, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

\* Hosea ii. 23.

† Gen. xv. 18. xxvi. 3.

‡ Prov. xiii. 12.—Isaiah xxviii. 12.

§ Exod. iv. 10—13.

Jer. i. 6.

|| Phil. ii. 14.

17 The sons of Gershom; 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 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 Zithri.

22 And the sons of Uzziel; Mishaël, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkannah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

By a reference to other parts of scripture this descent may be more fully explained. See Gen. xlv. 9, &c. 1 Chron. vi. 1—16. Numbers iii. 17.

26 These *are* that 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* they which spake to Pharaoh king of Egypt, to bring out the children of Is-

rael from Egypt: these *are* that Moses and Aaron\*.

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†?

### REFLECTIONS.

NOTHING can be more refreshing to the soul under all the discouragements and trials of the faithful, than the firm assurance that we are brought into covenant with a God whose promises and performances are sure to correspond. Our fathers in the church of old knew God under this glorious character, and now it is confirmed to us and sealed in the blood of Jesus, how earnest is every appeal made to the heart to believe the record which God hath given of his Son.

Reader! pause once more over the view this Chapter affords of the timidity of Moses and the unbelief of the Israelites. Alas! what is any man in his highest attainments unsupported by divine strength. My Brother! may we learn this lesson from it, and it will be profitable to place no confidence in ourselves; but may all our sufficiency be in the Lord. We can never trust ourselves too little, nor our God too much. I can do nothing by myself, (said one of old), but I can do all things through Christ which strengtheneth me.

## CHAP. VII.

### CONTENTS.

*The Lord having now by his grace over-ruled all the objections of Moses, the man of God with Aaron his brother proceeds without further delay in the execution of their commission. This Chapter relates to us the event of Moses's second embassy unto Pharaoh: Moses demands, in the Lord's name, the freedom of Israel for the purpose of divine worship: Pharaoh again refuses: Moses, at the command of God, works a miracle by way of confirmation of the authority by which he acted: this proving ineffectual to subdue the heart of Pharaoh, Moses at God's command begins to chasten Egypt with plagues: he turns the waters of the river into blood, which is the first of the ten plagues with which the Lord visited Egypt, before the Israelites' deliverance is accomplished.*

\* Psalm lxxvii. 20. 1 Sam. xii. 5.

† Exod. iv. 10.



AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Concerning this expression, I have made thee a god; consult Psalm lxxxii. 6, 7. A plain proof this, in what a subordinate sense to that of the one true God this expression is intended. See John x. 34—36. The sense therefore is, I have endued thee with power as a magistrate, a prince, &c. Jeremiah i. 10.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land\*.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

See the observations on the 4th chapter, verse 21. See verse 13.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments†.

5 And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them‡.

6 And Moses and Aaron did 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.

Our dear Redeemer was but about 30 years of age when he entered upon his ministry, Luke iv. 23.

8 And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto

\* Matt. xxviii. 20.

† Romans ix. 17, 18.

‡ Exod. xiv. 25.

§ Psalm cv. 26—28.

Aaron, Take thy rod, and cast *it* before Pharaoh, and *it* shall become a serpent.

It is remarkable that upon several occasions in scripture, for the confirmation of the faith and the confutation of error, the serpent is made use of, see Numbers xxi. 8. And it is yet more remarkable that this is expressly spoken of by the Redeemer himself as typical of his salvation. John iii. 14.

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 magicians of Egypt, they also did in like manner with their enchantments.

The Reader for the proper apprehension of this and the following verse, would do well to consider that God sometimes in his providence permits events, which are not within the power or the province of the human mind to account for: whether the magicians did actually do what is here said, or whether they possessed the art to make the spectators think so, is not easy to determine. I think it is more than probable, that the Lord over-ruled those circumstances in order that his sovereignty might, by and by, the more fully appear. See very strikingly to this effect, Exod. viii. 19.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 ¶ And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said\*.

14 And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD

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\* Exod. iv. 21. Zech. vii. 11.

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 wouldest not hear.

17 Thus 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 stink; and the Egyptians shall loathe to drink of the water of the river.

This is the first of the ten plagues with which the Lord visited Egypt; and a most awful one it was. I would just make one observation upon it; namely, that it is remarkable, that as the first punishment for the deliverance of the Lord's people, which Moses wrought, was the converting water into blood: so the first miracle in the work of grace which the Lord Jesus accomplished, was the turning water into wine! All that comes by Moses's law is terror, but *grace and truth* come by Jesus Christ.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned 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 throughout all the land of Egypt\*.

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\* Num. xi. 5. Psalm cv. 29. Rev. xvi. 3, 4.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said\*.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also†.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

As the Israelites had been compelled by Pharaoh to seek straw where there was none, so the Egyptians are now punished in seeking water where there was none.

25 And seven days were fulfilled, after that the LORD had smitten the river.

### REFLECTIONS.

PAUSE my soul over the perusal of this Chapter, and behold, in the history of the Egyptian monarch, the awful state of an hardened heart. And what were the calls of his magicians to counteract the sovereignty of God, but similar instances of the obduracy of the wicked in all ages, who *aim to strengthen themselves against the Almighty, and run upon the thick bosses of his buckler!*

Reader! do not overlook one sweet instruction in this Chapter. What will not the Lord do for his people? Rather than Israel shall be any longer oppressed, Egypt shall be destroyed, and the noblest of rivers turned into blood. Oh! may you and I be found among those who have the Lord for their portion, and then we shall have no cause to fear, though the earth be moved, and the hills carried into the midst of the sea. Dearest Jesus! undertake for me, for thou alone canst answer for me, O Lord my God.

## CHAP. VIII.

### CONTENTS.

*Moses the minister of GOD is represented in this Chapter, as prosecuting his great commission in the chastisement of the King of Egypt and his servants, for the deliverance of Israel from bondage. Under the command and by the authority of GOD, Moses calls for three successive plagues, in the swarms of frogs, and lice, and flies, which cover the land of Egypt. But the result of these visitations, like the former, is as the Lord had said; though at the voice of Moses the plagues are severally removed, yet the heart of Pharaoh remains hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the

\* 2 Tim. iii. 8.

† Isaiah v. 12.

LORD, Let my people go, that they may serve me\*.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs†:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the LORD spake unto Moses, Say unto Aaron, 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 the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Reader! remark with me, how the Lord sometimes, for the greater display of the sovereignty of his power, permits evil men to proceed to surprising lengths. Is not this what Paul alludes to? 2 Tim. iii. 8. Read that scripture also: Job xii. 16.

8 Then Pharaoh called for Moses and Aaron, and said, Intreat 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.

See another memorable instance of the state of a distracted conscience. Acts xxiv. 25.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs

\* Psalm cxix. 46.

† Psalm cvii. 40. vii. 12, 13.

‡ Psalm lxxviii. 45. Rev. xvi. 13, 14.

from thee and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

This reference to the time when the plague should be removed at Pharaoh's own appointment, prevented the possibility of having it supposed that it was the effect of human contrivance, and made it a more full demonstration of a divine power. Deut. xxxii. 35.

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 died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank \*.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

Pause, Reader, over this verse, and observe in it an awful testimony to the great leading truths of scripture. Until grace enters the heart, no corrections, though ever so great, ever so heavy, ever so multiplied, will reach the soul. See that scripture: Psalm lxxviii. 31—37. Gracious God! sanctify thy afflictions to our souls, and then our souls will be sanctified to praise thee!

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

Psalm cv. 31. Reader! remark with me, what small and apparently contemptible instruments the Lord works with. He might have commissioned beasts of prey, or sent scorpions among them: but he chooses, as in the gospel dispensation, *weak things to confound the mighty*.

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\* Joel ii. 20.

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, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

Let the Reader consult what was said on the 7th Verse, and now behold the Lord's design in the permission. Gracious God! how dost thou compel thy very enemies to acknowledge thy sovereignty? Reader! shall not you and I? See Psalm lxiv. 5—10.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

Observe! how the Lord warns again and again, before he repeats his punishments.

21 Else, If thou wilt not let my people go, behold, I will send swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

The plague of flies was a striking display of divine sovereignty. For as *Beelzebub*, the god of flies, so called, was probably one of the idols of Egypt, nothing could be more admirably suited to shew the Lord's displeasure, than by punishing them in the very objects of their own idolatry.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

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\* Rev. xi. 14.

23 And I will put a division between my people and thy people; to-morrow shall this sign be.

How sweet to observe the tokens of distinguishing grace! See that scripture, Malachi iii. 17, 18. Hence from this conviction David sung, Psalm xxvii. 5, 6. And what will be the final discrimination of the righteous from the wicked? See the words of the Lord Jesus on that point: Matt. xxv. 31—41.

24 And the LORD did so; and there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies* \*.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

Sacrifice to the Lord requires a previous abstraction from men. 2 Cor. vi. 17, 18. Hosea ii. 14.

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

Observe, the Lord will not abate in his demand: see Chap. iii. 18.

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 very far away: in-treat for me.

Observe, how Pharaoh seems to relax: see Chap. v. 2. So said *Simon Magus*. Acts viii. 24.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

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\* Psalm lxxviii. 45.



30 And Moses went out from Pharaoh, and intreated the LORD.

Reader! admire with me the loveliness of Moses's character. See his boldness in the service of his God, undaunted by Pharaoh's presence or anger. Behold his charity in desiring Pharaoh to deal no more deceitfully. Remark that charity displaying itself, in entreating the Lord for the removal of the plague.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

James v. 16. But in this scripture and every other of the like kind, keep in view Him, and his precious office as our intercessor, in whose blood and righteousness alone Moses, Daniel or Job, found favour with God.

32 ¶ And Pharaoh hardened his heart at this time also, neither would he let the people go.

Reader! in the awful character of Pharaoh, behold the dreadful history of every hardened transgressor; for in all instances, more or less, it is the same. The afflictions which tend not by divine grace to soften the heart, will tend without grace to harden. And the man that is not made better by corrections, like Pharaoh is made worse! Well may we cry out in that prayer of the church; "From hardness of heart and contempt of thy word and commandment, good Lord, deliver us!"

#### REFLECTIONS.

MY soul; I charge it upon you as you value the divine favour, pause over this chapter, and take a careful survey of the Lord's sovereignty, in his justice toward his enemies, and his grace and mercy toward his people. And while a deep sense of sin impresseth the mind with a conviction, that all the difference *between the righteous and the wicked, between him that serveth God and him that serveth him not*, ariseth out of divine grace, not human merit; oh! that such views of heavenly mercy may serve to endear God in his covenant relationship to the heart; and direct the soul into the participation and enjoyment of the Father's love, the Redeemer's grace, and the Spirit's unremitting mercy.

Learn, my soul, the vast and infinite importance of having thy God and Saviour for thy friend at all times, and upon all occasions. If such small and inconsiderable instruments as *frogs, flies*, and vermin, may become so formidable to distress, when commissioned by the divine power; how needful is it to live always under the smiles of his favour, who alone can make thy blessings to become blessings indeed; or can at a moment convert thy very food into poison. If God be for us who can be against us. If he be our enemy it matters not who is our friend. Dearest and ever-blessed Jesus! thou who art the peace of thy people, be thou at peace with me, and then all thy creatures will be at peace

with me also. For thou hast said, *on that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.*

## CHAP. IX.

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*The interesting record of the Egyptian punishments for the deliverance of Israel, is still pursued and carried on through the whole of this Chapter. To the three fore-mentioned plagues of the frogs, lice and flies, succeed three more. One of a murrain among the Egyptian cattle: another of boils breaking out both upon man and upon beast: and a third in that of a mighty storm of thunder, hail and rain, which destroys all that was in the field. But although during the continuance of those visitations Pharaoh seemed to relent: yet on their removal his former hardness of heart returns, and he refuses to let Israel go.*

**T**HEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

Levit. xxvi. 14—18—21—23—27. Reader! mark these scriptures, and observe how the Lord warns before he smites. And when you have paused over these verses observe what a gracious declaration follows: verses 40—42, &c.

2 For if thou refuse to let *them* go, and wilt hold them still,

Pray Reader spiritualize this whole history, and consider that what God saith to Pharaoh for the *temporal* deliverance of Israel; he doth in effect say to all the enemies of his people for their eternal deliverance. Sweet thought! when the year of the Lord's redeemed is come, he will bring down the strength of their enemies to the earth. See Isaiah xliii. 3, 4. lx. 12. lxiii. 4, 5.

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 murrain.

Mark that observation of the Apostle, Rom. viii. 22.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

See here again the evidences of discriminating grace. Malachi iii. 11, 18. And was not that scripture fulfilled in this instance; *doth God take care for oxen?* And mind what follows, 1 Cor. ix. 10.

5 And the Lord appointed a set time, saying, To-morrow the LORD shall do this thing in the land\*.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

Observe here again discriminating mercy. Although the cattle of Israel were under the same climate, breathed the same air, ate of the same herbage, and drank of the same water; yet how different the issue to that of the cattle of Egypt. David's observation is worth perusal, Psalm xxxvi. 6. And yet more to the purpose in the application, is that of the Lord Jesus: Luke xii. 6, 7.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

Zech. vii. 11, 12. Reader! observe the increasing obduracy of the heart! What an awful question is that of Job? Job ix. 4.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

There was an apt resemblance in this plague to what Israel had long experienced from the furnace of their oppressors. So God himself calls it: Deut. iv. 20.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt †.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

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\* Prov. xxvii. 1.

† Deut. xxviii. 27. Rev. xvi. 2.

Observe in this plague the magicians are included as partakers. It should seem that in direct defiance of their own confession, Chap. viii. 19. they still attempted to confront God's messenger, and thereby did their utmost to harden Pharaoh's heart. See Acts xiii. 8—11. 2 Tim. iii. 8, 9.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

Observe the change of expression. Upon several instances before, it is said that Pharaoh hardened his own heart: but here it is said, that the Lord hardened it. When God gives a man up to a judicial blindness such will be the consequence. The most awful state on this side eternity. See those very solemn scriptures, Hosea iv. 17. Rom. i. 28. 2 Thess. ii. 11, 12.

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.

Observe a renewed call to save from utter destruction. Deut. xxx. 19. *Six times* before the Lord had spoken and without being regarded; but yet a *seventh* is vouchsafed.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

Observe the increasing terrors of the Lord. Micah vi. 13. Awful message, which marked them for ruin. See Deut. xxviii. 66, 67.

15 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 for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

The apostle Paul makes the best comment upon this, when he applies it to the sovereignty of grace: Rom. ix. 17.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath

not been in Egypt since the foundation thereof even until now\*.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

I think it worthy observation, that the Lord who hath all hearts at his disposal, not only made a difference between the believing *Israelite* and the unbelieving Egyptian; but between one Egyptian and another. Some of the cattle of Egypt would be needed for the chariots and horsemen in the pursuit of Israel, which by and by was to take place. Hence the Lord inclined some of the Egyptians to take home their cattle to their houses.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt†.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

Doth not David refer to this? Psalm lxxviii. 47, 48. And again: Psalm xviii. 12, 13.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation‡.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and

\* Psalm cv. 14, 15.

† Psalm cxlviii. 8. Job xxxviii. 22, 23.

‡ Dan. xii. 1.

beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

Take notice once more of distinguishing grace.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

Reader! depend upon it, such will be the language of the ungodly in the day of final retribution. The very souls which are condemned, will be obliged from their own mouth to confess God's righteousness in their condemnation.

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.

Observe in this man's history, how little the correspondence between the mouth and heart.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

Once more behold the amiableness of Moses; though he had strong reasons to believe the insincerity of Pharaoh.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax was balled.

32 ¶ But the wheat and the rye were not smitten: for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

Was not Moses in all this a type of the ever-blessed Jesus?

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned

yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

What an awful close to the Chapter? Alas! to what an excess of obduracy and hardness is the human heart capable of arriving. How sweet that prayer of David, Psalm xix. 13.

### REFLECTIONS.

READER! may it be your happiness and mine to follow up the design of the Holy Ghost in dwelling so particularly on this interesting history, and not take our leave of the solemn instructions contained in it, until by divine teaching it hath ministered to this end, to *make us wise unto salvation through the faith which is in Christ Jesus*. How very awful are God's judgments! How very comforting the review of his mercies! Never my soul, never may I lose sight of those distinguishing marks of the Lord's love to his people in times of peril. He that severed between the cattle of Israel and the cattle of Egypt, still separates between the precious and the vile. It is a sweet relief to a poor afflicted soul in a trying hour, that *the Lord knoweth how to deliver the godly out of temptation*. Jesus is still *the hiding place from the storm, and the covert from the tempest*. And when the Lord hides his saints, he shews himself. Precious is that scripture, which the Lord hath left on record for his church: *I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day*. Isaiah xxvii. 3.

## CHAP. X.

### CONTENTS.

*The history still proceeds through this Chapter. Pharaoh's heart remaining in the same obduracy, Moses is commissioned by the Lord to inflict the eighth and ninth plagues in the punishment of Egypt; the locusts infest his coast, and darkness of three days continuance beclouds his land. At length after several ineffectual remonstrances on the part of Moses, and entreaties on the part of Pharaoh; Moses is driven from his presence with the threatening of the loss of life, if ever he appeared again before him.*

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.

We lose much of the beauty of this interesting history, unless we read it spiritually as well as historically; and behold in it the type of our deliverance from sin and bondage by the glorious conquests of our Lord Jesus Christ. What a sweet thought, when the subject is considered in this point of view, is it to a tried soul in the hour of distress, that God's

glory in the deliverance of his people is the great object all along intended from the exercises of the faithful. Psalm cvii. 7. Job xxiii. 10.

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD\*.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, 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 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.

Observe Moses's abrupt departure. When an ambassador is withdrawn war is declared. When the Lord's servants are no longer commissioned to plead, destruction is very nigh. 1 Sam. xv. 26, 27.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed§?

8 And Moses and Aaron were brought again

\* Deut. vi. 20—22.

† Rom. ii. 4, 5.

‡ Prov. xxx. 27.

§ 2 Kings v. 13.



unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?*

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD: for that ye did desire. And they were driven out from Pharaoh's presence.

Overtures are here made on the part of Pharaoh, but as unsuccessful as the former. 2 Chron. xxv. 16.

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

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\* Joel ii. 11.

† Psalm cv. 34, 35.

‡ Deut. xxviii. 38, 39.

the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called for Moses and Aaron in haste; and he said, I 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 death only.

Observe, the prayer of this hardened sinner was not to take away his sin, but to remove the punishment of it? This forms the striking difference between true and false repentance. Thus *David* says, mine *iniquities* are too heavy for me to bear. Psalm xxxviii. 4. *Cain* saith my *punishment* is greater than I can bear. Gen. iv. 13.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

The Red Sea was on the east side of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

What an awful scripture is that, and how suited to Pharaoh's case. Prov. xxix. 1.

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 all the children of Israel had light in their dwellings.

Reader, pause again to remark the sweet tokens of distinguishing grace; but do not overlook the spiritual sense in the historical. How horrible soever natural darkness when capable of being felt may be, yet what is the spiritual darkness of the soul? See a figurative representa-

\* Job x. 22.

tion of this in Rev. xviii. 22, 23. Reader! I charge you reflect, if three days darkness were so dreadful in Egypt, what must be the state of that everlasting darkness in which those are said to be reserved unto the judgment of the great day, Jude 6? But how reviving is that scripture to the faithful: Psalm xcvi. 11?

24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

The treaty is again renewed, but all in vain. Pharaoh's heart still retains the same hardness, and the Lord's terms cannot vary.

25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for 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.

How very precious are those expressions considered spiritually. My Brother! the humblest, the least, the most inconsiderable of God's children must be brought out of spiritual Egypt. *Not an hoof shall be left behind.* Dearest Jesus! how sweet are these assurances to thy doubting fearful little ones: Luke xii. 32.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face no more.

It should be remembered that this conference did not end until after the determination of the tenth and last plague mentioned in the next chapter. Though we have divided the chapters as they at present stand in our Bibles; yet the history itself is not so, as appears by the 8th verse in the 11th chapter. To what a desperate degree of madness and insensibility was this impious prince at length arrived! Oh! how invaluable that promise to God's people, Ezek. xxxvi. 26.

#### REFLECTIONS.

THERE is not a more important reflection to be kept alive in the human mind, than that both the creation and government of the whole world of intellectual and spiritual beings is for the divine glory. The

praise ascribed to Jehovah in heaven, corresponds to what all things teach us here on earth. *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things; and for thy pleasure they are and were created.* Blessed God! let it be my happiness to record thy praises, and to speak of all the signs and wonders which thou hast wrought in a way of redeeming my soul, and the souls of all thy people, from the house of spiritual bondage, in the accomplishment of which *thou hast subdued Egypt and destroyed it, and scattered thine enemies abroad with a mighty hand.* Oh! may it be written upon my heart with the pencil of the living God, that it is *not by might, nor by power in ourselves, that thou hast brought us out; but by thy right hand, thine arm, and the light of thy countenance.* *Salvation belongeth unto the Lord, and thy blessing is upon thy people.*

## CHAP. XI.

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*Matters are now coming to a crisis, and a dreadful crisis it is in this eventful history; and it will soon be seen to whom the sovereign power belongs. This chapter prepares the way for the account of the tenth and last plague of Egypt in the destruction of the first-born. Moses denounceth this punishment, and all the conference between him and Pharaoh is ended for ever.*

**A**ND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt, afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

This verse spiritually considered is very awful. After all the plagues of Egypt, there yet remained one more, in the death of the first-born, to finish. Thus after all the sorrows of the ungodly and hardened in this world, there remaineth one more in their final destruction in the world to come. Psm. ix. 17, 18.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

By *borrowing* we may understand, without straining the expression, accepting those presents to which their long servitude had justly entitled them. Psm. cv. 37. cvi. 46.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the

sight of Pharaoh's servants, and in the sight of the people.

Sweet to see how the Lord disposeth the heart. Exod. iii. 21.

