

# EXODUS.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

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*(Alternation.)*

**A** | 1. 1—2. 10. THE BONDAGE OF ISRAEL BEGUN.

**B** | 2. 11—14 31. FREEDOM EFFECTED.

**A** | 15. 1—21. THE BONDAGE OF ISRAEL ENDED.

**B** | 15. 22—40. 38. FREEDOM USED

# THE SECOND BOOK OF ° MOSES,

CALLED

## ° EXODUS.

A A<sup>1</sup>  
(p. 73)

**1** ° Now 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*.

1635

**6** And Joseph died, and ° all his brethren, and all that generation.  
**7** ° And the <sup>1</sup> children of Israel were ° fruitful, and ° increased abundantly, and ° multiplied, and waxed ° exceeding mighty; and the land was filled with them.

B<sup>1</sup>

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

**9** And he said unto his people, "Behold, the people of <sup>1</sup> 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."

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

A<sup>2</sup>

**12** But the more they afflicted them, the more they ° multiplied and grew. And they were ° grieved because of the <sup>1</sup> children of Israel.

B<sup>2</sup>

**13** And the Egyptians made the <sup>1</sup> 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,

TITLE, Moses. See Ap. 2.

Exodus. Greek, *The way out, or going out*. Heb. *v'alleh she'moth* = "these are the names". It is the book of *Redemption* (Ex. 6. 6; 15. 13). Hence the work of redemption is called "Exodus" (Gr. Luke 9. 31, "decease"), and its types are types of Redemption. JAH, the name of the Redeemer, occurs first in Ex. 15. 2, and in the Psalms, in the Exodus book (Ps. 68. 4).

### 1. 1—2. 10 (A, p. 72). THE BONDAGE OF ISRAEL BEGUN (*Repeated Alternation*).

A | A<sup>1</sup> | 1. 1-7. Israel's sons. Their increase.  
 B<sup>1</sup> | 1. 8-10. Pharaoh's policy.  
 A<sup>2</sup> | 1. 12. Israel's sons. Their increase.  
 B<sup>2</sup> | 1. 13-22. Pharaoh's policy.  
 A<sup>3</sup> | 2. 1-10. | Israel's sons. Birth of Moses.

**1** Now. The conj. "now" = "and"; thus connecting Ex. closely with Gen.: Lev., Num., and Deut. begin in the same way. Thus the Pentateuch is one book. For the relation of Exodus to the other books of the Pentateuch, see Ap. 1.

names. Thus Redemption is connected with names. Cp. 1. 1-4 with 39. 6, 7, 8-14.

The Name of the Redeemer is published throughout.

He reveals His name: 3. 14, 15; 6. 3; 33. 19; 34. 5-7.

Moses speaks to Pharaoh in His name: 5. 23.

Pharaoh raised up to add glory to it: 9. 16.

Law given in the name of Jehovah: 20. 2.

His name in the Angel: 23. 21.

God knows Moses by his name: 33. 12, 17.

Bezaleel and Aholiab, &c.: 31. 26; 35. 30, 34.

Names of Israel's sons: 1. 1-4; and 28. 9-12, 15-21; 39. 6, 7, 8-14.

children = sons; and so throughout O. T.

came into Egypt. Cp. Gen. 46.

man. Heb. *'ish*. See Ap. 14. ii.

**2** Reuben. The order is the six sons of Leah, one of Rachel, two of Bilhah, and two of Zilpah. Note the Introversion of these four.

**5** souls. Heb. *nephesh* (Ap. 13).

**seventy**. See on Gen. 46. 26, Deut. 10. 22, and Acts 7. 14.

**7** And. Note

**6** all. Levi survived him about twenty-three years. Cp. Gen. 50. 26 and Ex. 6. 16. the Fig. *Polysyndeton* (Ap. 6), greatly emphasising each particular. Note *five* "ands", the number of grace. See Ap. 10. fruitful; as trees. increased. Heb. *swarmed*, as fishes. multiplied.

Cp. Gen. 1. 28. exceeding. Fig. *Epizeuxis* (Ap. 6), repeated for emphasis. Heb. *exceedingly*. Fig. *Epizeuxis* (Ap. 6). Note the Fig. *Synonymia* (Ap. 6).

**8** arose. Heb. *kum*, stood up. Always denotes a standing up in the place of another whom he removed. See Dan. 2. 31, 39, 44; 3. 24. new

king = a fresh dynasty. "New" here is used in the sense of being quite different from what preceded.

See Deut. 32. 17. Judg. 5. 8, and cp. *heteros* in Acts 7. 18, "another" of a *different* kind [not *allos*, another

of the *same* kind]. This Pharaoh was of a different race and dynasty, as shown by Josephus, who says "the

crown being come into another family" (*Ant.* ii, 9). He was the Assyrian of Isa. 52. 4. See Ap. 37.

**10** deal wisely = diplomatically. The wisdom of Egypt ended in Pharaoh having to bring up, educate,

and prepare the very man who was to accomplish what he feared. Cp. Job 5. 13. Prov. 19. 21; 21. 30.

Ps. 33. 10, 11. Zoan was the capital of Egypt, and noted for wisdom. But cp. God's comment in

Isa. 19. 11, 13; and Ps. 78. 12, 13. falleth out. Aram., Sam., and Sept. read "befall us."