4 ¶ And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

This had been threatened before: Exod. iv. 23. And, Reader! doth not this serve to teach how true that scripture is, *the Lord is slow to anger*: see Levit. xxvi. 44. in proof. And observe the expression in this plague. Moses and Aaron are not now to be the instruments of inflicting: *I will go out*, saith God. Read that scripture: Heb. x. 31.

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

Is there not somewhat very striking in the destruction of the first-born? Through the whole *Levitical* dispensation what a perpetual reference is there made to this? It should seem that even in the destruction of enemies as well as in the salvation of the Lord's people, an allusion is unceasingly made to the sacrifice of Jesus.

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

Matt. xxv. 6. The *midnight cry* in the soul is a spiritual illustration of this.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

Reader! again remark the striking tokens of distinguishing grace. Oh! did you, my brother, but always keep this view of things alive in the soul, of the present distinctions which the Lord makes, and the everlasting distinctions which will one day be made, between the precious and the vile, you would taste a thousand mercies, which are lost to the unobserving. Job. v. 11—15.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

See Numb. xii. 3. The anger of Moses was like that of *Phinehas*,

see Numb. xxv. 7, 8, 11—13. The prophet *Ezekiel's* bitterness of spirit was of the same kind: Ezek. iii. 14.

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

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

How graciously God confirms his word. He had prepared the mind of Moses to expect this inattention on the part of Pharaoh several times before: Exod. iii. 19. vii. 4, &c. And thus the issue proved. But what awful scriptures are these which explain the cause of such obduracy! John xii. 37—40. Rom. xi. 8.

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### REFLECTIONS.

BEFORE I leave this Chapter to enter upon the sequel of the wonderful history which follows, and behold the arm of God executing his threatenings upon the incurable obstinacy of Pharaoh and his subjects; I would pause once more over what I have read, to admire and adore the distinguishing grace of God to my soul. Oh! thou dear Redeemer, thou *that art the hope of Israel and the Saviour thereof, how is it, why is it, that thou hast manifested thyself to me, and not unto the world?* Ponder, my soul, I charge thee, the wonderful distinguishing love which passeth knowledge. Reader! in the contemplation of Pharaoh's character, learn the cause also why many now like him reject *the counsel of God against their own souls*; slight the gospel of Jesus, and refuse both *him that spake on earth, and him that now speaks from heaven.* Lord! write by thy blessed Spirit that solemn question on every heart, and accompany the word by thy power, *How shall we escape if we neglect so great salvation?*

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## CHAP. XII.

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*This Chapter becomes exceedingly interesting to the Christian Reader, in that it contains an account of the institution of the Jewish passover. And whoever considers what Paul the apostle hath said of the Lord Jesus Christ, whom he expressly calls our passover, will be very earnest to observe every minute circumstance recorded of the Jewish passover, whose great and leading object was to point to Christ. Here, therefore, I would again particularly desire the Reader to keep in view the motto which was placed over the writings of Moses in our first entrance upon them: I mean what the Lord Jesus himself said, Moses wrote of me. And in this Chapter I would beg the Reader to search, as for hidden treasure, through every part of it, until he hath found Jesus. The most prominent parts of this Chapter are the institution of the pass-*

*over: the feast of unleavened bread: the destruction of the firstborn of Egypt: the distress and terror of the Egyptians at the event: the pressing importunity of Pharaoh and his people for the departure of Israel, the Israelites leaving Egypt by night, being urged to it by the Egyptians: and an account of a mixed multitude going up out of Egypt with them.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

New mercies call for new memorandums, Deut. xvi. 1. *Abib*, that is the spring of the year. From this time the *Israelites* began their year. It should seem that before this period they reckoned their new year after gathering in the fruits of harvest, perhaps about what we call *September*.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

Was not this typical of the Lord Jesus? Is he not uniformly known through all scripture as the Lamb of God? See Rev. xiii. 8. v. 6—9—12. then John i. 29. *Four* days before the Lamb was to be killed in the passover, he was to be separated and set apart for this service; from the 10th day of the month until the 14th. Now it is worthy of remark, that Jesus came into Jerusalem *four* days before his crucifixion.

4 And 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; every man according to his eating shall make your count for the lamb.

Doth not this express the communion of the faithful? 1 Cor. x. 3, 4.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

Was not the spotless state of the Lamb intended as an emblem of the immaculate holiness of the Lord Jesus Christ? 1 Pet. i. 19. Heb. vii. 26. And was not the precept concerning the age of the Jewish lamb, intended to shew, that he whom this prefigured should offer himself in the prime and strength of life? Levit. i. 3—10. Malachi i. 14.

6 And 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 the evening.

The whole congregation being concerned in the Jewish sacrifice, became a striking figure that the whole synagogue of the Jews should engage their hands in the death of Jesus. Luke xxii. 18. And still more striking: all the congregation of Israel being concerned in the sacrifice of the lamb, became a precious token that all the Lord's spiritual Israel have an interest in the sacrifice of Jesus. John xvii. 12. That the Lamb among the Jews was to be killed in the evening, became a figure also of what the apostle calls the evening or end of the world. For the Lord Jesus gave up the Ghost at the *ninth hour*, which is three o'clock in the afternoon. See Daniel ix. 21. compared with Mark xv. 34, &c. and Heb. ix. 26.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

What a striking allusion is here in the sprinkling of the blood, to that of the blood of the Lord Jesus. See Heb. xii. 24. Teaching as expressively as possible, that his precious blood must be applied as well as shed: and personally applied to each soul too, as the blood of the lamb was to every house of the children of Israel. Rom. v. 11. And what is meant by being applied? Simply this, I apprehend: When the Holy Ghost, whose office it is, to take of the things of Jesus and to shew unto his people, so takes of those precious things of salvation and shews them to the sinner, as to satisfy him, that the righteousness of Jesus is sufficient to justify him; and the blood of Jesus sufficient to cleanse him; and the sinner is so taught by the Holy Ghost these divine things, so as to believe in them, and with a firm faith to rest upon them for salvation: here both are applied, for the conscience becomes satisfied and finds peace in Jesus. Reader! the Lord grant that our souls may fully feel the blessed application of Jesus's blood and righteousness, in this soul-refreshing way to the glory of God in Jesus Christ!

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Was not this eating of the lamb a representation, that as the Israelites ate of their sacrifice, so the true Israelites now spiritually *eat the flesh, and drink the blood of Christ their sacrifice*. John vi. 51—57. The *roasting of the Lamb with fire*: did it not prefigure the agonies of Christ in the garden and on the cross, when sustaining in his precious body the fire of divine displeasure, due to our sins which he bore? *David* speaking as a type of Jesus calls it, *a consuming of his bones*. See Psm. xxxi. 10. And moreover the *unleavened bread* with which it was to be eaten; did it not carry with it this idea which *Paul* explains, that there is to be nothing of leaven, nothing to be mingled with Christ by way of sacrifice? 1 Cor. v. 7, 8. And yet more, the *bitter herbs* wherewith it was to be eaten; did not these also imply the bitter sorrow of heart and contrition



of soul, which mark the faithful in mourning over their sins which crucified Jesus? 2 Cor. vii. 10.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

The *whole of the lamb* became a striking figure that nothing short of a whole Christ can be sufficient for salvation. Reader! do notice this: and may the Lord the Spirit teach you and me from it, that we need a whole Saviour, not a partial one.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

That *nothing was to remain until the morning* manifested the earnestness with which true Israelites receive Christ, and suffer nothing to remain in his person, offices, or character uninteresting to them. 2 Cor. vi. 2. Heb. xiii. 11.

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

The state of departure here described becomes a beautiful figure of a soul when receiving Jesus, in turning his back upon the world and every thing in it, Heb. xiii. 13, 14. Philip iii. 20. Micah ii. 10.

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 beast; and against all the gods of Egypt I will execute judgment: *I am the LORD.*

Behold, the hour of visitation! Numb. xxxii. 4.

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

Reader! do not overlook the doctrine of this verse, neither forget that it is twice named, here and in verse the seventh, as if the Holy Ghost intended to teach us that the blood of the sacrifice must be applied as well as spilt: an unapplied ransom is no ransom: an unapplied Saviour is no Saviour. Heb. ix. 19, 20. How sweet that scripture when felt in the heart, applied by the Holy Ghost, 1 John i. 7.

14 And this day shall be unto you for 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.

Sweet memorial! and well may it be a feast when we celebrate that precious death which is the life of the soul. 1 Cor. v. 7, 8. Isaiah xxv. 6—9. Well may we keep it for ever, and cry out, *Lord, evermore give us this bread.*

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

This precept is again repeated to intimate its importance, Exod. xiii. 6. xxiii. 15. xxxiv. 18.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

Reader! observe the solemnity of these holy convocations. Then turn to Levit. xxiii. where the precept for the observance of them is no less than nine times repeated. Then turn to the New Testament and remark what is said of similar circumstances. Heb. x. 25.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

As the *feast of the passover* prefigured a deliverance from sin by the death of Christ who hath thereby delivered his people *from the wrath to come*: so *the feast of unleavened bread* typified his holy life; by which in the unleavened purity of a perfect righteousness, he hath, by *doing* as well as by *dying*, obtained *eternal redemption* for his people. Dan. ix. 24. Isaiah liii. 11.

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.

If the Reader will calculate, he will find that the fourteenth day at even was the night of deliverance from Egypt. And the one and twentieth day perhaps was the day of their passage through the Red Sea. Exod. xiv. 29.

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 stranger, or born in the land.

This threat was given before, verse 15. So infinitely important, in the sight of God, is the unleavened, unmingled sacrifice of Jesus.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and 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.

Here the service begins, for which so solemn a preparation had been made. And the Holy Ghost to teach us the importance of it, gives it to the church again by his servant the apostle, Heb. ix. 19.

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 the destroyer to come in unto your houses to smite *you*.

Observe the cause of safety, *the blood upon the lintel*: not in bolts, nor bars, nor strength within; but the blood without. What a precious consideration to the true believer, on whose heart the blood of Jesus is sprinkled. See that sweet scripture, Titus iii. 4—6.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

What Israelite, that knew his mercy in the distinguishing grace of God between him and the Egyptian, but must gladly renew the remembrance of it, every year? And what true believer among christians who knows and experiences the love of Christ in delivering him, while so many know it not, but must rejoice to commemorate, by an ordinance for ever, this great salvation? John xiv, 22.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *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.

Reader! if you are a parent, learn from hence how to encourage your little ones to seek information concerning the great things of God. If they ask you what is meant by the Christian passover (I mean the service of the Lord's Supper?) Oh! tell them that it commemorates his precious sufferings and death, *by whose stripes we are healed*. Tell them of the distinguishing mercies of God in Christ, that while we merited death as much as any Egyptian, the Lord passed by and saved us when Egypt was destroyed. And do, my brother, if you can, tell your children also, how in numberless instances, both in providence and in grace, the Lord hath *passed over you and your house*, and not suffered the destroying angel to come in, while you have seen many on the right hand and on the left, swept away in sudden destruction. Oh! how sweet is the contemplation of distinguishing mercy!

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

Reader! recollect the rebellion of Israel, chap. v. 21, and here observe the change. Since that, God had been preparing them for the blessing which their long expectation unsatisfied had made them despair of. And are you and I better than they? May we find grace to bow the head and worship, and like them to be found in the path of obedience!

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

Now the awful stroke is felt: and what a midnight cry was heard in Egypt. See Exod. iv. 22, 23. Reader! pause, spiritualize the history, for it is truly awful, and think what a midnight cry will be in the soul when God shall arise *to shake terribly the earth!* Psm. xci. 6.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

Reader! connect this verse with the 22d verse of the first chapter of

Exodus: and when you have done this, see how sure, whatever men count slackness, the judgments of God are. But do not overlook the spiritual sense of this judgment. Alas! what are temporal visitations to eternal.

31 ¶ And he called for Moses and Aaron by 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, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

The prophet saith, *let favour be shewed to the wicked yet will he not learn righteousness. But when the Lord's judgments are in the earth the inhabitants of the world will learn righteousness.* Isaiah xxvi. 9  
10. Compare this conduct of Pharaoh's with what is related of him Chapter x. 28.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead men.

Reader! did you never observe the fear and terror that there is a times in the ungodly at the sight of the godly? See that scripture, Gen xxxi. 52.

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

Some men have been very fond of cavilling at this, as if the *Israelites* robbed the *Egyptians*. But read that scripture, Psm. cv. 37. compare Exod. i. 11—14. And then judge righteous judgment.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

Compare this with Gen. xlv. 27. then calculate the distance of time between those periods, not more than 200 years, and observe how the Lord's promise to *Abraham* was fulfilling. If the number of women and children were both together equal to the men, then were there no

less an army that went up out of Egypt than *twelve hundred thousand*: beside the mixed multitude of strangers which accompanied them.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

However poor this was a sweet morsel.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

I beg the Reader to remark with me God's faithfulness. Not an hour beyond the time predicted to Abraham, Gen. xv. 13. There it is said, *four hundred years*, and here *four hundred and thirty*: but if the Reader will count back he will find the thirty years included, if calculated as it must be from the call of God to Abraham in the *land of the Chaldees*, Gen. xii. 2.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Observe what stress the Holy Ghost lays upon the exactness of the time, as if to shew to man God's uprightness.

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.

Seasons of mercy are precious seasons, and worthy to be recorded. Judges v. 11. Reader! do not overlook the spiritual sense of this mercy. If indeed you yourself know any thing of a deliverance from a worse state than Egyptian bondage, even the bondage of sin and death, you will not need a memorandum from me, to tell you what a night of deliverance it was to be observed unto the Lord. Psm. xl. 2, 3.

43 And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

Let us pause to remark that in the old church, as well as in the new, there could be no communion with God without an union with Christ. 1 Cor. x. 21.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

If we explain this by the gospel, Paul gives the sense of it. Colos. ii. 11.

45 A foreigner and an hired servant shall not eat thereof.

Happy those that are as Paul hath described, Ephes. ii. 20.

46 In one 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.

The Holy Ghost hath sweetly caused this scripture to be explained in reference to the Lord Jesus. John xix. 36.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

I think that here is set forth some early tokens of the Lord's love to the *Gentile* church. How sweetly since that time have the mercies towards that church been extended. Gal. iv. 27. with Isaiah liv. 1.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

The sacred historian feels himself so much delighted in recording those mercies that he knows not how to break off: but ends the chapter with again repeating them. So thought David, Psm. xcvi. 1, 2, 3. But with what additional rapture should we sing again and again of the blessings of spiritual redemption? Psm. cvii. 1, 2. Psm. ciii. 1—4.

#### REFLECTIONS.

READER! you and I can hardly enough contemplate the Lord's goodness to Israel as recorded in this chapter: and never can we suffici-

ently adore the divine mercy, when we consider our interest in it. Oh! what a night of deliverance did the Lord work for them after the rigorous bondage of four hundred years! What a series of troubles he had supported them under, and brought them through, in defiance of all the oppressions of the enemy! And with what an high hand did he at length carry every thing before them, when the moment of his salvation was come. Truly might their leader say, "It is a night much to be observed unto the Lord of all the children of Israel in their generations for ever. This month shall be to you the beginning of months, the first month of the year." It is indeed a new month, a new year, new life, new privileges, new enjoyments. And well may every one that reads the wonderful narration exclaim, *What hath God wrought?*

But, my Brother! while beholding Israel's emancipation from Egypt, let us seek grace to contemplate a still far greater deliverance, of which this was but the type; even the recovery of our poor fallen nature from under hellish bondage, by the glorious redemption of the Lord Jesus Christ. This is the night indeed, ever to be remembered by us, even the night of sin and death, in which we lay, when Jesus our Almighty pass-over passed over the houses of his people, and carried ruin and destruction amidst all the enemies which held our souls in vassalage and in misery. Surely, we may well cry out with the Psalmist, *O sing unto the Lord a new song: sing unto the Lord all the earth. Sing unto the Lord and praise his name: be telling of his salvation from day to day.*

Dearest and ever blessed Jesus! since thou hast condescended to be our Passover, help us by the sweet influences of thine Holy Spirit to keep the feast, *not in the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* And oh! let the blood of the everlasting covenant be sprinkled upon our hearts, that it may be our security from the condemning sentence of the law, and from all the dreadful evils of destruction consequent thereupon. Enable me by precious faith to feed upon thy precious body: and make it to be meat indeed, and thy blood drink indeed, to support and nourish me in my spiritual life. And grant that, like the believing Israelite, I may eat it with my loins girded about with truth, and my feet shod with the preparation of the gospel of peace. And like him also, with my staff in my hand ready to be gone and in haste to depart, that when thou shalt come, whether at midnight, or at cock-crowing, or in the morning, I may be found waiting thy approach, and go up with a high hand out of the spiritual Egypt of sin and death, to the possession of the everlasting Canaan of promise.

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## CHAP. XIII.

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*The sacred historian continues the interesting history of Israel's deliverance from Egypt. The Lord commands that all the first born of Israel shall be sanctified to him from the womb, that it may be a standing monument in the church throughout all ages of the Lord's delivering his people from this bondage. The ordination of the feast of unleavened bread; the transmission of these great things to be in the in-*



*struction of their children; the first fruits of their cattle are appointed as a token of tribute to the Lord: and in cases of redemption, how to be redeemed. These points being settled, the relation of Israel's journey is re-assumed. The Lord points out their way, and guides them by a pillar of cloud going before them. The children of Israel carry up the bones of Joseph with them as they had promised.*

AND the LORD spake unto Moses, saying,  
2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

Was not this sanctifying, or setting apart the first-born, intended principally to shadow forth a gospel mercy! Jesus *the first-born among many brethren*, was set apart by God. See John xvii. 19. Rom. viii. 29. And hence is not the church of believers called *the Church of the first-born*? Heb. xii. 23.

3 ¶ And Moses said unto the people, Remember 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.

One might have thought that that generation at least would never have been in danger of forgetting this deliverance. But alas! man in all ages needs memorandums of mercies to be continually brought before him. Hence the Lord graciously instituted the feast of unleavened bread. Reader! are you and I in danger of forgetting our spiritual deliverance from Egypt by the Lord Jesus Christ? Did not our Lord institute his Holy Supper to this very end, that we might remember him? Luke xxii. 19.

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 Canaanites, and the Hittites, and the Amorites, and the Iivites, 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.

Reader! fail not to observe, that both the bringing out of Egypt, and the bringing into the promised land, are ascribed wholly to God. And is not every step in our salvation the same? Ephes. ii. 4—9.

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.

Observe the entire and complete state here figured out of a sanctified soul. There must not be the least portion of leaven. So far from mixing it in the offering, it was not even to be seen. It is said that the Jews were so exceedingly tenacious on this point, that before the feast day they searched the house diligently lest there should be any thing leavened under their roof, which their eyes might behold on that day. Oh! that the Writer and Reader were both so earnest in their spiritual examinations. I would say with *David*, Lord! cleanse thou me from secret faults. Psm. xix. 12.

8 And thou shalt shew 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.

Who is there so earnest as is here enjoined concerning the instruction of his children? Reader! when you and I go to the altar of Jesus, and after celebrating that precious ordinance, when we return do we say to our children, *This is done because of that which the Lord hath done for me?* Oh! how very deficient are we in celebrating the praises of the Lord! And yet what subject upon earth so sweet, so important, so edifying. See a lovely picture of this kind, Deut. vi. 6—9.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his 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 redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

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\* Exod. xxiii. 13, 15.

See Exod. xxii. 30. Numb. xviii. 17, 18. These things evidently shadowed forth what *Paul* explains more fully. Rom. viii. 20—22. Hence every unclean beast was to be redeemed or destroyed.

14 And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, and from the house of bondage:

15 And it came to pass, when Pharaoh would 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.

Here again to shew the importance of the doctrine, precepts are given for the instruction of the rising generation, that in the ages to come the subject might not be lost. Reader, observe how the Israelite is taught to ascribe salvation wholly to the Lord. And shall not you and I? Psm. iii. 8.

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

If the map be consulted which points to the situation of *Canaan*, it will appear that from *Egypt*, the direct road was from the northern part of Egypt to the southern part of Canaan, and this was a short way of not above a week's journey. But then the *Philistines*, a warlike people, occupied the intermediate land. The Lord therefore caused the people to go a long circuitous way. See Psm. cvii. 1—7. Besides the wisdom of this, there was much mercy in it also. Egypt was to be destroyed. See Exod. ix. 15, 16. And therefore the Red Sea was to be made a port of safety to Israel, and the grave of Egypt. See Exod. xiv. 3, 4. Neither was this all. Israel was to be proved by a wilderness state before entering upon the promised land. See Deut. viii. 2. Exod. iii. 12.

18 But God led the people about, *through* the

way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

Is not the harnessed state of Israel alluded to in a spiritual sense concerning the church, when described as an army with banners coming up out of the wilderness. Song vi. 4. viii. 5. But the margin here reads by five in a rank.

19 And Moses took the bones of Joseph with him: for he had straitly 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 Succoth, and encamped in Etham, in the edge of the wilderness.

21 ¶ And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

The Holy Ghost by his servant Paul hath given us sufficient authority to explain this pillar of cloud, this *Shechinah*, in express application to the Lord Jesus Christ, the great angel of the Covenant. 1 Cor. x. 1—9. And so again by Stephen in his sermon, who as expressly saith, that *Christ was in the church in the wilderness*, Acts vii. 37, 38. See Micah ii. 13. And who but Jesus goeth before his people now? The church in the wilderness enjoyed this standing miracle it is true, with their bodily eyes. But the precious manifestations now are not less certain. It is a voice behind us, or rather within us, saying, 'This is the way', Isaiah xxx. 21.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Psm. lxxviii. 14. And is it not as constant, sure, and abiding now? Matt. xxviii. 20. Psm. cxxi. 4—8. Isaiah iv. 5.