**11** taskmasters. Heb. *sarei missim* is Egyptian for *chiefs of tribute*, allotters and exactors of labour.

treasure cities = store cities. All now known and named. Pithom is the Egyptian *Pa-Tum*, the

abode of the god *Tum* = the Greek *Heröopolis* = city of the store-houses. Raamses. Said to be so

called because built by Ramases II, but not certain. **12** multiplied and grew = increasingly multiplied.

Fig. *Hendiadys* (Ap. 6). grieved = filled with alarm. **13** with rigour = crushingly.

wherein they made them serve, was <sup>13</sup> with rigour.

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 :

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 <sup>15</sup> the king of Egypt commanded them, but ° saved the men children alive.

18 And <sup>15</sup> 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."

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.

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."

**2** And there went ° a man of the ° house of ° Levi, and took to wife a daughter of Levi.

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.

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.

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 maid to fetch it.

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 Hebrews' children."

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.

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.

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."

11 And it came to pass in those days, when

15 the king of Egypt. See Ap. 37.

16 them: i. e. the children. stools. Heb. "two stones". Probably the stone bath in which the children were bathed.

kill him. This was another assault of Satan, to destroy the male children, and so prevent "the seed of the woman" from coming into the world. See Ap. 23. But God intervened by providing the Hebrew midwives, and preserving and preparing Moses.

17 God. Heb. *Eth ha'-Elohim*, very emphatic for the true or triune God.

as = according as. saved = suffered . . . to live.

20 God. Heb. *Elohim*. Ap. 4.

21 houses = families or progeny. Fig. *Metonymy* (of Subject). Ap. 6.

22 born. Sam., Onk., Jon., and Vulg. add "to the Hebrews."

save alive = suffer to live.

**2. 1-10** (A<sup>3</sup>, p. 73). ISRAEL'S SONS, MOSES. (Alternation.)

A<sup>3</sup> | c | 1-3. The child concealed.

d | 4. The sister watching.

c | 5, 6. The child discovered.

d | 7-10. The sister interposing.

1 a man. Heb. *'ish*, Ap. 14. ii. = Amram, 6. 16-20.

house = lineage. Fig. *Metonymy* (of Subject), Ap. 6.

Levi. For Genealogy see Ap. 29.

2 a son. Moses was the seventh from Abraham, Abraham the seventh from Heber, Enoch the seventh from Adam. Miriam already born (v. 4. Num. 26. 59). Also Aaron (7. 7).

goodly. Heb. *tov*. Sept. and Acts 7. 20, Heb. 11. 23, *asteios to Theō*, "beautiful to God" = divinely fair.

hid him. This was "by faith" (Heb. 11. 23). Therefore she must have "heard" from God (Rom. 10. 17 and Heb. 11. 7). or it would have been through affection or fancy. All the steps taken (vv. 2-4) were the result of believing what she had heard from God.

3 ark. Cp. Gen. 6. 14.

bulrushes = papyrus, made by the same Divine instructions as Noah's (Rom. 10. 17).

flags = reeds. Cp. Isa. 18. 2.

4 sister = Miriam. to wit = to know.

6 the babe wept. Heb. a babe weeping.

compassion. In that tear lay the defeat of the enemy, the preservation of the Nation, the faithfulness of Jehovah's word, the bringing to naught "the wisdom of Egypt", and the coming of "the seed of the woman", Gen. 3. 15. Cp. 1. 10 and Job 5. 12, 13. (See Ap. 23.)

10 her son = as her son.

Moses, prob. Egyptian *water-saved*, or Heb. drawn out of the water. No record of his Hebrew name.

**2. 11 - 14. 31** (B, p. 72). FREEDOM EFFECTED. (Repeated Alternation.)

[For Structure see next page.]

11 grown; and learned in all the wisdom of Egypt, but not yet of God.

unto his brethren. Acts 7. 23, "it came into his heart".

looked on: more than merely saw = regarded with lively sympathy.

an Egyptian = a man (*'ish*), an Egyptian (Ap. 14. ii).

an Hebrew = a man (*'ish*), a Hebrew (Ap. 14. ii).

12 he saw that there was no man: i. e. to help. Cp. same words in Is. 59. 16; 63. 5, and context there.

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.

12 And he looked this way and that way, and when ° he saw that there was no <sup>1</sup> man, he slew the Egyptian, and hid him in the sand.

A<sup>3</sup> c  
(p. 74)  
1571

d

c

d

B E<sup>1</sup>

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

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

1531

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.

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.

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

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 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."

F<sup>1</sup> (p. 75)

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.

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.

E<sup>2</sup>

3 Now Moses ° kept the flock of ° Jethro his father in law, the priest of ° Midian: and he led the flock to the ° backside of the desert, and came to the mountain of ° God, even to ° Horeb.

F<sup>2</sup> g<sup>1</sup> (p. 76) 1491

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.

h<sup>1</sup>

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

g<sup>2</sup>

4 And when ° the LORD saw that he turned

God, repeated five times. Also the Fig. *Anthropopatheia* (Ap. 6).

3. 1 kept the flock. Forty years, Acts 7. 30. Jethro = Reuel, 2. 18. Midian. A descendant of Abraham, by Keturah. Moses was called in this land (Arabia); Mahomet also arose there. backside. Would be the West side, very fertile. First mention of Desert of Sinai is in connection with feeding a flock! God. Heb. Elohim. Ap. 4. Horeb. Never used in New Testament. There "the wisdom of Egypt" had to be unlearned and God made known, Isa. 50. 4.

3. 2—4. 17. [For Structure see next page.]

2 Angel of the LORD. Heb. Jehovah (Ap. 4). Gen. of App. (Ap. 17): i.e. Jehovah Himself, v. 4, then "God" (v. 4). Cp. Gen. 18. 1, 13, 17, 20, 22, 33; 19. 1, 24; and cp. Gen. 32. 24, 30 with Hos. 12. 3, 4. appeared. Forty years after. bush burned. Same lesson as the "furnace" of Gen. 15. 17.

2. 11—14. 31 (B, p. 72). FREEDOM EFFECTED. (Repeated Alternation.)

B	E <sup>1</sup>	2. 11-22. Moses self-sent. Failure and flight.
	F <sup>1</sup>	2. 23-25. Interposition of Jehovah.
E <sup>2</sup>	3. 1.	Moses in Midian.
	F <sup>2</sup>	3. 2—4. 17. Interposition of Jehovah.
E <sup>3</sup>	4. 18-20.	Moses' departure from Midian.
	F <sup>3</sup>	4. 21-23. Jehovah's commission to Moses.
E <sup>4</sup>	4. 24-26.	Moses at Horeb.
	F <sup>4</sup>	4. 27, 28. Jehovah's commission to Aaron.
E <sup>5</sup>	4. 29—6. 1.	Moses and Aaron in Egypt.
	F <sup>5</sup>	6. 2-8. Jehovah's revelation of Himself.
E <sup>6</sup>	6. 9—12. 30.	Moses and Aaron in Egypt.
	F <sup>6</sup>	12. 31—14. 31. Jehovah's deliverance of Israel.

13 men. Heb. pl. of 'ish, or 'enosh. Ap. 14. strove = striving. he said. Supposing they would have understood. "But they understood not," Acts 7. 25. wrong. Heb. rash'ā, Ap. 44. x.

14 Who made thee . . . ? Fig. *Erotēsis* (Ap. 6) for emphasis. Spoken by a Hebrew; cp. Gen. 37. 8. Luke 19. 14.

a prince. Heb., "a man ('ish), a prince". feared. The "not fearing," in Heb. 11. 27 refers to Ex. 10. 28, 29.

15 the face of. Fig. *Pleonasm* (Ap. 6). a well. Heb. b'er. See note on Gen. 21. 19. The well, i.e. of Jethro.

16 priest: or chieftain exercising priestly functions, as Job and Melchizedec. Jethro (3. 1) is called Reuel (v. 18).

17 drove them away. Probably the only well (v. 15); hence cause of contention. Cp. Gen. 21. 25; 26. 15, 18, 20, 21, 22.

helped. Cp. Gen. 29. 10. 18 Reuel. Heb. = friend of God. A true worshipper, 18. 12. Same as Raguel, Num. 10. 29.

19 An Egyptian. Heb. a man ('ish), an Egyptian (Ap. 14. ii).

20 where? . . . why? Fig. *Erotēsis* (Ap. 6). 21 content = well pleased.

22 he. Many codices and a special reading called *sevir* (Ap. 34), read "she" Gershom. Heb. "a stranger here".

23 the king of Egypt. See Ap. 37. children = sons.

sighed. Heb. 'anach, under pressure of evil. cried. Heb. z'ak: with a loud voice, from sorrow or fear.

cry. Heb. shāv'a, for help in distress. Note the Fig. *Synonymia* (Ap. 6), to emphasise the greatness of the distress; see also vv. 24 and 25.

Can it be that (according to Lightfoot II, 22, Pitman) Pss. 88 and 89 come in here? If so, the latter is a wondrous prophecy, containing "Maschil" = instruction. For Heman and Ethan, see note on 1 Chron. 6. 44, and cp. 1 Kings 4. 31.

God = Elohim the Creator in heaven, not yet revealed to them as the Covenant Jehovah.

24 groaning. Heb. nā'ak, denoting heaviest affliction. Note the Fig. *Synonymia*: heard . . . remembered . . . looked . . . had respect. *Anaphora*: with . . . with . . . with; see note, Gen. 50. 24, not yet revealed to them as Jehovah. Fig. *Repetitio*. Ap. 6.

1491

aside to see, ° God called unto him out of the midst of the bush, and said, ° “Moses, Moses.” And he said, “Here am I.”

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.”

6 Moreover ° He said, ° “*Ṣ 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.

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;

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.

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.”

h<sup>2</sup> (p. 76) 11 And Moses said unto ° God, ° “Who am *Ṣ*, that I should go unto Pharaoh, and that I should bring forth the ° children of Israel out of Egypt?”

g<sup>3</sup> 12 And ° He said, “Certainly ° I will be with thee; and this *shall be* a token unto thee, that *Ṣ* have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve ° God upon this mountain.”

h<sup>3</sup> 13 And Moses said unto ° God, “Behold, *when Ṣ* 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?”

g<sup>4</sup> 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.’”