### REFLECTIONS.

LORD! let all thy distinguishing mercies, (like those which were granted to Israel,) by which thou dost manifest thy love to my soul, be so deeply impressed upon my unthinking and forgetful heart, that by thy power they may live in my constant remembrance. And I would yet further pray concerning them, that the more distinguishing thy tokens of love in them are, the more sweetly they may be held in my esteem. Will my God also grant me grace, to be not eating my morsel alone; and while commemorating his mercies in redemption to my soul, hide

\* Gen. i. 25, 26. with Heb. xi. 22.

the knowledge of it from those around me. But Lord make me communicative, in imparting the glad tidings to others. Chiefly may I remember thy precept, and teach my children, and my children's children, how by strength of hand, the Lord hath brought me out of worse than Egyptian bondage, even of sin and death. And since, Lord, thou hast been so gracious, as to bring me out, and art bringing me through the wilderness, I know that thou wilt bring me in to see that good land, which is the glory of all lands, even the goodly mountain and *Lebanon*. Dearest Jesus! during this wilderness state, and while exercised with wilderness dispensations, ever give me to see, that however rough and thorny the way, still it is *the right way*, to the city of habitation. Be thou my *pillar of cloud* by day, going before me in grace and wisdom, to direct: and be thou my *pillar of fire* by night, to surround me, and screen me from all danger. Lord, I would humbly cast myself upon thy care, for, like Israel, hitherto thou hast borne me as upon eagle's wings. Lord bring me home at length safely unto *Canaan*, that where thou art I may come, to behold thy glory, and to dwell before thee for ever.

## CHAP. XIV.

### CONTENTS.

*As the foundation of the Church was in miracles, so every after-stage in the building is carried on with increasing wonder until the top stone is brought forth with shoutings of grace, grace, unto it. Israel being brought into the wilderness, on the south east side of Egypt, Pharaoh, as the Lord had forewarned Moses, pursues them with a powerful army. This Chapter relates the interesting account of this pursuit. The Israelites are shut in on every side, and, according to human calculation, there is no way left to escape. The Lord opens a new way for them. Israel is delivered; the Egyptians are destroyed; and the effect wrought on the mind of the Israelites is strikingly expressive of thankfulness.*

AND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

It is worthy the Reader's closest observation, that the way the Lord commanded Israel to go was contrary to the direct road to Canaan. When they were at *Etham* in the edge of the wilderness, they were not a great way from *Horeb*, had they gone on, but the Lord bid them turn off to the right towards the sea. 'Observe what the Psalmist said, in after ages, concerning this; Psm. cvii. 7. It was not the way which flesh and blood would have chosen, but it was still the *right way*. *Pihahiroth* signifies the mouth of the hole. *Migdol* means a town. *Baalzephon* was the name of one of their gods, meaning one that sat there to watch after any run-away servants.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

This account is again rehearsed by Moses: Numb. xxxiii. 7, 8.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

I hope the Reader will not lose sight of the great doctrine included in this. All things whether they mean so, or not, must minister to God's glory. See Rev. iv. 11. xv. 3. and particularly that scripture, Prov. xvi. 4.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

Consider this spiritually, and the same is every day manifested; the freedom of God's people is a galling thought to their enemies. Esther v. 12, 13. Psm. cv. 25. Acts. v. 17, 33. Psm. xxxvii. 32. Psm. cxii. 10.

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Reader! keep in view, what hath before been said of the Lord's hardening this man's heart. Read that striking verse, Prov. xii. 16.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baalzephon.

Spiritually considered, how often is this the case of the church and people. Reader! I hope you know the sweets of difficulties, by which alone sometimes deliverance is found: See Paul's case, 2 Cor. xii. 7, 10.

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.

No doubt their situation, as to all human appearance, was utterly hopeless. Before them was the Red Sea; behind them the enemy; on either side mountains. And is not this the very case of the believer? Apparent destruction before; the accursed enemy, the accuser of the brethren, behind; and mountains of sin on every side? 2 Cor. iv. 8.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

If we observe the latter part of the preceding verse, and compare it with this, I think we may reasonably conclude, that although some murmured, others prayed. See Heb. iii. 16. It is a precious affliction, be it what it may, that leads the soul to prayer. It is a dreadful state when sorrows harden.

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

Is this the language of those who had seen the miracles in Egypt? Alas! my soul, what is man!

13 And Moses said unto the people; Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Oh! for an ardent faith! That's a sweet scripture, Isaiah xxx. 7. And so is that, Isaiah xxvi. 3.

14 The LORD shall fight for you, and ye shall hold your peace.

And is not this the case, spiritually considered, now? Doth not Jesus all this, and more? Isaiah lxiii. 5.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

Reader! do not overlook this account of the man of God. Was he not in prayer? There is not mention made of his praying it is true: but

the thing is plainly implied in God's answer. Silent prayer in faith is powerful pleading with God in Jesus' name. The Lord's answer, *wherefore criest thou unto me*, is not in anger. The Chaldee translate it, *I have accepted thy prayer*. Reader! observe God's direction—*go forward*. Where? What into the sea? Yes! if God commands. He can make *a way in the sea, and a path in the mighty waters*. Psm. lxxvii. 19, 20.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

Reader! never forget, salvation is of God. Isaiah lxiii. 13, 14.

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.

Again and again this sovereignty is held forth. Isaiah i. 24.

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.

All the earth shall finally acknowledge this. Rev. xv. 3.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Spiritually considered the same light which enlighteneth God's people, darkens the ungodly. The same gospel is both a *savour of life unto life, and of death unto death*. 2 Cor. ii. 15, 16. Isaiah xlv. 7. Reader! was not this the Lord Jesus Christ? See what is said the 24th verse. See also Acts vii. 38.

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 went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

Pause, Reader, and learn to cry out with the apostle, *behold the goodness and severity of God*. Here is opened to us that wondrous display of discriminating grace, which is so often the subject of praise and admiration through the whole bible. The glory of God; the joy of the church: the terror of her enemies; Joshua ii. 10. Psm. cxiv. 3. cvi. 9. cxxxvi. 13, 14. But while I desire the Reader to make all due observation of those things, I beg of him, yet more particularly, to look into the spiritual sense of this great event. Read Heb. xi. 29. Doth not this plainly prove, that our fathers had an eye, by faith to even yet a greater salvation, than what they now experienced? And was not their passing through the Red sea typical of our redemption by the blood of Jesus? Moreover the apostle to the *Corinthians* makes it a type of baptism. See 1 Cor. x. 1. After the Reader hath duly pondered those things, I beg of him to consult Isaiah xi. 15, 16. and say, is not this figurative also of the conversion of souls!

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

Pause, my soul, over this awful verse. To what a desperate length will sin drive men. See Prov. vii. 22, 23. Isaiah xliii. 16, 17.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

How often before the Lord smites doth he alarm the ungodly. Acts xxiv. 25. But yet further, Rev. vi. 16.

25 And took of their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

The hour of reckoning is come. See that awful account, Ezek. xxxi.

15, 18. And is not the destruction of Pharaoh a type of the everlasting destruction of the wicked? See Rev. xx. 14.

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.

If the Reader consults the map, he will find that the passage Israel made through the deep, was an arm of the sea, about three leagues over; so that the miraculous interposition of the Lord, is thereby fully proved. Job. xxvi. 12. Psm lxxviii. 1, 2.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them\*.

29 But 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 Egyptians dead upon the sea-shore ‡.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

There is a delightful passage in the Psalm lxxiv. 14. the spiritual sense of which is, (I venture to believe) that the meat of the soul, in trying dispensations to Israel in the wilderness, was looking back to the event of this distinguishing mercy. And so it is now. Past experience of God's faithfulness becomes food for faith in what is to come. Reader! if you and I had but grace to call to mind how the Lord hath appeared for us in former trials, this would bring relief and confidence to the soul, under present or future difficulties. Blessed Spirit! be thou the Lord's remembrancer. John xiv. 26. Micah vi. 5.

#### REFLECTIONS.

WHO would have thought, that after the many humbling lessons, Pharaoh had been taught, that folly should again so far have blinded his eyes, as to have come out against the Lord's people. My soul! think

\* Heb. iii. 8, 10.

† Psm. lxxvii. 20.

‡ Isaiah lxvi. 24.

seriously, in the view of this awful instance, to what a desperate state of wickedness the heart of man is capable of attaining when given up to a reprobate mind.

Who would have thought, that after the Lord had so wonderfully interposed in bringing Israel out of Egypt, and while guiding them by a *pillar of cloud*, and protecting them by a *pillar of fire*; that any further trouble should have arisen to harass and afflict them. My soul! remember the straits of Israel, in all the lesser trials of your faith; and do not forget, that as but for those difficulties which the people of God sustained, they never would have known the preciousness of divine interposition, in this miracle of mercy to themselves, and destruction to their enemies: so neither would you know the numberless instances of the Lord's opening ways of deliverance to you, and a thousand proofs of grace helping you on in the path, if there was not an hedge of thorns thrown up against you, and that frequently, thereby *divine strength is made perfect in human weakness*.

Reader! before we leave this precious chapter, look at it once again. Have you seen *Israel* in that critical moment, when, according to all human appearance, destruction was inevitable; an enemy behind, mountains on each side, and destruction before, and did God then manifest the lighting down of his glorious arm in the very moment of danger? And is it not so with the sinner, in his perilous state, unawakened by grace, and exposed to everlasting ruin. The enemy hastening on; sin encompassing all around; and every step he takes only leading nearer to the borders of eternity. Lord! open to the Reader (if haply his eyes have never yet seen his danger) a sense of this state! put a cry like Israel's in his heart to the Lord; and when, under divine teaching, he hath learnt, that every door of escape in himself is shut, and that there is no way to escape by human power; then do thou, as to Israel, open that *new and living way* in Christ's blood; give him to see, that *there is salvation in no other*; and let the language of one of old, be the language of his heart; *I will go forth in the strength of the Lord God, and will make mention of thy righteousness even of thine only. My mouth shall shew forth thy righteousness and thy salvation, for I know not the number thereof.*

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## CHAP. XV.

### CONTENTS.

*This is a very memorable chapter, for it contains not only the most ancient of all holy songs, but that which, considered spiritually and with an eye to Jesus, is to be the most lasting. The Holy Ghost causeth the sacred writers of the Old Testament frequently to refer to it: and to leave the impression of it in strong characters on the minds of New Testament believers, it is again spoken of in the close of the canon of scripture as the song of Moses and the Lamb, sung in glory: Rev. xv. 3. In this chapter we have the words of this song, and the joy of Israel in singing of it. Beside these: here is an account of Moses conducting Israel into the wilderness of Shur: their arrival at Marah: and at Elim.*

**T**HEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

I beg the Reader to admire with me, not only the piety, but the sublimity of this song. If it had been found in any other book but the Bible how lavish would have been the praises of some men upon it. But passing this by, let the Reader observe, the several precious things in this song. It is ascribed unto the Lord. God is the first cause and the final end of all mercy. Reader! It is a sweet thing to rejoice in God's mercies. But far sweeter to rejoice in the God of our mercies. The scripture is full of this. Isaiah lxi. 10. Joel ii. 23. Phil. iii. 1, 3. iv. 4, &c.

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The praise here riseth to a note still higher. In the former, *Moses* adores God for his salvation. But here for the *covenant relations* into which the Lord hath condescended to bring himself. Reader! do you know any thing of this? Can you say he is *my* God. Isaiah xii. 2. What a sweet scripture to this amount is that of the people's call, and God's answer? Zech. xiii. 9. Reader! do not overlook the children's covenant blessings in this verse, for it is very precious. We have authority to remind God of his covenant promises to our fathers. The church frequently did so, and found the sweetness of it. Deut. ix. 27. 2 Chron. vi. 42, &c. And God himself condescends to put the children in remembrance of the same, when referring his mercies to this source. Levit. xxvi. 42. Micah vi. 5. And the mercy of mercies, is ascribed in after ages to the same. Luke i. 72—75.

3 The LORD *is* a man of war: the LORD *is* his name.

This character given to the Lord, is a striking one. Psm. xxiv. 8. Reader! contemplate this, and then read Isaiah xxvii. 4, and xlv. 9.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

If we consider the subject all along spiritually, which undoubtedly, in order to enter into the full enjoyment of it, we ought, what a refreshing thought is it to consider, that as Pharaoh is a type of the great enemy of souls, and is here with all his retinue destroyed, so ultimately will be that foe of God and man. See Exod xiv. 28, compared with Rev. xii. 9—11.

5 The depths have covered them: they sank into the bottom as a stone.

Doth not this afford an awful image of the load of unpardoned sin? Rev. xviii. 20, 21. But what a subject of joy when sin is pardoned. See Micah vii. 18, 19.

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 excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea†.

9 The enemy said, I 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.

The church hath found great cause, in all ages, to plead with her God of the enemy's vauntings. See Psm lxxiv. throughout.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

There is a great beauty in repeating mercies. It shews that they dwell upon the mind. See verse 5.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

Perhaps this expression of God is in reference to the idol gods of Egypt, which were very numerous. Reader! do not hastily pass over these glorious characters in Jehovah: *He is glorious in holiness*. The unspotted holiness of God is peculiarly praised, in the realms of the blessed. Isaiah vi. 3. Rev. iv. 8. And it is by this character the Lord Jesus addressed his Father, in that memorable prayer, John xvii. 11. By the expression, *fearful in praises*, may perhaps be meant, the humbleness of soul with which even privileged believers draw nigh: or, that even what is matter of praise to his people, is full of fear to his enemies. Psm. lxvi. 1—3. ii. 11. And as to *doing wonders*: every thing is wonderful in the kingdoms both of providence and of grace. The Great Author of all is himself *wonderful*. Isaiah ix. 6.

\* Psm. cxviii. 15, 16.

† 2 Thess. ii. 8.

12 Thou stretchedst out thy right hand, the earth swallowed them.

Reader! observe, if God be at enmity with sinners, all creation is at variance with them also. Read that scripture, Deut. xxviii. 23, &c.

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.

How sweet is it to remark distinguishing grace! Exod. viii. 22. Matt. xiii. 49. Isaiah lxx. 13.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty 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 *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

See this fulfilled, Deut. ii. 4. Numb. xxii. 3. Joshua ii. 9, 10.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O LORD, *which* thy hands have established.

Reader! pray consider this spiritually. If the Lord bring you out of spiritual *Egypt*, depend upon it he will bring you into the heavenly *Canaan*. John x. 27, 28.

18 The LORD shall reign for ever and ever.

What an everlasting cause for joy, amidst all the disappointments of life. Psm. xcvi. 1. Rev. xi. 15.

19 For 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 Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the

women went out after her with timbrels and with dances.

*Miriam*, an Old Testament name, is the same as *Mary* in the New. As in fasting, all mourn, see Joel ii. 16, so in praising should all partake. It was a common thing in the Church, in after ages, so to celebrate the praises of the Lord. See Judges v. 1. 1 Sam. xviii. 6.

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 \*.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

*Shur* over against Egypt. Gen. xxv. 18. There is somewhat worthy remark in those three days travelling. You will find similar examples in other parts of scripture. Numb. x. 33. So they were commanded at first, to obtain leave from Pharaoh. See Exod. iii. 18. And is not this, in a spiritual sense, sometimes the case of the seeking soul? *They found no water.*

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

Is not this a spiritual lesson also? When we obtain creature comforts, are they not sometimes, nay, for the most part, bitter? *Marah* means bitter. Ruth i. 20.

24 And the people murmured against Moses, saying, What shall we drink?

Alas! See here what human nature is. Such, my soul, is unbelief in every heart. Matt. vi. 25.

25 ¶ And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

See the sweet effect of prayer. Observe, the Lord *shewed* him relief is not of man, but of the Lord. The Jews, in their tradition of this providence, remark, that the tree itself was bitter, but the effect of its operations was sweet. Whether this be so, or not, yet spiritually considered, if we suppose as some have, that this tree was a type of the

\* Jer. xxxi. 4.

cross of Christ, we know, that *out of that bitter came forth sweet*. Reader! depend upon it, Jesus, and his cross, will make all your troubled waters calm, and all your waters of affliction sweet. Dearest Lord! be thou my portion, in every thing, and then every thing will be sweetened by thee.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee\*.

27 ¶ And they came to Elim, where *were* twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters.

*Marah* dispensations will be succeeded by *Elim* comforts. How happy Paul felt himself under both. Phil. iv. 12. Are these wells, which were twelve in number, typical of the tribes of Israel, and the apostles of the Lord Jesus? Rev. xxi. 12. Is not this also a type of the church? Zech. iii. 10.

#### REFLECTIONS.

READER! In the contemplation of this deliverance to Israel, shall not you and I, while we consider it as a type of a far greater deliverance from sin and everlasting death, call upon our souls to join in the celebration of God's mercies? I would say to the drowsy faculties of my heart, *Awake, awake, utter a song*. Did the Lord bring his people out of Egyptian bondage, and did Israel sing his mercies at the Red sea, and shall not I, whom he hath brought out of nature's darkness, and out of the bondage of sin and Satan, shout alike the Salvation of the Lord! Oh! thou blessed and only Potentate, King of Kings, and Lord of Lord's: thou infinite and eternal Jehovah, Father, Son, and Holy Ghost; fain would my awakened soul look up to thee, under each and all of those glorious distinctions of person, and power, and praise thee with unfeigned lips. Thou hast indeed, as thou didst to Israel of old, brought me out of the iron furnace, out of *the horrible pit, the mire, and the clay, and hast set my feet upon a rock and established my goings: hast put a new song in my mouth, even praise unto our God: so that many shall see it, and fear, and shall trust in the Lord*.

But blessed Lord! Oh grant me faith, and grace, in full exercise, that in all the after stages of a wilderness dispensation, whether in the sweet enjoyment of Palm trees at *Elim*, or the bitter waters of affliction at *Marah*, I may still by living upon thee and thy fulness, be never cast down in unbelief, and repining in the emptiness, or unsatisfying nature,

\* Levit. xxvi. 3—13. Deut. vii. 15.



of all creature enjoyments. Oh! lead me on to *Canaan*: and till the happy hour shall come when I shall have done with all things here below, enable me by faith, amidst all changing providences, to live upon an unchangeable God. Let faith give me a present enjoyment of the good things to come. Let me see Jesus in every thing; and his wisdom, and love, and faithfulness, mingled with every dispensation. And let my experience resemble his of old, who thus expressed himself: *For this cause we faint not: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*

## CHAP. XVI.

### CONTENTS.

*Israel, having left the Red sea, journeyeth into the wilderness, and from Elin arrives at Sin. The people murmur for want of bread. God supplies them miraculously, in a method till then unknown. Manna is rained from heaven, and quails cover the camp. The people are taught how to gather their daily provisions; and a pot of manna is, at the command of God, laid up for a memorial. These are the contents of this Chapter.*

AND they took their journey from Elin, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elin and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

If the Reader will be at the pains to calculate, he will find that Israel had been just a month from Egypt, when they arrived at the wilderness of Sin. See Exod. xii. 17, 18.

2 ¶ And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

By the *whole*, may we not, according to scripture in other instances, suppose it meant the *greater* part. Gen. xix. 4. Numb. xvi. 41.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD, in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

What an awful instance of the desperately wicked state of the human heart! Is this the same Israel which so lately sung God's mercies at the Red sea? Did Israel indeed live in such plenty by the flesh pots in Egypt? And would it have been better to have died in Egypt, and by

the hand of the Lord too, in a way of judgment, than merely to suffer a little temporary inconvenience of hunger? Psm. cvi. 7, 8. 13. Reader! have you never detected your heart in murmuring? If you have not, I have. But the issue hath always proved the truth of that precious scripture, Neh. ix. 33. That's a charming receipt against repining, under slender provision, Luke xxii. 35.

4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

Observe, how the Lord magnifies the riches of his grace. Might not the Lord have justly said, I will rain down fire and brimstone to destroy them. Compare what the Lord did in this instance with what he did in the case of *Sodom*; and then ask the question of your own heart, what greater evidence do you require of *distinguishing* mercy? Gen. xix. 24. Make the subject *personal*, and say as *Paul* did, Rom. iii. 9. Then turn to that scripture, Ezek. xxxvi. 31, 32.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are *we*, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are we*? your murmurings *are* not against us, but against the LORD.

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 your murmurings.

Observe, how frequent notice is taken that the Lord knew the murmurings of the people. Observe what Moses saith, that, in effect, it is

with God they were displeased, and not with his servants. So the apostle reasoneth, Rom. xiii. 1, 2. Observe, though God pardons sin, he chastiseth the sinner; see Jer. ii. 19. There is a remarkable passage to this effect, Psm. xcix. 8. And again, Numb. xiv. 19—24.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold the glory of the LORD appeared in the cloud.

May we not spiritualize this passage, and say, when the word of God is delivered by his sent servants, it is in fact God himself speaking *in* the word, and *by* the word. So Paul thought, 1 Thess. ii. 13.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

There are two sweet and precious points intimated in these words; the *one* is, that God undertakes to supply all the wants of his people. Their eyes are to be taken off from Moses, and to be directed to the Lord. John vi. 32. The *other* is, that thereby he proves himself to be their God, and they his people. How much Moses, in the after stages of Israel's history, dwells upon those glorious truths? Deut. viii. 3—5. xxxii. 9—14. Reader! may it be your happiness and mine, to know that the Lord is our God in the same covenant way, and from the same covenant tokens.

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.

Some have thought that the *quail* is the same as the *locust*. But the Psalmist, in recording this mercy of the Lord, speaks of it as a *feathered fowl having wings*. Psalm lxxviii. 27.

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.

*Manna*, or as it is, *Man-hu*; that is, *what is it?* A nameless, great mercy: sweet and pleasant to the taste, and probably from its qualities medicinal also. Under how many and various ways was it recommended to the Israelites? It was from above. It was the Lord's immediate gift. It formed a daily supply; new and pure every morning. It was a stated mercy, not merely for a day or two, but for forty years continuance. Is not that petition in the Lord's prayer founded upon it: *Give us this day our daily bread?* And is not that precept, Matt. vi. 25, 26. 34. But Reader! let you and I look at it spiritually. Oh! how sweet is it to behold in it Jesus. Hail, thou dear Redeemer! thou art indeed the bread of life, the heavenly, the hidden manna. Oh! may I eat of thee, and live for ever. See John vi. from 35 to 58. Rev. ii. 17.