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.

good. Five-fold description of the land: good, large, milk, honey, place of the nations. See Ap. 10. milk and honey. Fig. *Synecdoche* (of Species). Ap. 6. Canaanites. Six nations named. The number of man (see Ap. 10). and. Note the Fig. *Poly-syndeton* (Ap. 6). 9 children = sons. 10 I will send. Cp. Acts 7. 23. Pharaoh. See Ap. 37. 11 Who am I...? Fig. *Erotēsis*, in expostulation (Ap. 6) for emphasis. Occupation with self is the cause of all distrust. Note these four instances. Cp. 4. 1, 10-12, 13. Very different from the Moses of 2. 11-14. 12 I will be with thee. Here the meaning of name “Jehovah” is anticipated. God. Heb. *eth ha 'Elohim*, very emphatic. God Himself = the Triune God. Cp. “deliver”, v. 8. 14 God [°Elohim] said. This expression occurs twice in Ex., only here in vv. 14 and 15. I AM THAT I AM. Heb. *'ehyeh 'asher 'ehyeh*. I will be what I will be (or become). Ap. 48. I AM. Heb. *'ehyeh* = I will be (speaking of Himself). 15 The LORD. Heb. Jehovah = He will be, spoken of by others. See Ap. 4 and cp. Rev. 1. 4, “which is” = continuance in time present; “which was” = continuance in time past; “which is to come” = continuance for ever. The French, “The Eternal”, is a much better rendering than LORD, which = Master and Owner. What He will be is left to be filled up according to the needs of those with whom He is in covenant = He Who becometh Saviour, Redeemer, Deliverer, Strengthened, Comforter, &c. for ever. He changeth not. Mal. 3. 6. He is therefore Israel's God to-day, as then.

### 3. 2—4. 17 (F<sup>2</sup>, p. 75). INTERPOSITION OF JEHOVAH (*Repeated Alternation*).

- e<sup>2</sup> | g<sup>1</sup> | 3. 2. Vision of the Burning Bush.  
 h<sup>1</sup> | 3. 3. Moses' curiosity.  
 g<sup>2</sup> | 3. 4-10. Divine revelation and commission.  
 h<sup>2</sup> | 3. 11. Moses' inquiry “Who am I?”  
 g<sup>3</sup> | 3. 12. Divine assurance.  
 h<sup>3</sup> | 3. 13. Moses' inquiry “Who art Thou?”  
 g<sup>4</sup> | 3. 14-22. Divine commission.  
 h<sup>4</sup> | 4. 1. Moses' doubt.  
 g<sup>5</sup> | 4. 2-9. Divine assurance.  
 h<sup>5</sup> | 4. 10. Moses' inefficiency.  
 g<sup>6</sup> | 4. 11, 12. Divine power and inspiration.  
 h<sup>6</sup> | 4. 13. Moses' request.  
 g<sup>7</sup> | 4. 14-17. Divine anger and provision.

4 God called. Only here in Exodus. See note on 19. 3. Heb. *Elohim*. Ap. 4.

Moses, Moses. Fig. *Epizeuxis* (Ap. 6). Cp. Gen. 22. 11.

5 He [God = *Elohim*] said. Occ. four times in Ex. (3. 5, 6, 12, 14). *is*. Heb. “if [is]”.

*holy*. = Separated, or set apart [for God]. Always the rendering of Heb. *kodesh* (first occ. here) except Ps. 42. 4, where it is *ḥagag* - holy day; and De. 33. 8, Ps. 16. 2; 86. 2; 89. 19; 145. 17, where it is *ḥasid* = favour, or grace. *Kodesh* must have one identical meaning (as above) in all passages; and does not imply moral quality except when used of God Himself. It is rendered “consecrated”, “dedicated”, “hallowed”, “holiness”, “saint”, and “sanctuary”, which are distinguished in the notes under their respective occurrences. 6 I. Pronoun emphatic.

God = *Elohim*, the Creator. Note the five-fold repetition. (Ap. 10). Christ founds the doctrine of Resurrection on this verse. See note on Matt. 22. 31, 32.

7 the LORD said = Jehovah said (Heb. *'amar*, requiring the words spoken). This expression occurs forty-five “sundry times” in Exodus, and in ten “divers manners” (see Ap. 10), and cp. Lev. 1. 1; 5. 14. Num. 3. 40, and see note on 6. 10:—

(1) The LORD said, 3. 7; 33. 21.

(2) To Moses (or to “him”), 4. 2, 4, 6, 11, 19; 6. 1; 7. 1, 14; 9. 22; 10. 1, 12, 21; 11. 1, 9; 14. 26; 16. 4, 28; 17. 5; 19. 9, 10, 24; 24. 12; 32. 7, 9, 33; 33. 1. 17; 34. 1, 27.

(3) To Moses to say unto Aaron, 8. 16.

(4) To Moses to say unto Pharaoh, 4. 21 (cp. 22); 8. 20; 9. 1, 13.

(5) To Moses to rehearse to Joshua, 17. 14.

(6) To Moses to charge the people, 19. 21.

(7) To Moses to speak to the people, 11. 1 (cp. 2).

(8) To Moses to say to the children of Israel, 14. 15; 20. 22; 33. 5.

(9) To Moses and unto Aaron, 9. 8; 12. 43.

(10) To Aaron, 4. 27.

I have surely seen. Heb. “seeing I have seen”. Fig. *Polyptoton* (Ap. 6); see note on Gen. 26. 28. All begins with God. All is of His grace. Note the five statements in vv. 7, 8; and “My People”. Cp. Deut. 32. 8, 9.

8 deliver. Connect this with “serve” in v. 12; and connect both with 1 Thess. 1. 9, 10.

1491

16 Go, and gather the elders of Israel together, and say unto them, <sup>2</sup>The LORD <sup>1</sup>God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, 'I have <sup>o</sup>surely visited you, and <sup>o</sup>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 <sup>8</sup>Canaanites, <sup>8</sup>and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with <sup>8</sup>milk and honey.'"

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 <sup>2</sup>LORD <sup>1</sup>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 <sup>o</sup>sacrifice to <sup>2</sup>the LORD our <sup>1</sup>God.'

19 And I am sure that the king of Egypt will not let you go, <sup>o</sup>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 <sup>o</sup>borrow of her neighbour, and of her that sojourneth in her house, <sup>o</sup>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."

h<sup>1</sup>  
(p. 76)

4 And Moses answered and said, "But, <sup>o</sup>behold, <sup>o</sup>they will not believe me, nor hearken unto my voice: for they will say, <sup>o</sup>'The LORD hath not appeared unto thee.'"

g<sup>5</sup>

2 And <sup>o</sup>the LORD said unto him, "What *is* that in thine hand?" And he said, "A rod."

3 And <sup>o</sup>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.

4 And <sup>1</sup>the LORD said unto Moses, "Put forth thine hand, and take it by the tail." And he put forth his hand, and <sup>o</sup>caught it, and it became a rod in his hand:

5 "That they may believe that <sup>1</sup>the LORD <sup>o</sup>God of their fathers, the <sup>o</sup>God of Abraham, the <sup>o</sup>God of Isaac, and the <sup>o</sup>God of Jacob, hath appeared unto thee."

6 And <sup>1</sup>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* <sup>o</sup>leprous as snow.

7 And <sup>3</sup>He said, "Put thine hand into thy bosom again." And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 "And it shall come to pass, if they will not believe thee, neither hearken to the <sup>o</sup>voice of the first sign, that they will believe the <sup>o</sup>voice of the latter sign.

16 surely visited you. Fig. *Polyptoton*, "visiting I have visited you" (Ap. 6). Gen. 50. 24, 25. seen. Ellipsis of the second verb. Fig. *Zeugma* (*Protozeugma*). Ap. 6.

18 sacrifice. Heb. *zabach*. See Ap. 43. I, iv.

19 no, not, &c. Fig. *Epitasis* (Ap. 6).

22 borrow. This is a most unfortunate rendering. Heb. *shā'al*, to ask. Out of 168 occurrences, only six times "borrow", but 162 ask, beg, require, &c. Cp. 11 2; 12. 35, 36. Ps. 2. 8. 1 Sam. 1. 20; 8. 10. Gen. 24. 47, 57; 32. 17; 43. 7. 1 Kings 3. 11.

Jewels: or articles. Cp. Gen. 15. 14 and v. 21 above.

4. 1 behold. Fig. *Asterismos*. Ap. 6.

they will not = suppose they will not.

The LORD (Heb. *Jehovah*). Ap. 4.

2 the LORD said. See note on 3. 7, and cp. note on 6. 10.

3 He [*Jehovah*] said. Occurs nine times in Exodus: 4. 3, 7, 14; 15. 26; 24. 1; 33. 14, 19, 20; 34. 10. Cp. notes on 3. 7 and 6. 10.

4 caught it = stiffened it. Same word as "hardened" Pharaoh's heart.

5 God. Heb. *Elohim*. Ap. 4.

6 leprous. First occ. Nine so afflicted: Ex. 4. 6. Num. 12. 10. 2 Kings 5. 1, 27; 7. 3; 15. 5. (2 Chron. 26. 20). Matt. 8. 2; 26. 6. Luke 17. 12. (Ninth case, 21 individuals. Ap. 10.)

8 voice. Fig. *Prosopopœia* (Ap. 6), by which the "sign" is personified.

9 these two signs. See note on 7. 17.

10 my LORD. Should be "*Jehovah*". One of the 134 places where "*Jehovah*" in the Primitive Text was altered to "*Adonai*". Ap. 32.

not eloquent. Heb. "not a man of words" (Heb. *'ish*. Ap. 14. ii). Supposed to contradict Acts 7. 22, but eloquence is no necessary part of "wisdom". With "all the wisdom of the Egyptians" he had not the wisdom needed for his work. The latter had to be learned at "the backside of the desert".

slow. But "mighty". Cp. Acts 7. 22.

11 Who hath made, &c. Fig. *Erotēsis*. Ap. 6.

man = Heb. *'adam*. Ap. 14. i.

12 I will be. Heb. *'ehyeh*. See on 3. 14, 15.

14 Is not Aaron, &c. Fig. *Erotēsis* in Negative affirmation. Ap. 6.

9 And it shall come to pass, if they will not believe also <sup>o</sup>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 <sup>1</sup>the LORD, "O <sup>o</sup>my LORD\*, I *am* <sup>o</sup>not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I *am* <sup>o</sup>slow of speech, and of a <sup>o</sup>slow tongue."