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*.

An Omer is about 5 pints of our measure.

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.

The apostle is the best commentator on this, 2 Cor. viii. 15. Probably they gathered in families, or households; and so each had his proportion after. But is there not a sweet spiritual sense here, respecting the measure of the gospel? He that gathers most of Jesus, hath nothing over, nothing to spare. And the soul that hath the least of Jesus, can lack nothing beside. Ephes. iv. 7.

19 And Moses said, Let no man leave of it till the morning.

Sweet thought suggested here! Faith wants no hoards. And he who most knows God, will best know how to trust him. But beside this instruction, I think there is another equally sweet. Considered as a figure of better things to come, a *whole* Christ, a finished salvation, is perhaps implied. Let no man leave off this. See by way of clue to this subject, Exod. xii. 10.

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.

Oh! the sad mistrusting heart of unbelief. Reader! do you not some-

times groan from the indwelling remains of it? See Psalm lxxviii. 19, 20.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted\*.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses†.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

The process of preparing the manna we read, Num. xi. 8.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

The preservation of the *Manna*, pure and sweet on the sabbath day, while on the other days if laid by it bred worms, and stank, plainly shews that it was not the effect of natural causes. And is there not a spiritual sense in this also, when our corrupt nature is preserved by divine grace? 1 Pet. i. 5. 1 Cor. v. 6.

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‡.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

Reader! observe the continued instances of disobedience. Look within, and see whether similar testimonies are not there.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

\* Psalm cxxxvi. 25.

† See verse 5, and Levit. xxv. 20, 21.

‡ Heb. iv. 1, 2, 3.

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

I could wish that the jealousy which the Lord in this place, and in numberless other passages in the Bible, manifests for the observance of his holy day, was made the serious subject of consideration by all ranks and orders in this land. Oh! what a volume would it furnish if the profanations of only a single Lord's day, in this highly enlightened country, could be gathered together into one mass of particulars. Doth not the Lord say of us, as Isaiah i. 4? And may we not say as Isaiah i. 9?

31 And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

May we not spiritualize this verse? Is not Jesus, when first revealed, a *secret* name? Exod. xxxii. 29. Judges xiii. 18. And what saith the Church of him? Song v. 16.

32 And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

The apostle takes notice of this, Heb. ix. 4.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Here was a standing miracle of God's power in the preservation of this food, which 24 hours could not keep pure in its own natural state. And was not this a type of the Church, amidst all her foes, and her own tendency to corruption?

34 As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept.

The testimony was the ark, which held the tables of the law. Exod. xxv. 16.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited;

they did eat manna, until they came unto the borders of the land of Canaan.

Observe, the food of Israel ceased not through all their journey. Though they were continually rebellious and full of murmurings, the Lord's mercies still continued. They were froward children, but they were children still. Gracious God! well might they sing: *for thy mercy endureth ever.* Psm. cxxxvi. throughout. But is there not a spiritual meaning here? Did the manna cease not until they got to Canaan? And is not Jesus the heavenly manna, the food of his people, until the whole of their pilgrimage is over? Lord! may I know what it is to eat of thy body, that I may have eternal life abiding in me.

36 Now an omer *is* the tenth *part* of an ephah.

An *Ephah* being 10 times as much in measure as an *Omer*, must contain nearly 50 pints English.

### REFLECTIONS.

MY soul! learn in Israel's history what the Israel of God, more or less, hath been, in all ages. We left them in the former chapter sitting under their palm trees, and blessing God in their fruitful wells of water. But, when brought for a moment only into a wilderness state, a little disappointment soon produceth murmuring. Oh, my God! pardon thy servant in this also. How often have I repined, and dared to think hardly of God, when like Israel he had only been leading me into the wilderness, to speak comfortably to me there; when difficulties have been induced, perhaps with no other view than but to afford the better opportunity to magnify the Lord's graciousness. Lord! grant that past experiences may afford strength for grace in full exercise, to rely upon thy future assurances. And wherever most straitened, and shut up in creature confidence, may divine faithfulness be then sweetest to my heart. Thou hast promised, and that's enough: *Bread shall be given, water shall be sure: and my defence shall be the munition of rocks.*

But chiefly in this chapter, in the view of Israel's food, and the manna sent them from heaven, Lord give me grace to behold thee, thou heavenly manna, thou true bread of life, which art thy Father's gift to the famished souls of poor sinners. Lord, in direct defiance of all my murmuring and sinful thoughts, oh! do thou descend, as thou art in thyself pure, holy, and precious, new and renewing me every morning. And while the Holy Spirit is unfolding thee to my view as the Father's gracious gift, and exciting an increasing appetite after thee to be filled, do thou grant that I may so feed on thy body broken, and thy blood shed, that I may live by thee. Let not my portion be like some of the unbelieving Israelites, who tempted Christ, and with whom he was not pleased: but may it be my happiness to know by an heart-felt experience, that thou art the bread of life which came down from heaven, of which, whosoever eateth shall live for ever. *Lord, evermore give me this bread!*

## CHAP. XVII.

## CONTENTS.

*This is a most interesting Chapter, and when explained to us by the gospel as it is in the outlines of it by one of the apostles, serves to shew how much redemption work occupied the divine mind, when in so many ages before its accomplishment, Christ was held forth to the Church in type and figure. Here therefore, let the Reader particularly keep in view, that Moses wrote of Jesus. The children of Israel in their journeying through the wilderness, depart from Sin and arrive at Rephidim. Murmurings again break forth in the camp from the want of water. Moses cries to God. God causeth water to issue from the rock. After this the host of Amalek comes forth to obstruct Israel; but is defeated. God commands Moses to record this event in a book. These are the contents of this Chapter.*

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

Reader! Keep in view, that this journeying of Israel was according to the commandment of the Lord, and under the direction of the pillar of cloud: and yet they wanted water. So is it in our spiritual warfare; the very path the Lord appoints may be a thorny path. Psalm cvii. 4, 5, 6, 7.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

Sad instance of renewed rebellion. Reader! do not overlook what Paul saith of this: 1 Cor. x. 6—11. The expression of *tempting the Lord* is a strong one. It should seem by the impious question which is mentioned in the 7th verse, but they questioned whether the Lord was with them or not. Reader! pause over this account and say, is it possible that they could so question after experiencing such a series of mercies, and being still under the light of the cloudy pillar by day, and surrounded by the fiery pillar by night? But while looking at Israel, look also within, and see whether traces of the same rebellion and unbelief be not there? 1 Cor. x. 9, 12.

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?



Peter explains to us, how such conduct towards God's servants comes under the sin of tempting the Lord. Acts v. 3—9.

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

Observe the plan of Moses; he seeks relief in prayer. Reader! may you and I imitate him in the provocations of life. When men reproach God will comfort; and if they will not hear, God will. Psalm lv. 22.

5 ¶ And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Reader! observe with due meditation and thankfulness, the forbearance and long-suffering of the Lord. Remark also his kindness to his servant Moses. So God always will protect his people. Ezek. ii. 6. Jerem. i. 8. Acts xviii. 9, 10. Observe also, that in the mercy God intended the people, the elders were to be witnesses by whose power it was wrought.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Here opens to our view the Lord Jesus, in his manifestations to his church and people. *Paul's* authority under the Holy Ghost is enough to certify the point. *This rock* he tells us expressly was *Christ*. 1 Cor. x. 4. And here we behold the first openings of that *river, whose streams* ever since hath *made glad the city of God*. Psalm xlv. 4. With what rapture is this event spoken of and referred to, in the after ages of the church? Psalm lxxviii. 15, 16. cxiv. 8. Deut. xxxii. 13. Isaiah xliii. 19, 20. But how sweet is this blessed subject spiritually considered. God our Father hath given us this rock, Christ Jesus; and it hath pleased him that *in him should all fulness dwell*. And are not all the graces of the Holy Ghost like rivers of living water, flowing to us in and through Christ Jesus? John vii. 38, 39. iv. 14. Historians tell us that this rock in *Rephidim* still remains in the valley. No doubt the Israelites contrived, that the streams flowing from this rock should have channels to run in. For it is said to have followed them wherever they went in the wilderness.

7 And he called the name of the place Mas-sah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

*Massah* means temptation, and *Meribah* strife. Monuments of mercy should be set up accompanied with monuments of our unworthiness. Psalm lxxxi. 7. David refers to this: Psalm xc. 8, 9.

8 Then came Amalek, and fought with Israel in Rephidim.

The origin of *Amalek* we find in Gen. xiv. 7. Observe *Amalek* is the first of the nations to oppose God's people, and remark his latter end; Numb. xxiv. 20. Is not this also to be spiritually considered? *Amalek* is of the seed of *Esau*, in whom there is a natural hatred. Gal. iv. 29.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

Is not *Joshua* a type of the Lord Jesus and particularly in this instance?

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Perhaps Moses displayed this wonder-working rod in the sight of the people to animate them; as if he had called to Israel to look at it, and be strong. Psalm xx. 5.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Moses was both a standard bearer and an intercessor for Israel, and as such represented the Lord Jesus. Isaiah lv. 4.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

If we consider this in a spiritual sense, it will teach us how faint and frail our nature is in all its best soul exercises. Joshua was not faint that we read of in fighting, but yet Moses was, in holding up his hands in prayer. Reader! what an encouraging thought is that of God our Father? Isaiah xl. 28, 29, 30, 31. And what a precious thought is that respecting the Lord Jesus Christ? Heb. vii. 24, 25. Doth not *Aaron* and *Hur* suggest to us, how Jesus by his support, and the Holy Ghost by his reviving influences, stay up the drooping minds of the Lord's people?

13 ¶ And Joshua discomfited Amalek and his people with the edge of the sword.

Observe how victory is ascribed to *Joshua*. Perhaps eminently upon this consideration, that he was a type of our spiritual *Joshua*, who fights all our battles, and makes us *more than conquerors through his grace helping us*. Rev. xii. 11.

14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

This is the first memorial commanded to be made of God's dealings with his people; and a most memorable one it is. I wish that every child of God would keep it in remembrance, for what doth it express but this, that God's promise is confirmed by God's oath. He will finally destroy our spiritual *Amalek*, that is the devil; with whom his church shall have war from generation to generation. Heb. vi. 17, 18, 19.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi:

16 For he said, Because the LORD hath sworn that the LORD *will have* war with Amalek from generation to generation.

*Jehovah nissi* means, the Lord my banner. Song ii. 4.

See this prediction fulfilled in the *historical* sense of it. 1 Sam. xv. 2, 3. compared with 1 Sam. xxx. 1—17, and again: 2 Sam. viii. 12. And it is worthy remark, that after this period we never read so much as the name of *Amalek*, in the word of God, as a nation then existing.

#### REFLECTIONS.

READER! while you and I pause over the relation of Israel's unaccountable conduct, and from the part we bear in this wonderful history, feeling the same sources of unbelief, disobedience and murmuring, in ourselves, as we behold in them, which are the sad consequences of a fallen nature; may we seek grace to avoid their sin, that we may not come under their reproaches. But as we have authority to conclude that *all these things happened unto them for our example*, may a gracious God afford us these improvements from them, lest while we think *we stand we are found to fall*.

But above all other improvements from the perusal of this chapter, oh! let me leave every thing to contemplate the view it gives me of the Lord Jesus Christ. In the smitten rock, may my soul lose sight of every thing but Jesus. May my eye gaze with wonder and delight on what I there discover, until the ever-flowing, over-flowing stream fills my ravished heart. Dearest and ever-blessed Jesus! do thou both supply me now, and follow me through the whole of this wilderness state, as thou didst the church of old; making glad the city of our God in all

ages. May I behold thee as the stone smitten by the rod of Moses, answering all the demands of God's righteous laws for me, and flowing both in atoning and regenerating supplies for all the wants of my soul. And oh! do thou, who alone canst smite the rocky heart of sinners, and convert the flinty stone into a fountain of waters, subdue all the stubbornness of my nature. Conquer and subdue *in me and for me* all the *Amalekites* of my salvation. Work in me both to will and to do of thy good pleasure, until grace comes to be consummated in glory, and my poor faculties are all brought into a state suited to the everlasting employment, of singing praises *to God and the Lamb*.

## CHAP. XVIII.

### CONTENTS.

*The relation of an event in the family affairs of Moses, is introduced in this Chapter. The Reader will recollect, that when Moses with his wife Zipporah and his two sons were at the inn in their way to Egypt, as related in the fourth Chapter, it is said that the Lord met him. It is probable at this time it was that Moses sent back his wife and children to her father: while he proceeded to execute the commission he had received from the Lord. Here therefore in this Chapter, that part of the subject concerning Moses' household is revived. Jethro, his father-in-law, brings into the wilderness to Moses, his wife and children: their mutual pleasure at meeting: and some other circumstances of their conduct and conversation are related.*

**W**HEN Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and that the LORD had brought Israel out of Egypt;*

Such wonderful events as had distinguished the Lord's bringing out Israel from Egypt, no doubt had been much spoken of both far and near. Psalm xliv. 1.

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

Exod. iv. 24 to 27. See the gospel sense of this: Matt. xix. 29.

3 And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

I think it an observation worth remark, how fond the Old Testament saints were of giving names to their children which became expressive of mercies received. It were to be wished that New Testament believers more generally adopted the same plan. *Gershom* signifieth a stranger. Hence David, Psm. xxxix. 12.

4 And the name of the other *was* Eliezer; for

the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

*Eliezer*, that is, my God is my help. Psalm xli. 5.

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

This mount of God was *Horeb*: 1 Kings xix. 8.

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

Probably this was said by a messenger: Gen. xxxii. 20.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

The Reader may make applications of these things in a spiritual sense to his own state; and what a volume hath every one to unfold to a friend after a long separation! Psalm lxvi. 16.

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 the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

*Jethro* though a *Midianite*, could not but be led to discover the hand of God in guiding Israel. The church makes the same beautiful observation at the close of a long discourse of divine mercies. Psalm cvii. 43.

12 And Jethro, Moses' father in law, took a

burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

Observe the early and general idea of sacrifices even before the giving of the law. Doth not this evidently imply that from the first, the idea was alive in the human mind of some mode of expiation. See Gen. iii. 21. with Heb. x. 5. and Rev. xiii. 8.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

Reader! do not overlook in this feature of Moses, one of the characters of the Lord Jesus, whom Moses prefigured. John v. 22, 23.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto evening?

15 And Moses said unto his father in law, Because the people come unto me to 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.

Reader, carry on in your mind the typical representation here made of the Lord Jesus, remember those sweet scriptures, John i. 18. xiv. 6.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and

laws, and shall shew them the way wherein they must walk, and the work that they must do\*.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens†:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to 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 heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

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 into his own land.

To understand this account, the Reader should consult Numb. x. 29. It is probable that *Jethro* and *Hobab* mean one and the same person. If not, perhaps *Hobab* was the son of *Jethro* whom his father left with Moses, when he himself, as this verse relates, returned to his home. And that *Hobab*, as the passage in the book of Numbers records, meant to do the same. But this is uncertain; for the word *father-in-law* will equally suit *brother-in-law*. But spiritually considered, all will go back who are not called by divine grace. Reader! may your language and mine be like the apostle's: John vi. 68, 69.

\* Deut. i. 9.

† 2 Sam. xxiii. 3.

‡ Acts vi. 3, 4.

§ Acts xiv. 23.

## REFLECTIONS.

WHILE so much is said in this Chapter of the Lord's watching over his people, may neither the writer nor the reader of this Commentary, want grace to watch over the Lord's dealings towards us. Doubtless there is enough in every man's life, who with an eye of faith is enabled to trace the wonderful history, to look back and see the path we have come thickly strewn with mercies: in which God hath not left himself without witness of his faithfulness and truth.

In all our enjoyments of friendly intercourse with one another, like those of Moses with his father-in-law, let us be very careful to see to it, that it be a friendship formed in Jesus; cemented by his blood, and kept up by his grace. Then we shall find it indeed to be a sanctified friendship, there will be no going back from one another, or at least, if absent in body we shall be present in spirit. And being knit together in the sweet fellowship of the saints, it will outlive all the short and dying connections of this world, and form an everlasting union which cannot be broken in the realms of endless life.

Reader! may you and I learn from the conversation between Moses and his father-in-law, how sweet and edifying that converse is, which hath the Lord and his mercies for the chief topic of discourse! And surely, if the heart of a *Midianite* could find subject of holy joy in the relation of God's goodness to Israel, well may we find cause to bless a God in Christ for what he hath done for our souls.

## CHAP. XIX.

## CONTENTS.

*This Chapter contains the record of that memorable event to which all the subsequent acts of the Church have reference; the giving of the Law upon Mount Sinai, amidst the glorious manifestation of the Divine Presence. Israel, being now arrived at the holy mount, after a journey of between forty and fifty days, from their departure from Egypt, are gathered together to receive the law of God. The preparations for this, together with the awful signs which accompanied it, are related in this Chapter.*

**I**N the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

*Sinai* is so called from the vast number of thorny bushes growing upon it. Some have computed this journey of Israel from Egypt to Sinai, and made it 50 days. And hence have drawn somewhat of a parallel between the feast of Pentecost, which is 50 days from the passover, and that of Israel after the Passover arriving in 50 days to Mount Sinai. And indeed without doing violence to the subject, it is worthy of remark, that as in the one instance God came down in the presence of his people, and revealed himself on Mount Sinai, 50 days after their deliverance from the graves of Egypt; so in the other, God the Holy Ghost came down 50 days after the Lord Jesus arose from the grave, and



manifested himself by speaking to their hearts. Reader! do not overlook the spiritual sense of all that refers to this history. Gal. iv. 24, 25.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

Reader! have you left *Rephidim*, the place of murmuring? And are you come to the Mount of God? If so, how sweet will you read that scripture of the Apostle's, compared with this of Moses! Heb. xii. 18 to 24.

3 ¶ And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Acts vii. 32. Observe how often Moses went up into the Mount, and returned to the people; nine or ten times in this chapter!

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagle's wings, and brought you unto myself.

Deut. xxxiii. 11, 12.—Isaiah xl. 31. Eagles are said not only to feed and protect their young, but to teach them to fly. And it is said that while other birds carry their young with their claws, eagles bear them on their wings. So that nothing from beneath can hurt the young, but the old bird must first be destroyed. Reader! apply this similitude as it is here intended, to the Lord's carrying his people on eagle's wings: and what a sweet representation doth it convey of the Lord's care of them? See also another precious similitude of the hen, in her covering the chicken *under* her wings. Luke xiii. 34.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

Deut. xxxii. 9. See under the gospel state more of the same precious tokens. 1 Pet. ii. 9. Rev. i. 6.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Reader! keep in view in all this, him whom Moses represented, and for whom he acted as Mediator. Heb. xii. 24. viii. 6.

8 ¶ And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Again and again, remember in all this Him whom Moses typified. Oh! how sweet to behold Jesus in his goings and returns, in this unceasing character of his priestly office. Heb. vii. 26. Rev. xix. 13—16.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

2 Chron. vi. 1. So again, David, Psalm xviii. 11. While we behold with awe and reverence this appearance of God, and his speaking with Moses in the hearing of the people, let the Reader take the wing of meditation, and flee to the river Jordan, and see, and hear, the milder dispensation which Jehovah made in his threefold character of persons; the Holy Ghost descending, and the Father speaking, in the presence and audience of the people, while Jesus, our Moses, stood in the river. Matt. iii. 16, 17.

10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes.

To *sanctify*, means in this place to set apart. Job did so concerning his sons. Job i. 5. *Washing* the clothes, signifying by an outward sign, somewhat intended of an inward effect. Reader! may you and I have that washing spoken of, Titus iii. 5, 6.

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.

There is somewhat particularly striking in the appointment of the third day. Gen. xxii. 4. Levit. vii. 17.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

How awful must it be to rush unthinkingly into God's presence, when bounds are so marked to keep back. Heb. xii. 29. How precious the privilege of a Mediator! Heb. x. 19—22. How beautiful

doth the Apostle draw the comparison between the state of the church of old, and believers now. Heb. xii. 18—24.

13 There shall not an hand touch 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, they shall come up to the mount.

Deut. xxxiii. 2, 3. The trumpet perhaps was by the ministry of angels. Rev. viii. 6. Hence the law is spoken of as given by the disposition of angels. Acts vii. 53.

14 And Moses went 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 †.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

Here opens that solemn event, to which the Church, in after ages, frequently refers; of Israel's hearing the voice of the Lord speaking to them. Deut. iv. 33. If we spiritualize this passage, may we not compare the thunders and lightnings to those alarms and terrors which beset the soul, when the heart is roused to a sense of having broken the divine law?

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

The law places the sinner at the nether part indeed, awfully alarmed; and is, as the apostle speaks, the ministration of death. 2 Cor. iii. 6, 7.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly ‡.

19 And when the voice of the trumpet sounded

\* See verse 10. † 1 Sam. xxi. 4, 5, compared with 1 Cor. vii. 5.

‡ Judges v. 5. Habak. iii. 3—10.

long, and waxed louder and louder, Moses spake, and God answered him by a voice.

The apostle says, that Moses trembled also: Heb. xii. 21. The best and holiest of men need the same salvation. How precious here again is the Lord Jesus, in his mediatorial character! 1 Tim. ii. 5, 6.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

This is spoken after the manner of men; but it means, that there were the manifested signs of the divine presence. Numb. xii. 8.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish\*.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them†.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it.

Is there not a lesson here, of living by faith, and not by sight? Deut. xxix. 29.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

#### REFLECTIONS.

PAUSE, my soul, over the perusal of this Chapter, and while duly meditating the vast and infinite importance of God's righteous law, delivered with such awful solemnity on Mount Sinai; learn herefrom to contemplate with increasing joy and thankfulness, that precious, blessed, holy, law-fulfilling, law-satisfying surety; the Lord Jesus Christ, who hath answered all its demands, and is thereby become *the end of the law for righteousness to every one that believeth*. And under all the deep

\* 1 Sam. vi. 19.