11 And <sup>2</sup>the LORD said unto him, <sup>o</sup>"Who hath made <sup>o</sup>man's mouth? or Who maketh the dumb, or deaf, or the seeing, or the blind? have not I <sup>1</sup>the LORD?"

12 Now therefore go, and <sup>o</sup>I will be with thy mouth, and teach thee what thou shalt say."

13 And he said, "O <sup>10</sup>my LORD\*, send, I pray Thee, by the hand of *Him Whom* Thou wilt send."

14 And the anger of <sup>1</sup>the LORD was kindled against Moses, and <sup>3</sup>He said, <sup>o</sup>"Is not Aaron

- 1491 ° 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.
- 15 And thou shalt speak unto him, and ° put words in his mouth: and ° J will be with thy mouth, and with his mouth, and will teach you what ye shall do.
- 16 And ° he shall be ° thy spokesman unto the People: and ° he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of ° God.
- 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.”
- E<sup>3</sup> (p. 75) 18 And Moses went and returned to Jethro his 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.”
- 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.
- F<sup>3</sup> 21 And <sup>19</sup> 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 ° J will harden his heart, that he shall not let the People go.
- 22 And thou shalt say unto Pharaoh, ° ‘Thus saith <sup>1</sup> the LORD, ‘Israel *is* ° My son, *even* My firstborn:
- 23 And I say unto thee, ‘Let My son go, that he may serve Me:’ and if thou refuse to let him go, behold, J will slay thy son, *even* thy firstborn.”
- E<sup>4</sup> 24 And it came to pass ° by the way in the inn, that <sup>1</sup> the LORD met him, and sought to kill ° him.
- 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.”
- F<sup>4</sup> 27 And <sup>1</sup> 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.
- 28 And Moses told Aaron all the words of <sup>1</sup> the LORD Who had sent him, and all the signs which He had commanded him.
- E<sup>5</sup> G (p. 79) 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 <sup>1</sup> the LORD had spoken unto Moses, and did the signs in the sight of the People.
- H 31 And ° the People believed: and when they heard that <sup>1</sup> the LORD had ° visited the <sup>29</sup> children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.
- the Levite. Why this? Was not Moses a Levite? Is it not to indicate that He whom He would send (v. 13) would be of the tribe of Judah?
- 15 put words (Heb. “the words”) in his mouth. Cp. Num. 23. 5, 16; 22. 35. Deut. 18. 18. John 17. 8. This is a definition of Divine inspiration.
- I will be. Heb. *ehyeh*. See on 3. 14, 15.
- 16 he shall be. Fig. *Repetitio* (Ap. 6), for emphasis. thy spokesman. In ch. 7. 1 = “thy prophet”: hence God’s prophet is God’s spokesman, “the man of God” (Deut. 33. 1. Ps. 90, Title), “God’s man” who spoke for God. Qualified only by God’s Spirit (Num. 11. 29), and God’s Word (2 Tim. 3. 16–4. 4), and by God’s making known what is to be spoken (Num. 12. 6).
- 19 the LORD said. See note on 3. 7, and cp. note on 6. 10.
- all. Not merely Pharaoh, but all the court faction. are dead. The counterpart to Matt. 2. 15 and 20. thy life = thy soul. Heb. *nepshesh*. Ap. 13.
- 20 sons = Gershom and Eliezer. See on 2. 1. upon an ass. Still young. So that Moses married after many years in Midian.
- rod of God. His own rod is now thus dignified.
- 21 I will harden = I will embolden. By Heb. idiom active verbs of doing are used of suffering or permitting a thing to be done. Cp. Gen. 31. 7: e.g. Heb. “God did not give him to do me evil”. Cp. A.V. Ex. 5. 22. Ps. 16. 10 (give = suffer); Jer. 4. 10 (deceived = suffered to be deceived). So Ezek. 14. 9; 20. 25. Matt. 6. 13; 11. 25 (hid = not revealed); 13. 11. Acts 13. 29 (took him down = permitted). Rom. 9. 18 (hardeneth = suffereth to be). Used six times by Jehovah (9. 12; 10. 1, 20, 27; 11. 10; 14. 8), but not till Pharaoh had done it seven times. Three words used for “harden”:
- (1) *hāzak* = to brace or tighten up (opp. to relax). Cp. 4. 21; 7. 13, 22; 8. 19; 9. 12, 35; 10. 20, 27; 11. 10; 14. 4, 8, 17 (and once of the Egyptians, 12. 33), thirteen times in all.
- (2) *kāshah* = to make sharp, hard, severe, cruel. Used twice, 7. 3; 13. 15 (cp. Gen. 49. 7).
- (3) *kābēd* = to become heavy (7. 14; 8. 15, 32; 9. 7, 34; 10. 1), six times.
- It was in each case God’s clemency and forbearing goodness which produced the hardening. That goodness which “leadeth to repentance” (Rom. 2. 4): just as the same sun which softens the wax hardens the clay.
- 22 Thus saith the LORD [Jehovah]. Occurs in Ex. three times, 4. 22; 7. 17; 9. 1. Lit. “hath said”; as elsewhere.
- My son. Cp. Matt. 2. 15.
- 24 by the way in the inn. A further lesson, not learnt in Egypt or at Horeb. A secret in Moses’ life, known only to himself. Moses had neglected to circumcise Eliezer. To save the child’s life, Zipporah now performs the rite herself.
- him = the son (v. 23). Cp. Gen. 17. 14.
- 25 stone, or knife. son = Eliezer. Cp. v. 20.
- bloody husband. Heb. “a husband of bloods” = Gen. of relation, i. e. with rites of blood; alluding to circumcision, which she had tried to evade and avoid.
- 26 He: i. e., Jehovah. him = Moses’ son Eliezer. Cp. v. 24. Gen. 17. 14.
- 27 Aaron, “Go, &c. Aaron apparently brought up in Pharaoh’s house. See 1 Sam. 2. 27, 28.
- met him. Cp. the parting at mount Hor, Num. 20. 22–29.
- 29 children = sons.
- 31 the People believed. Cp. 4. 1, 8; 3. 18. visited. See Gen. 50. 24, 25 and Ex. 2. 24, 25. Cp. 6. 6, “redeem”, with Luke 1. 68.

G (p. 79) 1491 **5** And afterward Moses and Aaron went in, and °told Pharaoh, °“Thussaith °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.”

**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.”

H I **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 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.”

K **10** And the °taskmasters of the people went out, and their °officers, and they spake to the People, saying, “Thus saith Pharaoh, ‘I will not give you °straw.’

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

**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?”

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

**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.”

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

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

K **19** And the °officers of the °children of Israel did see that they were in evil case, after it was

**4. 29—6. 1** (E<sup>5</sup>, p. 75). MOSES AND AARON IN EGYPT (*Alternation*).

E<sup>5</sup> | G | 4. 29, 30. Communication to the elders.

H | 4. 31. Result—belief and worship.

G | 5. 1-3. Communication to Pharaoh.

H | 5. 4—6. 1. Result—unbelief and oppression.

**5. 1** told Pharaoh. This was in Zoan (cp. Ps. 78. 12, 43), where Pharaoh had made his palace. It could not have been written in Babylon, for there the kings were not seen, and were hidden behind their ministers. Here, in Egypt, the king was his own minister, and could be easily approached. Cp. 3. 10 and Ap. 37. Note Jehovah’s sixfold (Ap. 10) demand and Pharaoh’s sixfold objection:—

I. “Thus saith Jehovah Elohim” (5. 1).

(1) “Who is Jehovah?” (5. 2). Q. occ. only here.

II. “Let My People go” (5. 1).

(2) “Go. Sacrifice in the Land” (8. 25).

III. “We will go three days’ journey into the wilderness” (8. 27).

(3) “Go”, only “not very far away” (8. 28).

IV. “Let My People go” (10. 3).

(4) “Who are they that shall go?” (10. 8).

V. All must go (10. 9).

(5) Not so. Men, but not children or flocks (10. 11).

(6) Go. Children, but not flocks (10. 24).

VI. Flocks too: for “we know not . . . till”, &c. (10. 25, 26).

**2** Who is the LORD? Fig. *Erotēsis* (Ap. 6). Note the repetition of Pharaoh’s “I”, answered by Jehovah’s “I” eighteen times in ch. 6. 1-8.

voice. Fig. *Metonymy* (of Cause). Ap. 6. Voice put for commands uttered by it.

Israel. Fig. *Metonymy* (of Adjunct). Ap. 6.

**3** met with us. Cp. 3. 2-10.

sacrifice. Heb. *zabach*. See Ap. 43. I. iv.

sword. Fig. *Metonymy* (of Cause). Ap. 6.

**5. 4—6. 1** (H, above). RESULT: UNBELIEF AND OPPRESSION (*Extended Alternation*).

H | I | 5. 4-9. Pharaoh’s order given.

K | 5. 10-14. Evil case.

L | 5. 15, 16. Complaint: To Pharaoh.

M | 5. 17. Answer.

I | 5. 18. Pharaoh’s order repeated.

K | 5. 19. Evil case.

L | 5. 20-23. Complaints: To Moses, 20, 21. By Moses, 22, 23.

M | 6. 1. Answer.

**4** the king of Egypt. See on v. 1, and Ap. 37.

Wherefore. Fig. *Erotēsis*. Ap. 6.

let. A.S. to hinder.

**6** taskmasters. Cp. 1. 11, Egyptian.

officers: an Egyptian title, scribes, who kept account of work done.

**7** straw. *Tebn*, an Egyptian word for chaff, or chopped straw; not our Eng. stubble.

**8** tale. A.S. *talū*, a number.

thereof. The suffix is Masc. and refers to the people, “diminish [your exactions] from them.”

and. Some codices, with one early printed edition, Onk., and Sept., read “that we may”.

**9** vain words. Man’s estimate of Divine revelation.

**10** officers. See on v. 6, Hebrews.

**12** stubble. Heb. *gash* = reeds. Shown in Egyptian pictures on the monuments.

**14** children = sons.

**17** Ye are idle. Fig. *Epizeuxis* (Ap. 6) for emphasis.

said, “Ye shall not minish °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: L

**21** And they said unto them, °“The LORD look upon you, and judge; because ye have made



1491 our savour 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."

22 And Moses returned unto <sup>1</sup>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 <sup>22</sup>evil to this People; neither hast Thou ° delivered Thy People at all."