† 2 Sam. vi. 6, 7.

convictions of the mind, which wound in the recollection of the manifold transgressions committed by thought, and word, and deed, against the law of God; learn to bless God with encreasing praise, at every renewed view of him, *who hath redeemed us from the curse of the law, being made a curse for us.* And oh! thou dear Redeemer, do thou by the sweet influences of thy grace in my heart, teach me to prize those inestimable privileges which, by thy great undertaking, both in *doing* and in *dying*, thou hast procured me, of always drawing nigh to my God and Father, in thy blood and righteousness. Blessed be God, the boundary which kept back the people, is removed. Our God manifests no longer his presence in the awful signs of *the sound of the trumpet and the voice of words.* We are not come to the mount which burned with fire: nor to blackness, and darkness, and tempest. But we are come to Jesus, even our Jesus, *the Mediator of the new covenant*; and to his *precious blood of sprinkling.* Oh! for the constant leadings of God the Holy Ghost, that we may have a constant, stated, daily, hourly, drawing nigh, in this new and living way, until we shall arrive at the fountain head of mercies, to the throne of God and the Lamb, to serve him in his temple night and day.

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## CHAP. XX.

### CONTENTS.

*The former Chapter was preparatory to this. In that, we saw the very solemn and awful manner in which Jehovah was pleased to manifest the tokens of his presence, on Mount Sinai. And in this, we have the declarations he made, in the delivery of the Ten Commandments to the people. The effect this discourse, accompanied with the awful signs, had upon the people. Their request to Moses, to act as their Mediator upon this occasion; and the will of God communicated unto them by Moses, are also related in this Chapter.*

**A**ND God spake all these words, saying,  
**2** *I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Observe the argument the Lord is pleased to make use of, for more strongly enforcing the divine precepts that follow in this Chapter. He saith *I am the Lord.* The Lord, the Creator, the first self-existing cause of all. His authority therefore is indisputable, to command. But this is not all. *I am the Lord thy God*; that is, *thy God in a covenant way*; the God of *Abraham, Isaac, and Jacob.* Exod. vi. 3. Neither is this all. He asserts his authority not only by right of *Creation*, and *covenant engagements*, but also by *redemption*: that brought thee out of Egypt. Reader! See whether you know God under these precious characters also: for then your language will be like that of the Psalmist, Psalm cxvi. 16.

**3** Thou shalt have no other gods before me.

This is the first of the four first commandments, which belong to the  
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first table of the law, concerning our duty to God. Our blessed Lord is the great Commentator upon it. Matt. xxii. 36, 37, 38.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth :

5 Thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me ;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

These verses contain the *second* commandment, in which the *ordinances* of divine worship are pointed out, the prohibition of all creature adoration, and the reasons on which the worship of God alone is enjoined. Isaiah xl. 18. Deut. iv. 15.

7 Thou shalt not take the name of the LORD thy God in vain ; for the LORD will not hold him guiltless that taketh his name in vain.

This is the *third* commandment. It were to be devoutly wished, that it were written in the heart by the Spirit of the Lord. Then should we not have so much occasion to lament the profanation of it, as we now have, by the rash use of the tremendous name of the Lord in ordinary discourse ; and in the solemn appeal that is too often made to it, in oaths and the like, without a just occasion. Reader ! let me beg of you to pause over the perusal of this commandment ; then look into the world ; and then read what the prophet saith, Hosea iv. 1—3.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work :

10 But the seventh day *is* the sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates ;

11 For *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 blessed the sabbath day, and hallowed it.

These verses contain the *fourth* commandment. This is among the

earliest precepts of God. Gen. ii. 3. And how much more ought its observance to be endeared to us, since the resurrection of the Lord Jesus! Matt. xxviii. 1. Luke xxiv. 1. I detain the Reader just to add, how highly the due observance of this holy day is esteemed of God, may be seen, Isaiah lviii. 13, 14. How sweet the thought of the everlasting sabbath above! Heb. iv. 9. Rev. i. 10. iv. 2. 8. 11.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

This is the *fifth* commandment: and the first of the second table of the law concerning our duty to our neighbour. The apostle calls this *the first commandment with promise*. Ephes. vi. 2.

13 Thou shalt not kill.

This is the *sixth* commandment. Our Lord explains the extent of it, Matt. v. 21 to 26.

14 Thou shalt not commit adultery.

This is the *seventh* commandment. Jesus is the great Commentator again here, Matt. v. 26, 28.

15 Thou shalt not steal.

This is the *eighth* commandment. The apostle points out the extent of this precept, Ephes. iv. 28. 1 Thess. iv. 6.

16 Thou shalt not bear false witness against thy neighbour.

This is the *ninth* commandment. This is violated as well by *speaking* falsely and unjustly of our neighbour, as by *witnessing* to such things. What a beautiful picture is drawn of the man that hath grace to live up to this precept. Psalm xv. 1—5.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

This is the *tenth* commandment. This points to the very root of evil in the desire of the heart, and shews how that by *thinking*, as well as by *doing* evil, we break the law of God. Paul shews the spirituality of this, and thereby, of all the other precepts of God, in his own experience. Rom. vii. 7.

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, they removed, and stood afar off.

Reader! observe here once again, the awful signs with which the Lord proclaimed his law. And doth not the Holy Ghost even now, in bringing home to the sinner a deep sense of transgression, accompany his word to the soul with the same? Gal. iii. 10, 11, 12, 24.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Reader! pause over this verse, and consider your happy privilege in having Jesus to speak *for* you *to* God, and *to* you *from* God. 1 John ii. 1, 2. The apostle observes upon this, Heb. xii. 19.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not \*.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

How delightful in this view of Moses is it to discover the type of Christ? Jer. xxx. 21.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make me gods of silver, neither shall ye make unto you gods of gold.

Reader! observe how earnest the Lord is to guard the people from every species of idolatry. Deut. iv. 15, 16.

24 ¶ An altar of 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 record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Is not this altar of earth intended to shew, that as the earth is the Lord's, and the fulness thereof, and nothing of creature property is to be mixed with it, so salvation is all the Lord's; nothing of human merit or work composing any part of it? Isaiah lxiii. 5. Is not the presence of the Lord here promised, the grand cause intimated wherefore sacri-

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\* Deut. viii. 2.



fices, or offerings, are accepted? 2 Sam. vi. 11. with Matt. xviii. 20. xxviii. 20. And doth not the prohibition of lifting up a tool upon the altar, imply that nothing can be offered of ours upon that Altar, (which is Christ himself,) that sanctifieth the gift, without polluting it? Rev. xxii. 18.

### REFLECTIONS.

BLESSED God! do thou enable me to reverence thine holy law, and never to lose sight of that solemn truth, that rather than one jot, or tittle, of thy law should fail; thou hast given that glorious, all-sufficient Surety, to be made sin for us, that we might be made the righteousness of God in him.

And Oh! thou adored Redeemer, may every renewed view, and every repeated hearing of thy Father's law, still serve to endear thee the more to my heart. May I be led therefrom to behold thee as becoming one with our nature, for the express purpose of fulfilling the whole will and law of God, for us, and for our salvation. And as thou didst undertake so hast thou graciously answered the demand, both in obedience and suffering, of all that was owing to divine justice. Yes! thou dearest Jesus, thou didst take the whole debt upon thyself, and when we had nothing to pay, either in doing or in suffering, then it was thou didst say, *I will be surety for them: at mine hand, Father, thou shalt require it.* Lord, help me, by the sweet influences of thy Holy Spirit, to accept thy sacred person, under this compleat character, as my Justifier before God. Do thou blessed Spirit of all truth, guide my soul to Jesus, and never suffer me to have more than *an altar of earth*, or to *lift up a tool of my own*, to pollute the sweet sacrifice of Jesus' blood and righteousness. Never let me go about to establish mine own righteousness, but most thankfully bless God for the covenant righteousness of God my Savior; blessing and praising the divine mercy, that when by sin I had destroyed myself, and the terrors of a broken law stood forth against me, Jesus was made of God to my soul, *wisdom, and righteousness, and sanctification, and redemption, that all my glorying might be in the Lord.*

## CHAP. XXI.

### CONTENTS.

*For the better apprehension of the moral law before given in the second table of it, Moses enlargeth in this Chapter upon the particular precepts, in relation to the duty to be shewn to servants, and the regulation of conduct, in many circumstances of social life.*

**N**OW these are the judgments which thou shalt set before them.

We shall find but little occasion, to enlarge on the several parts of the Chapter; the statutes here appointed by God, and which of themselves arise out of our duties to him, plainly comprize all the secondary, and subordinate obligations we owe to one another. That maxim of the apostle's is an universal maxim. 1 John iv. 20, 21.

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.

Oh! that this precept was duly considered in its whole extent, by those who deal in human traffic. Observe, how the Lord himself interposeth by it to induce mercy. Deut. xv. 12, 18.

4 If his master have 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.

Is there not in this verse an allusion to the offspring of believers? See Psalm lxxxvi. 16. cxvi. 16.

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.

Beside the sense of those verses in reference to the servitude among the houses of Israel, is there not somewhat strikingly typical of the Lord Jesus here represented? Did he not say, by the mouth of the prophet, from the love he had to his Father and his Father's house, *I delight to do thy will, O my God: mine ears hast thou opened.* Psm. xl. 3, 6. John viii. 35.

7 And if a man sell his daughter to be a maid-servant, 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 have 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.

Here again, beside the *moral* lesson taught of doing what is just and right, here is a *spiritual* intimation of the betrothing of the heart to the Lord intended from it. The humblest of the Lord's freemen cannot be sold for bondage to a strange nation. John viii. 36.

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.

In these verses here is a distinction made between *wilful* murder and *unintentional* manslaughter. Gen. ix. 6.

15 And he that smiteth his father, or his mother, shall be surely put to death.

Observe the uplifted hand in smiting the parent is made capital, like the sin of murder. Prov. xxx. 17. Deut. xxi. 18, 21.

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.

Observe, that among the Israelites, the very idea of stealing man, woman, or child, must have been with a view to sell them to the heathen nations; because no Hebrew could, by the law, become the purchaser. Hence the greatness of the crime was increased. The apostle classes this sin among the most heinous. 1 Tim. i. 10.

17 ¶ And he that curseth his father or his mother, shall surely be put to death\*.

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

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\* Prov. xx. 20.

he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

The apostle hath the best comment upon these precepts. Ephes. vi. 1, 9.

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.

The gospel sums up these things in a comprehensive manner. Col. iii. 25. And our dear Lord folds up the sense of those relative duties in his unequalled language, Matt. v. 38, 39.

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 maid-servant he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, 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.

Observe, from those laws, how offensive in the sight of God blood-shedding is, even when committed by the unconscious brute, as well as by rational creatures.

#### REFLECTIONS.

WHAT a holy, pure, and undefiled religion is that which carries with it evidences of its divine origin and authority, in attending to the most minute circumstances of what is right and just. And what a gracious, merciful, compassionate, and ever-attentive God to the happiness of his creation, must the Lord our God be, who thus enjoins a system of laws, the very observance of which promotes universal welfare. Oh! my God, dispose my heart by thy grace to works of love and tenderness, both to man and beast. Do thou enable me to put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. And may the peace of God so rule in my heart, that I may follow peace with all men.

Reader! let us not close the Chapter, without first asking grace and

wisdom to discern the outlines of the Lord Jesus in it, as the voluntary servant of his Father, who, for the love he bore to him, and to us his captive wife and children, cheerfully consented to have his ears opened and would not go out free, until he had accomplished all the work to which he was called, and what he had graciously undertaken. Oh! thou precious God of my salvation, thou who, though rich, yet for my sake didst become poor; and though in the form of God, and with whom it was no robbery to be equal with God, yet didst make thyself of no reputation, and didst take upon thee the form of a servant; mercifully grant, that the same mind may be in me which was so strikingly displayed by thyself: may it be the language of my soul, 'I love my Lord, I love my Master, I love his service, in it I would dwell: I will not go out free, but I will abide in it for ever.'

## CHAP. XXII.

### CONTENTS.

*The same subject as in the former Chapter is pursued through this. Here is a further explanation of the social duties and obligations, as comprized in the second table of the law, given on Mount Sinai: of thefts, of trespasses, of borrowing, of fornication, of witchcrafts, and idolatry, and various other commandments.*

**I**F 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.

Observe the difference between robbery in the day, and in the night.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

See the gospel sense of this, in that beautiful parable of our Lord: Matt. xviii. 22, 25.

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

\* Luke xix. 8.

field, and of the best of his own vineyard, shall he make restitution.

See the moral sense of this, exemplified in the case of David. 2 Sam. xii. 1—4.

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.

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.

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\* Deut. xvi. 18—20.

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\*.

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||.

20 He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

This refers to the *first* table. See Exod. xx. 5.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

This precept is sweetly enforced in many places of the old Testament. Deut. x. 19. Exod. xxiii. 9.

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.

How precious these tokens of divine love to peculiar situations. Prov. xxii. 22, 23. Psm. xii. 5.

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.

\* Heb. vi. 16. Gen. xxxi. 39.

† Deut. xxii. 25, 26.

‡ Gen. xxxiv. 12. Deut. xxii. 29. § Levit. xix. 31. xx. 6. 27.

|| Levit. xviii. 23.



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.

The character of every citizen of Zion is to abhor those practices. See Psm. xv. throughout.

28 Thou shalt not revile the gods, nor curse the ruler of thy people\*.

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.

Was not this typical of the Lord Jesus Christ? Luke ii. 21—23.

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†.

### REFLECTIONS.

LET the perusal of those scriptures lead my soul to those devout reflections, that if the grace of God hath indeed appeared unto me, then hath it taught me, and by divine aid enabled me so to conduct myself by its holy power, that *denying ungodliness and all worldly lusts, I should live soberly, righteously, and godly in this present world.* And if the grace of God hath indeed appeared unto me, then hath it taught me, that as the Lord is my portion, there is enough in him to satisfy all the desires of my soul. Dearest, and ever blessed Jesus, be thou all in all to my soul! Do thou keep me from all covetous and inordinate desires, bring every thought into the obedience of thyself, that, with simplicity and godly sincerity, I may have my conversation in the world, and in all things behave myself as becometh thy blessed Gospel.

\* Acts xxiii. 5.

† 1 Pet. i. 15, 16.

## CHAP. XXIII.

## CONTENTS.

*This Chapter, like the two before it, contains an explanation in detail of the law given on Mount Sinai. The precepts against false witness, and false judgment, are enlarged upon: those relating to the regulation of conduct towards enemies and strangers are explained. Some observations, in respect to the observance of the Sabbath, are also added; and the renewal of God's promises to be with his people through the wilderness, and conduct them safe to Canaan, are subjoined.*

**T**HOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness \*.

2 ¶ Thou shall not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

For the propriety of this, see the gospel. Matt. vii, 13, 14.

3 Neither shalt thou countenance a poor man in his cause.

This is a beautiful precept. Hence in our courts of judicature, the figure of justice is painted blind, as if to shew, that strict justice respects not persons. Acts x. 34.

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 shall 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

\* 1 Sam. xxiv. 9. 2 Sam. xix. 27. xvi. 3.

† Job xxiv. 3. Deut. xxii. 1—4. Prov. xxiv. 17, 18. xxv. 21, 22.

ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

All these are so many repeated commands of one and the same rule of equity, and which the Lord Jesus hath given a full commentary of. Matt. vii. 12.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy 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.

These verses contain a precept, in which there is much signification. The seventh year, like the seventh day of the week, was sacred, and therefore was to be a sabbath of rest. And it had several very interesting points intended by it. As *first*: It served to keep up, in the mind of God's people, their sure dependance upon God. He would provide even when there was no tillage. 2ndly, It pointed out their state under God: that they were but tenants, and not the Lords of the soil. *The earth is the Lord's*. And 3dly, It proved that sweet scripture, Deut. viii. 15, 16.

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 first-fruits of thy labours, which thou hast sown in thy 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.

Those seasons were—in the spring, summer, and autumn, namely, the feast of the Passover, that of Pentecost, and that of Tabernacles. It is worthy observation, that in after ages, under the gospel state, the Lord Jesus was crucified on the *one*; namely, *the Passover*, which that solemn service typified: and the Holy Ghost descended during the commemoration of the *other*; namely, the *feast of Pentecost*, which confirmed also that great ordinance of God. See Matt. xxvi. 2. Acts ii. 1, 2.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Is there not a gospel sense here under a Jewish covering? Doth it not mean to say, that no leaven of ours must be mingled with the sacrifice of Jesus's blood and righteousness. Observe the expression: The Lord calls it *my sacrifice*. See 1 Cor. v. 7. Gal. v. 2, 3, 4.

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Sweet presentation to the Lord: as much as to say, Lord, it is all thine, and of thine own do I offer thee.—Perhaps this precept of not *seething a kid in its mother's milk* was added to prevent that heathenish custom, which, it is said some nations observed, who, at their harvest feast, performed this cruel and superstitious deed, by way of being lucky, as they called it, in the next year's harvest. I stop the Reader to ask, whether the idle and sinful practice, among some of our countrymen, of drinking to the apple-trees at Christmas, until, not unfrequently, many of them are drunk at the revel, did not originate from such a Pagan institution?

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Reader! call to mind at the reading of this verse, what Jesus said, *Moses wrote of me*; and then determine for yourself, whether this were not he of whom Moses and the Prophets did write, Jesus of Nazareth! See Mal. iii. 1. Isaiah lxiii. 9. 1 Cor. x. 4, &c.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him\*.

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\* Gen. xii. 7. xv. 18. Numb. xiv. 11. John i. 18.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies; and an adversary unto thine adversaries.

This was the original covenant promise. See Gen. xii. 2, 3.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perezites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off\*.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images†.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfil‡.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee§.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

May not these *hornets* be spiritually considered as the stings of a guilty conscience? Deut. vii. 20.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beasts of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

\* Chap. xxxiii. 2.

† Deut. xii. 2, 3. 31, 32.

‡ Deut. xxviii. 1---14.

§ Deut. ii. 25. xi. 25.

Deut. vii. 22. Is there not also a spiritual sense with respect to the attainments of the believer? Prov. iv. 18.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the 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 no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Are not many things in these precepts of a spiritual tendency? There can be no amity between the works of the flesh and the fruits of the Spirit. See 2 Cor. vi. 15—18.

#### REFLECTIONS.

THOUGH, through the merciful bounty of a covenant God in Christ, I dare not seek justification before God, by the deeds of the law, yet as the grace of God, which bringeth salvation, hath taught me to deny all ungodliness and worldly lusts, may that grace enable me, to *live soberly, righteously, and godly, in this present world!* And may all my life, and conversation prove, that though I work not *for* life, yet by his grace enabling me I am working *from* life, even the hidden life which is *with Christ in God, that when Christ who is my life shall appear, I may also appear with him in glory.*

Reader! I would charge it upon your conscience, as upon my own, to be frequently examining the heart concerning these things. Oh! let us be very jealous, with a godly jealousy over those springs of action, and *keep the heart with all diligence*, and more especially beg of God to keep it for us, who alone can keep it, *for out of it are the issues of life.*

Dearest Jesus! let the view presented to me of thy presence going before thy people, however short and transient the view, revive in my heart every thing that is tender and affectionate, humble and obedient, to the remembrance of thee, and of thy dear name. Lord! may I never lose sight of thee under this glorious character of the Angel of the Covenant going before me. May I rejoice in that sweet assurance that God my Father's name is in thee; that thou wilt, by little, and little, drive out the corruptions of my heart before thee; that thou wilt subdue the whole of them at length by the conquests of thy grace; that thou wilt safely conduct me through the whole of this wilderness state, and I shall at last, under thy power, arrive at the heavenly Canaan, to see thy face, and dwell with thee for ever. Oh! when will the shadows of the night pass, and the day break from my beloved!

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\* Joshua i. 3, 4.

## CHAP. XXIV.

## CONTENTS.

*This Chapter relates the interview between Moses and the people, when in his descent from the mount he delivered to them the law which he had received. Moses is again called up to the mount, where he continues forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy 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.

Can any thing be more striking, in reference to the Lord Jesus, as the sole Mediator between God and man? 1 Tim. ii. 5. Jer. xxx. 21.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do †.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Perhaps this altar was designed to represent God's covenant, and the twelve pillars the twelve tribes of Israel. Moses standing between the altar and the pillars, perhaps represented the Lord Jesus as the Mediator.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD ‡.

6 ¶ And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

\* Gen. vii. 1.

† Jer. xlii. 6. Deut. v. 27—29.

‡ Psm l. 5.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Paul gives the best explanation of this passage, Heb. ix. 19 to 28.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet as it were a paved walk of a sapphire stone, and as it were the body of heaven in *his* clearness.

Was not this the Lord Jesus? see John i. 18, compared with John i. 14.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Dan. x. 19. By their eating and drinking, it should seem is intimated that the consciousness of God's presence refreshed them. Is there not a spiritual sense in it of sacramental ordinances? Luke xxii. 19, 20, 30.

12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them\*.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

Joshua going with Moses, seems to convey this idea, that as Joshua was a type of Christ, Jesus must be with us in our approaches to God. Gen. xliii. 3.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them †.

15 ¶ And Moses went up into the mount, and a cloud covered the mount ‡.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days:

\* Psm. cxlvii. 19, 20.

† Gen. xxii. 5.

‡ Matt. xvii. 5.



and the seventh day he called unto Moses out of the midst of the cloud.

Was not this *seventh* day the Lord's day? Rev. i. 10.

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 forty days and forty nights.

What an evident type of the Lord Jesus! Matt. iv. 2.

### REFLECTIONS.

READER! let you and I learn, from the perusal of this Chapter, to prize the invaluable privileges to which we are called, in having our Almighty Mediator, even the Lord Jesus, to go in before the divine presence for us at all times, and upon all occasions. Blessed be that merciful dispensation, which brings us near in his blood and righteousness; so that we can, and do, behold him *as the brightness of his Father's glory, and the express image of his person*. And may we never lose sight of that unspeakable mercy by which we have confidence, that the Lord Jesus having accomplished the redemption of his people, is now ascended up on high, hath led captivity captive, and received gifts for men, yea saith the Holy Ghost, (as if we ought to take particular notice of that) *even for the rebellious that the Lord God might dwell among them*. Blessed Lord! while I read of Moses, in this interview, let thy grace direct me to behold thee, and by thy power enable me to keep it ever in view, that thou art gone up unto the mount to thy Father, and our Father; and there let my soul, by faith, continually ascend, and dwell until that hour shall arrive, when thou wilt return to take thy people to thyself, that where thou art, there they may be also.

## CHAP. XXV.

### CONTENTS.

*This Chapter relates to us the commands of God to Moses in the Mount, for the service of the sanctuary in the wilderness. The people are to present their offerings. The plan of the building of the tabernacle, the whole of which is to be formed according to the pattern shewed him in the mount.*

AND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, that they bring me an offering: of every man that

\* Heb. xii. 29. Psm. l. 3.

giveth it willingly with his heart ye shall take my offering.

Observe, though the Lord is the proprietor of all the earth, and the silver is his, and the gold his, yet he condescends to accept the gifts of his people, as tokens of favour. 2 Cor. ix. 7.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 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 breastplate.

Perhaps the things here particularized, beside their first use, had a spiritual allusion. See Rev. iii. 18.

8 And let them make me a sanctuary; that I may dwell among them.

Was not this a type of the Lord Jesus, tabernacling in our flesh? Heb. viii. 2. Rev. xxi. 3. And doth it not convey also that precious doctrine of the indwelling residence of the Holy Ghost? 2 Cor. vi. 16.

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*.

Who shall take upon him to say to what extent Moses was informed of the great scheme of grace? Read that scripture, Heb. viii. 5, and let the Reader determine this interesting matter for himself. It should seem that the whole tabernacle service had a spiritual signification, with all the materials belonging to it. Heb. x. 1. Col. ii. 16, 17.

10 ¶ And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

The *ark* was the grand part of all the sacred furniture. If we suppose the Jewish cubit was 21 inches, then it will follow that the ark itself was about 52 inches long, and about 30 in breadth and depth.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for

it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

If (as there seems to be no doubt) this ark was a type of the Lord Jesus, then those rings for the carrying of it from place to place, might be expressive of the presence of Jesus being always with his people. 1 Kings viii. 22—30.

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.

Observe, the gospel of Christ is distinguished by this name of a testimony, or witness. Matt. xxiv. 14. Acts vii. 44. And in the temple above, the Ark of the Testimony, or Testament, was seen by John, Rev. xi. 19.

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.

The mercy-seat hath been always considered as among the dearest types of Christ, Rom. iii. 25. 1 John ii. 2. Hence Paul's advice, Heb. iv. 16.

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: *even* 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.

Perhaps these *Cherubims* were designed to represent *Angels*, as pry-

ing into the precious mysteries of redemption. 1 Pet. i. 12. Heb. i. 14. Some have thought that the *Cherubims* mean to represent ministers of the gospel adoring the Lord, and attending on his service.

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.

Sweet promise! and evidently referring to gospel days. John xiv. 16—23.

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 handbreadth 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 borders 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 shew-bread before me alway.

The table and the shew-bread were both types of the gospel-dispensation. God our Father hath there spread a full table for his people,

Rev. iii. 20. 1 John i. 3. Jesus is the bread of life spread on this table.  
Rev. ii. 17. John vi. 48—58.

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, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the 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.

All this furniture, so splendid and magnificent as it was, had no doubt a spiritual signification; but, as the apostle observes of these things, we cannot now speak particularly. Heb. ix. 5. The *tabernacle* itself had no windows; perhaps to denote the darkness of the *law* dispensation: or

rather, if we consider the glory of God in the most holy, it was a type of the tabernacle which is in heaven. Rev. xxi. 21—23. Isaiah lx. 19, 20. And it is probable, I think, that the *candlesticks* were meant to represent the illumination of the Holy Ghost in the soul. 2 Cor. iv. 6. Compare Zech. iv. 2, 3, with Rev. iv. 5. Observe the precept is again repeated of Moses taking heed to be very particular in forming the whole construction after the pattern given him. In the Old Testament and in the New, this injunction never varies. Deut. v. 32. Rev. xxii. 18, 19.

### REFLECTIONS.

GRACIOUS God! help me by thy divine teachings, to behold the wondrous things of thy law, and to admire and adore thy gracious condescension in the appointment of the *sanctuary*, and the *tabernacle*, and the *mercy-seat*, and the *ark of the testimony*, and the *table*, and the *shew-bread*. Precious Jesus! may it be my happiness, like *Paul*, while beholding these *shadows* of the good things that were then to come, to see that the *substance and the body* is Christ. Do angels desire to look into those mysteries of the kingdom? Lord, make me earnest to know more and more of thee, and of *that love of God which passeth knowledge, that I may be filled with all the fullness of God*. And oh! do thou come and frequently commune with me from off thy *mercy-seat*! There do thou meet me, and speak comfortably to me. Let Jesus be every thing to me, the *mercy-seat* of propitiation, the ark of the divine presence to bless me, the table and bread of life to feast my soul, at which I may sit down here below in sweet communion, until I come to sit down with him for ever at the table which is above. Be this my portion, dearest Lord, that I may be *abundantly satisfied with the fatness of thine house, and drink of the river of thy pleasures*. For with thee is the fountain of life.

## CHAP. XXVI.

### CONTENTS.

*This Chapter is but the continuation of the former. Moses receiveth further directions, concerning the furniture of the tabernacle. Particular mention is made of the vail, or hanging, which separated the outer part of the sanctuary from the most Holy Place.*

**M**OREOVER thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

I would have the Reader keep in view in this, and in every other place of scripture where mention is made of the Jewish tabernacle, the gospel signification of it. See Heb. ix. 1—12. There are several other particularities worthy notice in the tabernacle. It was *moveable*, intimating perhaps thereby, that the Church of God in this world is in an unsettled state, as best suited to a wilderness dispensation. Heb. xiii. 14. Micah ii. 10. The tabernacle was but a *mean* and *humble* building; and yet in

it the Ark of God was placed. Intimating, perhaps, the mean and humble estate of our nature, when the Lord Jesus, whom the Ark represented, tabernacled among us. It is further remarkable, that the Ark had no better accommodation until the building of *Solomon's temple*, which was at least 480 years after this period. 1 Kings vi. 1.

2 And 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.

No doubt every part and portion of the tabernacle furniture, had a spiritual signification, as we may gather from the caution the Lord gave to Moses concerning it: but the dullness of our capacities prevents the discovery of what they are, in every particular. See Exod. xxv. 40, compared with Heb. viii. 5, and ix. 1—5.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another\*.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

The costliness of those coverings were, perhaps, intended to represent the preciousness of the Church in the eyes of the Lord Jesus. Song i. 9, 10, 11, 15, 16. Was not the coupling together of the curtains, by means of the *taches*, or buttons, meant to shew the unity of believers in the one body of Christ? Ephes. iv. 15, 16.

7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

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\* Song i. 5.

Was not the *roughness* of the covering intended to shew, that the Church, like her beloved, hath no *outward* attractions, though all lovely within? Psm. xlv. 13. And was not this covering designed also to intimate, that upon all the assemblies of God's people there is a defence? Isaiah iv. 5, 6.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second,

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the 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 badgers' skins.

Is not the wonderful exactness here shewn to those minute circumstances, intended to manifest how, even to the smallest matters, the Lord regards his Church and people: Matt. vi. 25—30.

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.



It is remarkable that nothing is said of the *flooring* of the tabernacle. Perhaps to intimate the spiritual worship intended, Eccles. v. 1.

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.

The costly furniture reminds us of what is said of the New Jerusalem, Rev. xxi. 18. But is not the whole intended to lead to Jesus? Rev. xxi. 22.

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 up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

There is a great deal of spiritual signification in this *vail*, as we learn from the gospel, and the apostle to the Hebrews more particularly explains it. Matt. xxvii. 51. Heb. ix. 3—8. The Jews saw no further than to the outward letter of the ordinance, as we find, 2 Cor. iii. 14, 15. Reader! think well of your privileges. 2 Cor. iii. 18. Heb. x. 19—21.

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 vail, 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.

Hath not the candlestick a reference to the steady light of the gospel? Rev. ii. 5.

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.

Doth not this remind us of the ever-blessed Jesus, who is both the ark, and the mercy-seat, and the door and the temple! Heb. viii. 2. Psm. lxxx. 1. John x. 9. ii. 19—21.

37 And thou shalt make for the hanging five

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\* Numb. vii. 89.

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.

Some have supposed that the manhood of Christ is hereby represented, Heb. x. 19, *others* have taken it for the ceremonial law: Ephes. ii. 14. And *others* have thought it means the visible heaven. Acts iii. 21.

### REFLECTIONS.

MAY it be my happiness never to read or hear of this Jewish tabernacle, without always being enabled by the Holy Ghost, to connect with it and to keep in view that precious consideration, that *we have such an high priest*, (as the apostle speaks), *who is a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man*. Blessed Jesus! may I behold in thee every thing realized. Thou art indeed the tabernacle, the mercy-seat, the ark, the covering, the door, the curtains, the all in all. How richly furnished, how full and satisfying, how completely suited to all my wants in this wilderness state! Lord help me by the sweet and constraining influences of thy blessed Spirit, to be continually coming to thee for the supply of all my need. And now the vail is broken down, and true believers have boldness to enter into the holiest by the blood of Jesus, oh! may it be my portion to draw nigh with a true heart in full assurance of faith. May I live *upon* thee, and *to* thee, and *by* thee: and may thy blood and righteousness from which I derive pardon, and mercy, and peace, and wisdom, and righteousness, and sanctification, and redemption, be so completely mine in this life, that it may form my everlasting source of consolation and rejoicing to all eternity in another.

## CHAP. XXVII.

### CONTENTS.

*The interesting subject of the Jewish tabernacle is still carried on in this Chapter. Here are directions given to Moses concerning the altar, the court of the tabernacle, and the oil for burning in the lamps of the candlestick.*

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.

Was not this altar a type of Christ? Matt. xxiii. 19. John xvii. 19.

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.

The horns of the altar had the sacrifice fastened to them; see Psm. cxviii. 27. And was not Christ bound and fastened to the cross? Some have thought that the brass covering implied the Deity of Jesus covering

the manhood. The horns of the altar was the place of refuge for offenders: see 1 Kings i. 50. Could any thing be more expressive of the refuge in Jesus? Psm. xviii. 1, 2.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his bason, and his fleshhooks, and his firepans: 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*.

Let not the Reader overlook the exact attention commanded, concerning these things. Heb. viii. 5.

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:

Observe the dimensions of this court, about 50 yards long and 25 broad. How small for the reception of worshippers! Blessed be God under the gospel dispensation, it is extended beyond all limits. Mal. i. 11, with Matt. xviii. 20.

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

Observe these pillars. Then turn, for the spiritual illustration of them, to Rev. iii. 12.

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 And 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, 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 every where, and the height five cubits, of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be* of brass.

The court was the place of worship. And this was the hallowed spot after which David so longed. Psm. lxxxiv. 2—10.

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.

Is not this a lively a type of the Holy Ghost in his gifts and graces bestowed upon the church? Who but the Spirit can enlighten the mind of a poor darkened sinner, to give him the light of the knowledge of the glory of God in the face of Jesus Christ? Zech. iv. 11, 12.

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.

Is not the office of the priest in this place, intended to shew how much it belongs to ministers to labour in the word and doctrine? Luke i. 8, 9.

### REFLECTIONS.

My soul! what do I behold in this view of the Jewish church? Is it not as the apostle said, these are *a shadow of good things, but the body is Christ*. Blessed be God! we have an altar, and a tabernacle, and a court, to enter into with praise. But what are all these if Jesus be not in them, and the sum and substance of all. Oh! may I, dearest Lord, accept thee as mine altar, that sanctifieth the gift, the sacrifice of atonement, and the high priest to offer. And oh! may God the Holy Ghost in all his sweet influences, be the enlightening purifying oil, to illumine the darkness of my mind, and enable me to see Jesus in every one. Lead me, Holy Spirit, to flee for refuge to the horns of this altar, even to the crucified body and atoning blood of him that suffered thereon. And by him do thou enable me *to offer the sacrifice of praise to God continually, even the fruit of my lips, giving thanks to his name*.

## CHAP. XXVIII.

### CONTENTS.

*In the prosecution of the same important subject, the Lord gives Moses direction in this Chapter for the priests. Having prepared the hallowed spot for his worship, he here appoints the servants who are to minister in it before him. Aaron's dress, as the high-priest, is particularly described; and that of his sons in the priesthood is also mentioned.*

**A**ND 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.

The Holy Ghost hath taught us to consider this appointment of Aaron to the priesthood as the special call of God. And the inference from it is also made: Heb. v. 4, 5. And if the Lord Jesus did not assume this office uncalled, so neither do his servants. Matt. x. 1—16. Acts xiii. 2, 4. But what an awful scripture is that of persons not commissioned, Jer. xxiii. 21. Dearest Jesus! be thou our high priest, seeing thou ever livest to make intercession for sinners. And for thy ministering servants acting under thy great name, let that promise be fulfilled in their appointment. Jer. iii. 15.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Are not these garments emblematical of the glory and beauty of the Lord Jesus? Zech. ix. 16, 17. Heb. vii. 26.

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\*.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod, and a robe, and a 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.

Were not these robes worn by the priests to remind the people of the robe of Jesus's righteousness, and his garments of salvation? Isaiah lxi. 10. Psm. cxxxii. 9—16.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

In the priests putting off their own clothes and putting on these robes of splendor, was it not meant to shew how the Lord Jesus laid aside his glory, when he clothed himself in our nature; and when he *who knew no sin became sin for us, that we might be made the righteousness of God in him?* 2 Cor. v. 21. And was it not meant to shew also, how sinners by the Holy Ghost are stripped of that clothing which is theirs by nature, and are clothed in the garments of grace. Zech. iii. 3, 4. Ephes. iv. 22—24. Isaiah lxi. 6.

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\* Isaiah xxviii. 24—26.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

Is not this beautifully explained to us in a spiritual sense, where the church begs to be set upon the Redeemer's heart and arm? Song viii. 6.

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.

Who will not see the government of the Lord Jesus strikingly represented in this verse? Isaiah ix. 6. Was not this unfolded to the beloved apostle, when he saw the Lord Jesus going in before the mercy-seat? Rev. i. 13. v. 6—9. See also Ephes. v. 27.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen-work shalt thou make them, and fasten the wreathen chains to the ouches.

Was not the fastening here of the garments meant to shew, that all the offices of the Lord Jesus are united? He that was the high priest was also the lamb *in the midst of the throne*, testifying both his priestly and his kingly office; and also him alone that was found worthy to open the book, and loose the seals thereof, thus denoting his prophetic office also. See Psm. cx. 4. Rev. v. 6, 7.

15 ¶ And thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Four square it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of stones,



*even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.*

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and a onyx, and a jasper: they shall be set in gold in their inclosings.

God's people are called his jewels. Mal. iii. 17. And agreeably to this, the new Jerusalem is thus described, Rev. xxi. 19—21.

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.

Sweet thought! every name was to be engraven on the high priest's breast-plate. So on the heart of Jesus, every name of his people, however low or insignificant among men, is held in everlasting remembrance before God. Reader! do you hope that *your* name is on the heart of Jesus? And shall not Jesus be in yours? Isaiah xlix. 16.

22 ¶ And thou shalt make upon the breast-plate chains at the ends *of* wreathen-work *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which is in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings 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 breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

What is said of the ephod of the high priest with the curious girdle, proves that this ornament differed from the common ephod which had no girdle. Thus Samuel when a child had an ephod, 1 Sam. ii. 18. And David when he danced before the ark, 2 Sam. vi. 14. But this of the high priest had a girdle. Probably in allusion to what is said of Jesus, Isaiah xi. 5. John saw the Lord Jesus thus clothed. Rev. i. 13.

30 And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Concerning this *Urim* and *Thummim*, which mean *lights* and *perfections*, no one alive can give any certain account. All that is said of them in scriptures leads to this conclusion, that when the high priest wore them, it was by way of testifying, that the people through him waited for the Lord's directions. Chap. xxv. 22. Thus *Phinehas*, Judges xx. 27, 28. And again *Abiathar*, 1 Sam. xxiii. 9—12, &c. But was not the whole a symbolic reference to the person and offices of the Lord Jesus? Are not all revelations made in and by him? Is he not the gracious medium by whom prayers go up, and answers come down to all his people? Heb. i. 2. John i. 18.

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.

Was not the care recommended that this robe should not be rent, designed to shew the seamless garment of Jesus, as that was the perfect nature of his righteousness? John xix. 23, 24.

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.

Probably those bells were intended to inform the people by their sound, that the high priest when rising up by which they rung was then going to offer incense; so that they which were in the outward court might join in prayer. See Luke i. 9, 10. Some have thought, that that expression in the Psalms hath an allusion to it: Psm. lxxxix. 15. But whether this or not, it is sweet to hear the bells of Christ's gospel, I mean the joyful sound of his words: and in the same moment to recollect, that he as our high priest is gone in before the throne, there to appear in the presence of God for us. Heb. ix. 23, 24.

36 ¶ And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

This glorious inscription of "holiness to Jehovah," could mean no other, than that the Lord Jesus was hereby represented. For *Aaron*, considered in himself, had no holiness. He was sprung from that stock of whom it is said, Rom. iii. 12. But beheld as personating him, how precious is the sight. Heb. vii. 26. And *through* him and *in* him his people are said to be so too, Zech. xiv. 20. 2 Cor. v. 21. 1 Cor. i. 30.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front 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.

How striking the expression, to bear the iniquity of the holy things! See Levit. x. 17. then Isaiah liii. 5, 6. then turn to the gospel, Gal. iii. 13. Rom. iii. 25.

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.

Was not this fine linen emblematical of the righteousness of Christ upon his saints? See Rev. xix. 8.

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.

No ministration was to be performed even by the inferior priests of the four sons of Aaron, without being clad in their vestments. Was not this intended to shew, that in all the approaches of the Lord's people before God, they must be clothed in the robes of Jesus's righteousness? In ourselves we are polluted, and without Jesus we bear our own iniquity and must die. The man in the parable without the wedding garment is a type of this. Matt. xxii. 11—13. Isaiah lxi. 10.

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.

Is not this covering to conceal the nakedness of the priests, an emblem of the sinners want, whose soul is in himself polluted and naked before God. Oh! for the complete covering of the righteousness of the Lord Jesus! Reader! may that blessedness be your portion and mine, which is pronounced by the sixth angel: Rev. xvi. 15.

## REFLECTIONS.

LOOK up, my soul, and see that great high priest of thy profession, that Almighty Aaron of the New Testament dispensation, the Lord Jesus Christ, going in, clothed in his holy garments of everlasting glory and of eternal beauty, before God and the Father; and still wearing on his precious person as a lamb that had been slain, the marks of thy redemption. And oh for grace in full exercise, to come under the all-powerful, all-prevailing, all-atoning, all-sufficient merits and righteousness of his person an offering! Oh! do thou bear me on thine heart and on thine arm, when thou presentest thy memorial before the throne. Behold, thou blessed Jesus, what my wants are, and do thou supply them all. Let every case and every circumstance of my soul, and the souls of thy people, come in for a part in thy remembrance. And when thou bringest me near my Father's footstool, to receive the grace to help in every time of need, do thou put on, by thy blessed Spirit, those robes of thy righteousness and garments of thy salvation, that I may be accepted in thee, the beloved. For it is thy province to do all this, both to provide, and to put on, both to furnish and to make meet, thy people for thy salvation. I humbly pray for grace, into thy dear hands to commit all my concerns, for time and for eternity. Thou hast purchased our eternal redemption, and it is thine to bestow it, to preserve it, to carry it on, and to perfect it in us, unto the day of thy coming. Oh! *do thou keep that which I have committed unto thee against that day.*

## CHAP. XXIX.

## CONTENTS.

*The same interesting subject is continued through this chapter. Here are four more particular objects taken notice of. The first, of the consecration of the Priests. The second, is that of the consecration of the altar. The third, of the daily sacrifice: and the fourth, God's promise that his presence and his blessing should be with the people, in their tabernacle service.*

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 †.

\* Levit. viii. 2.

† 1 Cor. v. 7.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Did not this washing intimate the cleansing by the blood of Jesus, and the washing of regeneration? Titus iii. 5. Isaiah lii. 11.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

How plainly is the Lord Jesus here typified? Isaiah lix. 17. But was not the clothing of the soul, in the robes of Jesus' righteousness, hereby shadowed out? Psm cxxxii. 9. For are not all true believers made kings and priests to God? Rev. i. 6.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

Was not this in token of the anointing of the Lord Jesus, as the High Priest of our profession? Psalm lxxxix. 20. See also Psalm cxxxiii. 2. And as the holy oil ran down to the skirts of his garments, did not this imply that the lowest members of Christ's mystical body partake in him of the Spirit's anointing? Ephes. iv. 7.

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 their's for a perpetual statute: and thou shalt consecrate Aaron and his sons\*.

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.

Is not this strikingly expressive of the Lord Jesus bearing the sins of his people? Isaiah liii. 4—6.

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

\* Levit. viii. 12, 13.

† 1 Pet. ii. 24.

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.

Burning upon the altar carried this idea with it, that sin merited the fiery wrath of God. Levit. viii. 18.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

Putting the hand upon the head of the beast carried with it this idea, that the sinner merited the death which the animal was to suffer.

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.

Observe, the sacrifice of blood is first sprinkled upon the altar, and then the offering by fire; meaning, perhaps, that atonement for our sins is first made to God by the blood of Jesus, and then our persons and our offerings are accepted in him, as living sacrifices. Isaiah vi. 7. Rom. xii. 1.

19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

The repetition implies the vast importance of the thing signified.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear

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\* Psalm cxviii. 27.

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.

Was not this emblematical, to shew that the whole, and every part, being unclean, is in need of cleansing? John xiii. 10.

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.

Was not this figurative of the influences of the Holy Ghost? 1 John ii. 20.

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 oil-ed 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.

The *waving* implied that the whole was an offering to God, whose presence was understood to be at the service. 1 Tim. ii. 8.

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.

The burning upon the altar carried with it the idea, that God accepted the offering.

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.

The *heave* offering probably was lifted, or thrown up into the air, and caught again with the hand, to shew that it was devoted to the Lord; and when caught again, was received as his gift. Levit. vii. 34.

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.

The part which Aaron and his sons were to eat of the sacrifice, implied the interest the people had in it. Rev. iii. 20.

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.

By the stranger we are to understand one not included in the covenant. Exod. xii. 43. Ephes. ii. 12, 13.

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

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\* Levit. vii. 18, 19.

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.

The every day offering Paul explains, Heb. x. 1—4.

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\*.

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:

Was not this morning and evening offering of a lamb, a sweet type of the necessity of the sacrifice of Jesus' blood and righteousness being constantly applied by the Holy Ghost to the soul? 1 Pet. i. 19, 20. Heb. ix. 26.

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.

Were not these mingled offerings of flour and oil, intended to shew the necessity of the Spirit's graces accompanying the merits of the Redeemer, to supply all the wants of the sinner? John iii. 5.

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

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\* Matt. xxiii. 19.

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.

This promise gave a sanction and blessing to all, and is the grand charter of the gospel-covenant. Matt. xviii. 20. xxviii. 20. Zech. x. 12. Zeph. iii. 14—17. Rev. xxi. 3.

### REFLECTIONS.

READER! let us not think, in the perusal of this Chapter, that we are in the midst of shadows still; but bless God the Holy Ghost, who enables us to look through the shadow, and see clearly the substance, to which the whole ministered. Do we not in Aaron see our Almighty Aaron, and in his sons those who are the sons and daughters of the Lord God Almighty, whom Jesus hath made kings and priests to God and the Father? Was Aaron thus washed, and arrayed, and anointed to the sacred service? and was not Jesus, our great high priest, consecrated to the work, when in the infinite purity of his nature he offered himself in all the glories of his person and his character, to make reconciliation for the sins of his people? Dearest and ever blessed Lord! do thou go in before me, in all the parts of this precious character. Be thou my morning and my evening propitiation! Sanctify my soul with the continued pourings forth of all the graces, and gifts, and rich anointings, of thine Holy Spirit. And may that first and unspeakable mercy be my portion, that being reconciled to God, even the Father, in thy blood and righteousness, he may according to his most sweet promise dwell in me, and be in me and with me; that he may be my God, and that I may be among the number of his people.

## CHAP. XXX.

### CONTENTS.

*The communion between the Lord and his servant Moses, is not yet finished, concerning the ordination of the tabernacle furniture, and service; but is continued through this Chapter. Instructions are here given respecting the altar of incense, and of the ransom money; of the laver for the priests to wash in: of making the oil for anointing; and of the spices to be burnt on the golden altar.*

**A**ND thou shalt make an altar to burn incense upon: *of shittim wood shalt thou make it.*

Did not this altar to burn incense upon, represent the person and merits of Christ? Rev. viii. 3, 4.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

'Tis observable, that the size of this altar was but half that mentioned by Ezekiel, Ezek. xli. 22. perhaps on account of the imperfection of this dispensation. Observe this also was of gold: the perfect worship in gospel times was to be *spiritual*. Mal. i. 11.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

Did not this crown refer to the kingly office, as well as the priestly office, of the Lord Jesus? Zech. vi. 11—13. And Jesus intercedes as one that hath power with God, and must prevail. His language is, *Father I will*. John xvii. 24.

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.

Was not the design of putting the altar before the vail of the mercy-seat to shew that Jesus is always appearing in the presence of God for his people? Heb ix. 24—26.

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.

Doth not this suggest to us the Lord Jesus in his perpetual advocacy? And doth it not also imply the morning offering of his people? While the Jewish priest was burning sweet incense, the people were praying. Luke i. 10. Rev. v. 8, with Rev. viii. 5. The lamps, perhaps, refer to the word of God, which should always be made, in the perusal of it, part of our morning as well as evening devotions. Psm. cxix. 105.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

By *strange incense* I think must be meant the offerings of the un-renewed soul. See Isaiah i. 13. lxvi. 3.

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\*.

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.

How sweet that scripture! 1 Tim. ii. 6.

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.

*Half a shekel* was in point of value about 14 pence of our money.

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.

What a delightful evidence was here given, of the equal value of souls. Not that money was supposed to purchase the atonement, but

\* Levit. xvi. 18, 29, 30.

only given as a token of love, in testimony, of having by sin forfeited their souls to God, and looking for redemption alone by the Lord Jesus Christ; this followed as an acknowledgment of so receiving and accepting it. See Psalm xlix. 7, 8, 15. Prov. xxii. 2.

16 And thou shalt take the atonement-money of the children of Israel, and shall 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.

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.

Reader! while those verses serve to teach us how clean the feet and hands of those ought to be who stand to minister before the Lord, think, and think with holy joy, what our privileges are who have a *fountain* always open *for sin and for uncleanness*. Zech. xiii. 1. Lord grant that I may wash in it, and be clean. James iv. 8. *David* perhaps had an eye to this cleansing when he penned Psalm xxvi. 6.

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.

If the Reader calculates the quantity of spices, he will find the whole to be nearly half a hundred weight ; and the oil near six quarts.

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.

Can any thing more aptly represent the anointings of the Holy Ghost, and that unction of the Spirit, which all the Lord's Israel are said to have? 1 John ii. 20.

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.

Was not this meant to shew the sanctity of holy things? Acts xiii. 2.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum ; *these* sweet spices with pure frankincense: of each there shall 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 :

The fragrant of those ingredients perhaps referred to the merits of the Lord Jesus. Song i. 3. And subordinately to this, it is said in scripture, that the name of believers is valuable like ointment. Eccles. vii. 1.

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.

Doth not this bruising of the spices indicate the bruised body of the Lord Jesus, when about to be offered in sacrifice? Isaiah liii. 10. Ephes. v. 2.

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.

The same precept as in the 32nd and 33d verses: the setting it apart as holy, implies the importance of the thing itself.

#### REFLECTIONS.

COME, my soul, look at the Jewish ordinances, and with an eye of faith behold thy Redeemer shadowed out in every one. He is indeed the golden altar, the ransom money, the true laver, or fountain for sin and for uncleanness; the sweet spices, the holy oil in the graces of his Holy Spirit; and the sum and substance of all divine ordinances. Dearest and ever-blessed Jesus! on thee may I be enabled, as the altar of offering, to bring all my oblations: in thy all-sufficient merits, and death, to rest every hope of acceptance in the well-grounded assurance, that God my Father hath found in thee a ransom, and hath said concerning my soul, *Deliver him from going down into the pit*. May God the Spirit anoint me with the holy oil of his manifold gifts and graces; and may Jesus, my great high Priest, in his perpetual advocacy, present me in the sweet and all-prevailing incense of his merits, that being washed in his blood, and accepted in his righteousness, I may at all times come boldly to a throne of grace, and find grace to help in every time of need.



## CHAP. XXXI.

## CONTENTS.

*The same interesting interview between God and his servant is continued, and the account of it is recorded in this Chapter. The Lord tells Moses who shall be appointed for the workmen in the tabernacle; the Lord again enjoins the holy observance of the Sabbath, and delivers to Moses the two tables of testimony which he had written.*

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.

It is profitable to observe, that all the appointments, as well of Providence as of grace, are of divine authority. Ephes. iv. 11, 12. Prov. xvi. 33.

It is equally profitable to remark, that the common gifts of understanding, as well as the special gifts of grace, are all from the same Almighty Giver. Isaiah xxviii. 26. Job xxxviii. 36. And how sweetly doth the Apostle speak of these things; 1 Cor. xii. 4—11.

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 thereupon, 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.

If the Lord was graciously pleased to qualify men for the adorning the tabernacle, which was but a shadow of good things to come, what may we not suppose the same gracious Lord will do, in qualifying ministers, under the gospel dispensation, for the building up believers, which are the body of Christ. Ephes. iv. 11—13.

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.

Some have thought, that the repeating the commandment respecting the sabbath in this place, was with this intention; lest the children of Israel should suppose, that while building the tabernacle, which was now to be set about, they might, as it was God's work, go on with the continuance of the work on God's day. Hence they were taught, that even the works for God must not break in upon the holy day of God.

Oh! how much to be wished is it, that christians would remember this!

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 Lord had promised these tables at the opening of the interview. Chap. xxiv. 12. And now the time approached for Moses to go down to the people, the Lord delivers them. Reader! remark with me, they were written, it is said, on stone, and with the finger of God. None but God himself can write his law on the stony heart of man. See that sweet scripture, 2 Cor. iii. 3. Lord grant that this may be my portion! Heb. viii. 10.

### REFLECTIONS.

It is a comfortable consideration, suited to all ranks and orders of men, that what the Lord calls any man *to*, he graciously fits him *for*. If *Bezaleel* and *Aholiab* be appointed to the curious construction of the tabernacle building, the Holy Ghost will make them fit for the employment. And when Jesus called his poor fishermen of Galilee to be fishers of men, how soon were they qualified for the arduous work. My God! send me where, and how, and for what purpose thou art pleased; be thou but with me, and I shall soon demonstrate how thy strength is made perfect in human weakness.

But let me not close the chapter until, in the view of the qualified workmen for the tabernacle, I behold thee, thou first and last, thou Author and finisher of our faith, and of the true tabernacle, which the Lord pitched and not man. Hail, Holy Jesus! thou who art the foundation stone of the spiritual building; who hast reared up an everlasting tabernacle of redemption in thy blood and righteousness, and finished the work the Father gave thee to do. Lord, finish the work in my soul also, and make me as a fit stone for thy temple, now thou hast, I trust, hewn me out of the rough quarry of nature; that, being built upon thee as the chief corner stone, and fitly framed together, I may be found an habitation for God through the Spirit.

## CHAP. XXXII.

### CONTENTS.

*This is a most interesting Chapter, but no less distressing to read. We have therein related to us, that God, by his divine foreknowledge, having seen, that in consequence of Moses being with him longer in the Mount than the people below in the camp expected, they fell away to idolatry: the Lord commands Moses to go down to the people; the Lord informs his servant what had taken place during his absence; Moses intercedes for the people; Moses descends from the Mount; arrives at the Camp; beholds the idol of the people; his anger is so great that he casts the Tables of Testimony, which the Lord had given him, out of his hands, and they are broken; the conference between Moses and the people, and Moses returns unto the Lord.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, 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.

Observe, what unbelief induceth in the heart of man. Believers have too much of this in them. The Lord Jesus is gone up into the heaven of heavens, there to appear in the presence of God for his people; and yet how often do they cry out in doubts and misgivings. Isaiah xl. 27. Psalm xlii. 1, 2. And ungodly men are herefrom led to question the truth of divine promises. 2 Pet. iii. 4. It was this impious disregard of the divine threatenings which induced the wicked servant, in the parable, to smite his fellow servants. Matt. xxiv. 48.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

Did Aaron consent to their impious proposal through fear? Prov. xxix. 25.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

What an awful account! Psalm cvi. 20, 21.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Compare this account with what is said, chap. xxiv. 7. then read that scripture, which can never be too often read, Jerem. xvii. 9. Observe how the Psalmist remarks this sin, being so highly aggravated, in that it was done in *Horeb*, that memorable spot, where the people had such evidences of the divine presence. Psalm cvi. 19. Observe also, the

Apostle's remark upon it, 1 Cor. x. 6, 7. Reader! remark, that at the very moment the Lord, in the mount, was ordaining Aaron with peculiar honours to the priesthood, Aaron was aiding the Israelites to idolatry. Well might the Apostle say, the law maketh men high priests which have infirmity. Heb. vii. 28. Sweet are those verses concerning it. Heb. vii. 26, 27.

7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

Observe God's knowledge. Prov. xv. 3.

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, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt\*.

9 And the LORD said unto Moses, I have seen this people, and behold, it *is* a stiffnecked people:

10 Now therefore let 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.

Deut. ix. 13, 14. There is somewhat very interesting if spiritually considered, in this reasoning of Jehovah with Moses.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy

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\* James i. 14.

servants, to whom thou swarest by thine ownself, 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.

If we lose sight of Moses in this place, in order to behold him whom Moses typified, even the Lord Jesus Christ, in his glorious character of intercessor, this passage is uncommonly beautiful. Isaiah lix. 16.

14 And the LORD repented of the evil which he thought to do unto his people\*.

15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables†.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

2 Cor. xii. 2—4. Those who are much in communion with God will, on their return to the world, feel somewhat like this, from not being conversant with such language.

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' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

This zeal of Moses is not reprov'd, see Deut. ix. 17. Reader! remember his zeal, John ii. 13—17.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder,

\* Psalm cvi. 23, 45.

† 2 Cor. iii. 3.

and strawed *it* upon the water, and made the children of Israel drink *of it*.

Perhaps this was done to convince the children of Israel, how contemptible must be such gods which could be so reduced to nothing. 1 Cor. viii. 4.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

So great a sin. It appears that, but for the intercession of Moses, Aaron would have been cut off for it, see Deut. ix. 20. But reader! remember in all this Moses only typified Christ.

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.

Observe how all sinners endeavour to put off their sins on others; see Gen. iii. 12, 13.

25 ¶ And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies\*:) )

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him †.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour ‡.

28 And the children of Levi did according to

\* Gen. iii. 10.

† Malachi ii. 4—6.

‡ Deut. xiii. 9.

the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

The approbation of this deed, in the house of Levi, Moses records in the close of his life. Deut. xxxiii. 9.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now 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 gods of gold.

Observe, Moses doth not now presume to say that they are the Lord's people, but he calls them *this* people. Observe how he pleads for great mercy, because of great transgression. David uses the same argument in after ages. Psalm xxv. 11. But was not Moses in all this a type of the Lord Jesus?

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

How striking is the type here; only, indeed, with this difference, that Moses did but *offer* to die, whereas the Lord Jesus did actually die, the just for the unjust, to bring sinners to God. See those sweet scriptures, Dan. ix. 26. Isaiah liii. 8. John x. 11.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

And was not this in reality done, when, by the Lord Jesus assuming our nature, taking upon him our guilt, and becoming our surety, he gave himself a ransom for all? See 2 Cor. v. 21. Gal. iii. 13.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit I will visit their sin upon them.

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\* Isaiah lviii. 1.



I venture to believe that this angel was not the Almighty angel of the covenant, but only some ordinary servant in token of God's displeasure. See Chap. xxxiii. 2.

35 And the LORD plagued the people, because they made the calf, which Aaron made \*.

### REFLECTIONS.

IN perusing this account of Israel's shameful apostasy from the Lord God of their salvation, after the many mercies which they had received, both in their deliverance from Egypt, and especially the tokens of his divine presence on Mount Sinai, what do we read in it but the same melancholy account of our poor, sinful, fallen nature, ever prone to depart from God, and making to itself idols of its own corrupt fancy. Oh! Lord, may it be mine and the Reader's mercy to know, that in ourselves we are not better than they, but of the same stock and root, of whom it is truly said, that *there is none good, no, not one*.

But chiefly in the perusal of this chapter may I behold him of whom Moses was a type, standing up in the glorious character of our intercessor, to make reconciliation for the sins of his people. Yes! thou dear Redeemer, thou art he whom the man of God here represented: thou didst, indeed, take the whole weight of our guilt upon thyself, when, in the eye of God's righteous law, thou didst undertake our salvation, by consenting to become sin for us, that we might be made the righteousness of God in thee. Oh! bring me, by the sweet influences of thy blessed Spirit, under thy shelter; and since thou hast done away sin by the sacrifice of thyself, may my soul rejoice in thy great salvation, and triumph in the name of the Lord my God.

## CHAP. XXXIII.

### CONTENTS.

*Moses receives a command from the Lord to deliver to the people a message that he will not go with them; but he will not wholly leave them without a witness of his mercy, for he will send an angel before them. This chapter relates to us this message, and the effect it wrought on the minds of the people. Preventing grace opens a renewal of communion between the Lord and the people; and Moses obtains a promise of God's presence with his people, and a special token of the Lord's favour to himself.*

AND the LORD said unto Moses, Depart, 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:

\* Psalm lxxxix. 30—32. Acts vii. 41, 42.

2 And 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:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

We shall have a lively sense of the awfulness of this message, when we call to mind what passed between God and his servant Moses in the Mount, when the Lord was giving him directions for the building and furniture of the tabernacle. This tabernacle was not begun; and, therefore, to bid the people go towards Canaan, before the tabernacle service was even set about, carried with it the strongest testimony of the divine displeasure. God will perform his promise made to Abraham, Isaac, and Jacob; yet he will not grant them the visible tokens of his presence and favour. Reader! remark with me, that all blessings, in order to become blessings indeed, must be made such by the Lord himself sanctifying them, and making them sweet. See Deut. xxviii. 2—12. and from 15—23.

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 now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

These were strong marks of true repentance. See 2 Sam. xii. 20.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

The removal of the tabernacle was another indication of the Lord's displeasure. Levit. xxvi. 21. This tabernacle, it should be remembered,

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\* 2 Cor. vii. 10, 11,

was only the temporary camp, where ordinances had been occasionally observed, until the appointed tabernacle was erected. Observe, there were some gracious souls to whom the Lord had given a spirit of supplication and prayer. And is it not so now? Heb. xiii. 12, 13.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

Is not the Lord Jesus here pointed out? Are not all eyes by faith directed unto him, when going in before the mercy-seat? Acts i. 9—11.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses\*.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

Observe the sweet fruits of grace. Zech. xii. 10. It should seem that the cloudy pillar had withdrawn from the camp during their idol worship, and now again returned. When the Lord inclines our hearts to seek him, he comes to bless us. James iv. 8.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Is it not probable that this was the Lord Jesus in a visible form, as the covenant man? see Gen. xvii. 1. Gen. xviii. 1, 2. Judges xiii. 3—8. with xxi. 22.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Reader! I charge it upon you that you keep in view him whom Moses represented, through the whole of this most interesting interview.

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\* Numb. xii. 8.

Is it not by him, whom the Father heareth always, every token of divine favour is conveyed? John i. 18.

13 Now therefore I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

Observe how Moses improves upon God's mercy; just now it was *this* people, and the Lord in displeasure had called them *Moses's* people, but now Moses calls them *God's* people. What a sweet prayer is that of the prophet's to this amount. Isaiah lxiii. 15—19.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

Observe the power of prayer: compare the 3d verse with this verse; the change is not in the divine mind, but in the people. The Lord varies his dispensations according as his grace makes them suited to receive the change. Isaiah lxiii. 9—11.

15 And he said unto him, if thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

See how Moses advanceth in requests. Gen. xviii. 23—32. Numb. xiv. 14.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

This is the grand cause of all, having found grace in the Lord's sight. Rom. ix. 15. Matt. xi. 26.

18 And he said, I beseech thee, shew me thy glory.

Observe, Moses had been long in the Mount with God, and yet now desired fresh communications of the divine presence. Reader! mark this down as a sure testimony of having tasted God's graciousness, that the soul longeth for more. Psalm lxiii. 1, 2.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Observe, God's glory in the salvation of sinners is his goodness; Jesus is the Father's glory. Heb. i. 3.

20 And he said, Thou 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 passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Was not this rock Christ? 1 Cor. x. 4. Do not these clifts mean the wounded side of Jesus, in which the church is sheltered? See Song ii. 14. By seeing the Lord in passing, doth it not mean that our present views are all transient? In heaven it is reserved for the full manifestation of glory. 1 Cor. xiii. 12. But how precious that view, 2 Cor. iii. 18?

#### REFLECTIONS.

MY soul! think, seriously think, in the view of the Lord's withdrawing the symbols of his divine presence from Israel, how truly awful must that state of the soul be, from whom the Lord hides his face, and taketh away the influences of his Holy Spirit. How will the heart grow hardened, and the conscience become stupid and secure, through the deceitfulness of sin, if God restrains his grace, and remits the awakening calls of his love. Blessed God! I would say with thy servant of old, Take not, O take not, thine Holy Spirit from me! Whatever beside thou art pleased to recall, (for all thy mercies are but lent, not absolutely given), though thou takest my strength, my health, my property, my children, nay all my comforts, take not, O take not thine Holy Spirit from me! .

Teach me, Lord, also, in this history of thy church before me, to see the sweet effects of returning grace. Here I behold how God inclines the hearts of his people to pray: and how preventing mercy even outruns their petitions. Thus, Lord, let thy grace descend upon me. Carry me not up hence, not even from a wilderness, to *Canaan*, except thy presence go with me. Dearest Jesus! every place is *Canaan* with thee; and without thee heaven itself would be no heaven to my soul. Place me in the clefts of the rock, even in thy wounded side, dearest Redeemer; and in thee, and thy complete salvation, shall I behold thy glory, even all the goodness of my God passing before me.

\* 1 Tim. vi. 16. with John i. 14—18.

## CHAP. XXXIV.

## CONTENTS.

*The Lord having in his great mercy received Israel again into favour, commenceth the treaty afresh, which had been interrupted by their idolatry. Moses is commanded to prepare two tables of stone, and to come up to God into the mount: there the Lord proclaims himself a gracious God, in covenant with his people. God renews his promise of Canaan: appoints certain offerings, which the people are to offer: in the return of Moses to the people, the skin of his face shone. These are the contents of this Chapter.*

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

Observe: the *first* tables, as well as the writing upon them, were wholly of the Lord. But these must now be hewn, and prepared by Moses. Is not the spiritual sense of it this? The original law, in the time of man's innocency, was written in the tables of the heart; and both the tables and the writing, were from the Lord. But when man by sin had broken the law, the ministry of man, like Moses, is made use of, but the law itself, even the scriptures of truth, are still of God. Reader! what a mercy is it that when you and I have by sin broken God's law, the Lord again writes his law, by his Spirit, upon our hearts. Jer. xxxi. 31—34, with Heb. viii. 10.

3 And no man shall come up with thee, neither let any man be seen throughout the mount; neither let the flocks nor herds feed before that mount.

Sweet is the private communion of God with the soul. See John xiv. 21.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 ¶ And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.

What a solemn but yet gracious manifestation is here made of God. This is one of the most striking sermons in the Bible. God himself is the preacher, and God himself in his covenant engagements is the sum and substance of it. Oh! how sweetly in all the after discourses of the Word of God are the same characters proclaimed. Was not that of the Lord Jesus a similar manifestation of glory. Luke xi. 28—36?

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.

Reader! amidst all those precious declarations, that is not the smallest of them, *that the Lord will by no means clear the guilty*. For when, in the covenant of redemption, by the blood and righteousness of Christ, the Lord Jesus appeared and suffered, as a surety, and sponsor, for his people; the utmost exaction was made and paid to the righteousness of God's law. So that to every true believer in Jesus, who seeks justification before God, in the finished salvation of the Lord Jesus, this perfection of God's righteousness, which will by no means clear the guilty without a satisfaction, is as dear to the heart as his mercy. Here that scripture was fulfilled, Psalm lxxxv. 10.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

Reader! remark that God, even in his mercies, is awful. Psalm lxxxix. 7.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance\*.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art

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\* Isaiah xlviii. 4, 8, 9, 10, 11.

shall see the work of the LORD: for it is a terrible thing that I will do with thee.

Observe how God's mercies are ushered in with a note of admiration, *behold!* Covenant mercies are indeed marvellous things. So think his people. Psalm xcvi. 1. So think the world, Psalm cxxvi. 1, 2.

11 Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perrizzite, and the Hivite, and the Jebusite.

God drives out nations, to make room for his chosen, Psalm lxxx. 8. Isaiah xliii. 4.

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 their images, and cut down 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 covenant 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 eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

The same precepts are of everlasting obligation, in all ages of the Church, 2 Cor. vi. 14--18.

18 The feast of unleavened 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 openeth the matrix is mine; and

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\* Exod. xii. 19, 20. Deut. xvi. 3.



every firstling among thy cattle, *whether* ox or sheep, *that is male* \*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty †.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest ‡.

22 And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.

This is the *second* of the great Jewish feasts; the feast of Pentecost; here called the feast of weeks. See Acts ii. 1. And the *third* is, that of the ingathering of the fruits.

23 ¶ Thrice 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: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God, thrice in the year.

Observe the over-ruling power of God in this promise, that during the people's religious observance of those feasts, none should come up to invade their land. Gen. xxxv. 5.

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.

Was not the sacrifice without leaven, meant to shew, that nothing is to be mixed in offering with the perfect sacrifice of Christ? Isaiah lxiii. 3. See Exod. xii. 10.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk ||.

27 And the LORD said unto Moses, Write thou

\* Luke ii. 21—24.

† Numb. xviii. 15.

‡ Gen. ii. 2.

§ Deut. xvi. 16.

|| Exod. xxiii. 19.

these words: for after the tenor of these words I have made a covenant with thee and with Israel\*.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Was not Moses in this a type of the ever blessed Jesus? Matt. iv. 2.

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 wist not that the skin of his face shone while he talked with him.

Was not Moses here also in his shining countenance a type of the Lord Jesus? See Matt. xvii. 2. And was not this also intended to shew that by communion with God, a brightness and splendour is communicated to believers? 2 Cor. iii. 18. Reader! may the Lord grant that the frequency and fervency of our communion with the Lord, may indicate to all around, that we have been much with Jesus. Acts iv. 13.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

Doth not this fear of Aaron and the people, teach us how a sanctity of life overawes the ungodly? 2 Cor. iii. 7—9.

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 *till* Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto

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\* Deut. v. 2, 3.

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.

Paul is the best commentator on this passage. 2 Cor. iii. 13—15. Blessed be God! the vail is done away, in the person and righteousness of Jesus. 2 Tim. i. 10.

### REFLECTIONS.

WHAT a precious scripture is that, and what a full explanation doth it afford, to this whole Chapter: *The law was given by Moses, but grace and truth came by Jesus Christ.* Lord I would pray, write thy laws upon my heart, and while, by the sweet influences of thy Holy Spirit, I am made both able and willing to run the way of thy commandments, now thou hast set my heart at liberty, may my soul be constantly strengthened and established in that precious assurance, that *Christ is the end of the law for righteousness* to me, and to every one that believeth.

Blessed God! may the perusal of thy servant's privilege and enjoyment in the holy mount of communion with thee, make my soul long after such sweet and reviving manifestations of thy glory, in covenant mercies, that I may know what it is to enjoy fellowship with the Father, and with his Son Jesus Christ. Oh! let the continual actings of faith, and the exercises of grace, be going forth by the Spirit's work, in my heart, on each of the persons of the Godhead. And may the frequent communications of Jesus' love have this blessed effect on my heart, that, as the face of Moses shone, so the conversation of my lips may denote with whom I have been most in communion. Grant, blessed God, this may be my mercy, that *from beholding with open face as in a glass the glory of the Lord, I may be changed into the same image, from glory to glory, even as by the Spirit of the Lord.*

## CHAP. XXXV.

### CONTENTS.

*This Chapter opens with Moses' commission, concerning the tabernacle, and its furniture, agreeably to the instructions he had received of the Lord in the Mount. After pointing out to the people again the ordinance of the Sabbath, he calls their attention to the order of the Lord for erecting a tabernacle, for the due observance of the religious duties of the Sabbath: mention is made of the contributions of the people towards the building: their readiness in the offering: and workmen are appointed to execute the building.*

AND Moses gathered all the congregation of the children of Israel together, and said un-

to 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.

The introduction of the precept here concerning the Sabbath, before the introduction of the precept concerning the building of the tabernacle, seems to have been made with this design, to intimate, that even the erecting an house for the worship of the Lord, must not be done on the Lord's day. See the observations on the 31st chapter of Exodus, 13 to 17 verses.

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,

Perhaps it means blue wool. Exod. xxvi. 1.

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 sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

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 taches, 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,

\* Psalm cx. 3. 2 Cor. viii. 11, 12. ix. 7.

† 1 Pet. iv. 10.

13 The table, and his staves, and all his vessels, and the shew-bread,

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.

These precepts are beautiful duplicates of what were delivered to Moses in the mount. See Exod. xxviii. 5—28. xxv. 10, &c.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

What is here said of the departure of the congregation, means, that they went away with hearts disposed to the service. Deut. v. 28.

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

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\* Judges v. 9.

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.

1 Chron. xxix. 3, 6, 9. Upon all these verses one general observation seems to meet us; that where the Lord makes a soul willing, there the Lord accepts and blesses the gift. Haggai ii. 8. Luke xxi. 3, 4. The labour of the women is particularly noticed with honourable respect. See also in the gospel, Matt. xxiv. 13. Acts ix. 39. Philip. iv. 3. Rom. xvi. 3.

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 filed him with the spirit of

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\* Prov. iii. 9.

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.

Were not these builders of the tabernacle, so especially called, appointed, and qualified, to the work, types of the labourers in the New Testament Church? Eph. ii. 20. i. 17, 18.

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#### REFLECTIONS.

WHO can meditate on the grace of God, in thus furnishing his servants for the work of the sanctuary, and giving the congregation such a willing mind to make contributions to the building, without being struck with the conviction, that in the spiritual building it must be the same Almighty God that can alone work in us, both to will, and to do, of his good pleasure. Gracious God! ever dispose my heart to thy service, and give me grace to consecrate all I have to thee; my time, my gifts, my life; for all is of thee, and in the dedication of the whole, it is but returning thee thine own. Accept them, dear Lord, in Christ Jesus, and pardon the unworthiness both of the gift and giver.

Let me not close this Chapter in the review of the preparation for the tabernacle, and the furniture of it, without eyeing afresh that blessed minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Dearest Jesus! it is thou that art the true tabernacle of thy people. Upon the foundation of thy Father's everlasting love, thy salvation is built for them: and in thy righteousness and blood, the spiritual temple rests for ever: Lord grant, that as thy mercy is built up for ever, the top stone for my soul may be brought forth with shoutings of "Grace, grace," unto it.

## CHAP. XXXVI.

## CONTENTS.

*This Chapter contains the relation of the progress of the work, in the building of the tabernacle: the liberality of the people is so great, that Moses desires them to refrain. Here is the account of the fine curtains of the tabernacle being finished, the boards, and bars, and partition vail, and the vail for the hanging at the door.*

**T**HEN 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.

May we not from hence learn, that, in the spiritual building it must be the Lord which puts it in the heart to build a temple for his honour? Ephes. iv. 11—13.

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:

Doth not this call of Moses correspond to the gospel call? 2 Tim. i. 9.

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.

Doth not this receiving from Moses materials for the work, carry with it a spiritual sense, that in salvation work we must all first receive, before that we can begin? Creating work and renewing work are both from God. 1 Cor. iv. 7.

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.

Reader! remark the blessed effects of grace in the heart. Nothing was thought too good, too great, or too costly for God. Paul bears testimony to a like liberality in the church in his day. Phil. iv. 10—18. 2 Cor. viii. 3, 4.

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.

Was not the construction of the tabernacle itself symbolic of the Church of the Lord in the world? It was not of stone, or earth, or timber; but curtains only. The Church of God, while on earth, is not founded in the earth, neither is it of this world. Rev. xxi. 2. John xviii. 36. Moreover; the tabernacle was a *moveable* tent: meaning perhaps thereby, that the Church is not intended to be settled here; the worshippers belonging to it are looking for a city that hath foundations. Heb. xi. 16. Moreover, the tabernacle was a very *humble* building, and not large, nor spacious; compare Jer. xxii. 14, 15. with 2 Sam. vii.

2. But observe; though the tabernacle was thus humble, made of curtains only, yet the curtains were *embroidered*. Was not this meant to represent the dignified state of the humble believer? His body is the temple of the Holy Ghost. 1 Cor. vi. 19. He is all glorious within. Psalm xlv. 13, 14. And the high and holy One, who inhabiteth eternity, dwells with him. Isaiah lvii. 15.

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 vail *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 needle work ;

38 And the five pillars of it with their hooks : and he overlaid their chapiters and their fillets with gold : but their five sockets *were of* brass.

Some have thought that the gold which was spread upon the several parts of the building and furniture of the tabernacle, was intended to represent the Godhead of Christ; whilst the coarser parts typified his human nature. The coverings also carried this idea with them, that God is the covering of his people. Isaiah iv. 6. The Vail of separation, we have authority to conclude, meant the separation between God and us while in an unrenewed state, and without Christ. Heb. vi. 19, 20. x. 19—22.

### REFLECTIONS.

MY soul! dost thou behold the readiness of the people to bring their offerings unto the Lord, even while approaching God in a tabernacle state: and wilt thou not seek grace to bring all thou hast to his service, since Jesus hath come down and tabernacled in thy nature, to bring thee nigh by his blood and righteousness? Oh! thou precious God and Saviour! the tabernacle of my soul, and my hiding place; may I live in thee, and be built upon thee. Thou art indeed the true tabernacle, the gold that perisheth not, the pearl of great price; be thou to me all I stand in need of, in this tabernacle state, until thou shalt bring me home to thy temple, which is above, where the gates are one pearl, and the street of the city is pure gold: but where infinitely above all these, the Lord God Almighty, and the Lamb are the temple of it. Until the day break, and the shadows flee away, be thou my God, and my guide, even unto death.

## CHAP. XXXVII.

### CONTENTS.

*The relation of the work is still carried on through this Chapter; the principal things mentioned in it are, the ark, and mercy-seat; the table of shew-bread with its vessels; the candlestick, with its lamps; the altar of incense, the holy oil, and the incense.*

**A**ND 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.

Let not the Reader think that what Moses repeats here, of the building and furniture of the tabernacle, is unnecessary. The Holy Ghost, it is evident, did not consider it to be so, when he graciously inspired Moses to commit it to writing. There is nothing in the holy word that can be said to be superfluous. And if it be said that God doth not forget our labour of love, surely we can never too much remember his acts of mercy. Phil. iii. 1. Heb. vi. 10.

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.

We cannot sufficiently keep in view him, whom both the ark, and mercy-seat, typified. Jesus is the mercy-seat, or propitiation. 1 John ii. 1. And to the shelter of his righteousness was it not that Noah by faith fled? Gen. vii. 1. with Heb. xi. 7.

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 hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

Was not the table of shew-bread meant also to shew forth the everlasting duration of Jesus as the bread of life to his people? The shew-bread was always to be spread upon the table, and Jesus is always in the presence of God for us. But Reader, do not overlook the vast superiority of the gospel table to the law. The shew-bread was always upon the table indeed, but it was only to be looked upon, not eaten, except by the priests: but under the gospel, Jesus is to be both looked upon, and received. See his words, Prov. ix. 5.

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 snuffdishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

Was not this candlestick an emblem of the light of the Holy Ghost, and of his sacred word? Hath not the church been enlightened with the illuminations of the Spirit, in all ages? Rev. i. 20. ii. 7. Psalm cxix. 105. And are not the branches of the candlestick meant to shew that the supply of believers is from Christ? Zech. iv. 2, 3. But Reader! Do not forget that after all, a candlestick is but a faint light. Divine communications in this world are but as the light of a candle. The full day-light of glory, in the Lord Jesus, is reserved for the upper world. 1 Cor. xiii. 12.

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.

Was not this incense altar a type of the Lord Jesus? Is he not both the altar and incense of his people? Heb. xiii. 15. Rev. viii. 3.

29 And he made the holy anointing oil, and the pure incense of sweet spices according to the work of the apothecary.

Exod. xxx. 22. How strikingly doth this holy oil represent the anointing gifts and graces of the Holy Ghost!

#### REFLECTIONS.

READER! do not hastily pass over this Chapter, but pause, as you read, and remark as you go, how very precious ought he to be in his Church, and among his people, whom God the Holy Ghost was pleased to shadow forth by such a variety of representations. Oh! blessed Spirit, thou that art the glorifier of Christ Jesus, since thou

hast been pleased to represent the Redeemer to thy Church by such a diversity of imagery, do thou unfold him to my heart as he is, and give me to look through the shadows to him who is the substance of all. Enable me to be looking at him, as my mercy-seat, my propitiation, my table of living bread, my altar of incense, my all: and so to live upon his fulness, and depend upon his righteousness, that I may be growing, up in him an holy temple to the Lord.

## CHAP. XXXVIII.

### CONTENTS.

*The account of the building is continued through this Chapter. Here is given the particulars of framing the altar of burnt offering: the laver of brass: of the pillars and hangings for the court of the tabernacle; and an account of the sum which the people willingly offered.*

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.

Was not this altar a type of the cross? Heb. xiii. 10. *Five cubits was about three yards, two inches.*

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\*.

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\* Psalm cxviii. 27.



8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the looking-glasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation

Exod. xxx. 18. Was not the glass, or brazen mirror, of which the laver was made, intended to represent the glass of the gospel? See James i. 23 with 25. May we not, without violence to the expression, suppose it intended the looking unto Jesus? Zech. xii. 10.

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.

By the court of the tabernacle we may suppose is meant the church of the Lord Jesus upon earth. The extent of it a *hundred cubits* was about *sixty-one yards*. Song iv. 12. Happy they that enter into it. Psalm lxxxiv. 4. 10. The washing in the laver before the entry, carried this idea, that it is by the blood and righteousness of Jesus alone that admission can be found. 1 Pet. iii. 21.

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.

The sum total of the people's offerings is here enumerated. The gold was altogether 29 talents and 730 shekels: about 150 thousand pounds of our money. And the silver was 100 talents, and 1775 shekels; amounting to about 34 thousand pounds of our money. The brass was in quantity about 6637 pounds weight. Isaiah lx. 17.

#### REFLECTIONS.

READER! still keep your eye steadily fixed on the Lord Jesus, all the way through, while looking over the furniture of the tabernacle. And as MOSES WROTE OF CHRIST, may it be your happiness and mine, in every part of his writings, to behold him. Here, would I say to my soul, while looking at the altar of the burnt offering, here I see Jesus, the altar of all my offerings, represented. In him, and his sacred person, righteousness, and salvation, do I find all that can be needed, as an offering for sin. In the laver of regeneration, by his Holy Spirit, let me wash and be clean. And as the people offered willingly, in the Jewish tabernacle, so Lord Jesus, having found thee, and thy righteousness, I would willingly part with every thing beside, and desire to count all but dung and dross, that I may win Christ.

#### CHAP. XXXIX.

##### CONTENTS.

*In this Chapter we have the account of the work of the tabernacle being finished. The last things in order among the tabernacle furni-*

*ture, are the forming the holy garments for the priests: the ephod, the breast-plate, the robe of the ephod; the coats, bonnets, and girdle, and the plate of the holy crown. Moses examines, and gives his approbation of the whole.*

**A**ND 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 shoulder pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

The robes of the priests may serve to remind us of what is said, Rev. vii. 13—15.

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.

Was not this descriptive of Jesus, in his High Priest's office? Song viii. 6. Isaiah ix. 6.

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.

Were not these different stones to describe the different lustres and graces of the Holy Spirit given to believers? 1 Cor. xii. 4—11.

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 shoulder-pieces 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, overagainst 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.

Let us not forget what the apostle saith concerning those things, Heb. ix. 6—12.

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.

Observe how often it is repeated, that all this was in conformity to the express command of God. See Exod. xxviii. and the notes upon it from 31st verse to the 35th.

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.

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\* Rev. xix. 8.

What can be more expressive of the Redeemer's character? Heb. vii. 26. 1 Cor. i. 30. 2 Cor. v. 21.

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.

Great dispatch must have been observed in the work, for it was not much above five months from the beginning to the finishing of it. Gen. xxvii. 20. 2 Chron. xxix. 36.

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,

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\* 2 Cor. v. 9.

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.

The particulars are here again enumerated to shew that the work was complete. Deut. v. 32.

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.

Moses, as the servant of the Lord, acted here in his name. Heb. iii. 5.

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### REFLECTIONS.

IN the review of the finishing the Jewish tabernacle, let every Reader of the account call to mind the glorious work of redemption our great High Priest hath finished by his complete atonement. How costly the work! how great the undertaking! how precious thy building, thou dear Redeemer, when the temple of thy body, being according to the Jewish cruelty, supposed to be destroyed, thou didst raise it again in three days. Lord Jesus! raise up thy power in my soul. Consecrate all I have to thy service. And may I know the power of thy resurrection, and the fellowship of thy sufferings, being made conformable to thy death!

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## CHAP. XL.

### CONTENTS.

*The tabernacle being all finished, is now, at the command of God, to be set up in its place: then consecrated: Aaron and his sons to be sanctified. The command is executed. And the Lord gives the symbol of his taking possession of it by the token of a cloud covering it. These are the contents of this Chapter, with which the Book of Exodus concludes.*

**A**ND 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.

Numb. vii. 1. It was just one year, wanting only 14 days, from the time of the people's coming out of Egypt, to the consecration of the



tabernacle. Memorable providences demand suitable memorandums.  
2 Chron. xxix. 17.

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.

Observe the order which the Lord appoints in placing the furniture of the tabernacle. 1 Cor. xiv. 40.

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 vail 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 vail.

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.

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\* Chap. xxviii. 41. Numb. xxv. 13.

† Deut. iv. 2.

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.

Observe the expedition Moses used, and that every article was brought into immediate use.

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.

Was not this the token of the Redeemer's presence? John i. 14.

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

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\* John xiii. 8.

† 2 Chron. v. 14. John i. 18.

they journeyed not till the day that 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.

Numb. ix. 15—23. Precious tokens these of the divine presence, and of the divine favour. Isaiah iv. 5, 6. But how much more precious, since the Lord Jesus came and tabernacled among his people, in the likeness of our flesh? John i. 14. Gal. iv. 14. The pillar of cloud moving before them was a delightful testimony of what the people were to do, and a sure guide for them to follow. But how much greater our privileges, who are under the leadings and teachings of the Holy Ghost. Rom. viii. 14. How solemn must have been this entry of the *Shechinah*, the glory of the Lord, into the court, and through the court, towards the altar and mercy-seat. But Reader! how sweet that scripture, ‘Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, there to appear in the presence of God for us.’ Heb. ix. 24.

#### REFLECTIONS.

READER! before we take our leave of this precious book of *Exodus*, pause once more, and remark with me in what a multitude of instances *Moses wrote of Christ*. Blessed book of God I would say, mayest thou be my constant guide under the teachings of the Holy Ghost, to lead my soul unto Jesus: and do thou, Almighty Teacher, be frequently taking of the things of Jesus that are in it to shew unto me.

In this tabernacle let me behold a type of my adored Redeemer, founded in the eternal counsels and purposes of God my Father, and reared up in his glorious work of redemption, for the everlasting salvation of his people. In him all the holy furniture, the altar, ark, mercy-seat, shew-bread, anointing oil, and incense, have their completion, for in him it hath pleased the Father that all fulness should dwell. And may I not consider this sanctuary opened for divine worship, as a resemblance also of the gospel tabernacle, the church of the living God, which he hath pitched among men. Here may my soul be frequently found waiting at the throne, and seeking for communion by means of his blood and righteousness, which are the laver, light, and purification of all gospel worship. And here, Lord, may I find my solace, and my joy, rejoicing in the manifestations of thy presence and favour, until I have for ever done with the worship of my God and Saviour in the shadow of ordinances, and am sat down at the fountain head of divine and everlasting realities, in the temple that is above. Hasten Lord in thine own time these felicities, that the enjoyment of Jehovah, in his threefold character of persons, may be my portion, with all the church of the first-born for ever, and ever. Amen.