M  
(p. 79) **6** Then ° 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."

F<sup>5</sup>  
(p. 75) **2** And ° God ° spake unto Moses, and said unto him, "∫ am ° the LORD :

**3** And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY, but by My name JEHOVAH was I not ° known to them.

**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 ∫ 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 <sup>5</sup>children of Israel, ∫ am <sup>2</sup>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:

**7** And I will take you to Me for a People, and I will be to you a <sup>2</sup>God: and ye shall know that ∫ am <sup>2</sup>the LORD your <sup>2</sup>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: ∫ am <sup>2</sup>the LORD."

E<sup>6</sup> N<sup>1</sup> a  
(p. 80) **9** And Moses spake so unto the <sup>5</sup>children of Israel: but they hearkened not unto Moses for anguish of ° spirit, and for cruel bondage.

**10** And <sup>2</sup>the LORD ° spake unto Moses, saying,

**11** "Go in, speak unto Pharaoh king of Egypt, that he let the <sup>5</sup>children of Israel go out of his land."

b **12** And Moses spake before <sup>2</sup>the LORD, saying, "Behold, the <sup>5</sup>children of Israel have not hearkened unto me;

b how then shall Pharaoh hear me, who am of uncircumcised lips?"

a **13** And <sup>10</sup>the LORD <sup>10</sup>spake unto Moses and unto Aaron, and gave them a charge unto the <sup>5</sup>children of Israel, and unto Pharaoh king of

**21** abhorred, &c. Heb. "stink in the eyes". Fig. *Catachresis* (Ap. 6) for emphasis.

**22** LORD. One of the 134 places where Jehovah in the Primitive Text was altered to Adonai. See Ap. 32.

wherefore . . . ? why . . . ? Fig. *Erotēsis* (Ap. 6). We, like Moses, are full of similar questions, to our sin and sorrow. evil entreated. Heb. Idiom = suffered to be evil entreated. Heb. *Ra'a*. Ap. 44. viii. See note on 4. 21.

**23** delivered Thy People at all. Fig. *Polyptōton* (Ap. 6). Heb. "delivering Thou hast not delivered Thy People". Fig. used for great emphasis. See Gen. 26. 28.

**6. 1** the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on v. 10, and see Ap. 4.

**2** God spake. Occurs only twice in Exodus: here, and 20. 1. See notes on 3. 7 and 6. 10.

God. Heb. Elohim. Ap. 4. the LORD = Jehovah. Note the repetition five times in this revelation, vv. 2, 3, 6, 7, 8, and see Ap. 10.

**3** known. Heb. = perceived or understood. The name Jehovah was known as the covenant name; but was not known so as to be understood. The Ellipsis may be better supplied "in [the character of] *El Shaddai*." Cp. 7. 5.

**4** I have. Note the three repetitions in vv. 4, 5. See Ap. 10.

them = individually (see on Gen. 50. 24). This is why this revelation of Jehovah as "the God of the living" ensures their resurrection. See on ch. 3. 6, and cp. Deut. 11. 21.

pilgrimage. They "sojourned" in Canaan, and they "dwelt" in Egypt.

**5** also. Read "I also have:" i.e. as well as thou. children = sons.

remembered My covenant. All Israel's blessings based on this. See 2. 24.

**6** and. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 6-8, to emphasise every detail. Cp. Deut. 7. 8.

I will. Note the sevenfold blessing in vv. 6-8 and cp. the sevenfold promise in Gen. 12. 2, 3. See Ap. 10.

redeem. Heb. *g'āl* = to redeem (from charge, by payment). First occ. in connection with Israel. Not *pādāh*. See note on 13. 13.

**8** swear. Heb. "I lifted up mine hand". Fig. *Metonymy* (of Adjunct). Ap. 6. Act put for the thing accompanying it: rightly rendered "swear". The Fig. *Anthropopatheia* is also involved in it.

#### **6. 9-12. 30** (E<sup>6</sup> p. 75). MOSES AND AARON IN EGYPT (*Repeated Alternation*).

E<sup>6</sup> N<sup>1</sup> | 6. 9-13. Commission and first results.  
O<sup>1</sup> | 6. 14-27. Moses and Aaron. Gathering the "heads".

N<sup>2</sup> | 6. 28-7. 5. Commission repeated.  
O<sup>2</sup> | 7. 6, 7. Moses and Aaron. Obedience and age.

N<sup>3</sup> | 7. 8-13. Commission and credentials.  
O<sup>3</sup> | 7. 14-10. 29. Moses and Aaron. Nine plagues ineffectual.

N<sup>1</sup> | 11. 1-12. 30. Commission. Tenth plague effectual.

#### **6. 9-13** (N<sup>1</sup>, above). COMMISSION AND FIRST RESULTS (*Introversion*).

N<sup>1</sup> | a | 9-11. Mission.  
b | 12-. Failure, alleged.  
b | -12. Failure, anticipated.  
a | 13. Mission.

**9** spirit. Heb. *ruach*. See Ap. 9.

**10** the LORD spake = Jehovah spake (Heb. *dāvar*). This expression occurs in Ex. twenty "sundry times" and in seven "divers manners" (see Ap. 10). Cp. note on 3. 7. Lev. 1. 1. Num. 1. 1:—

- (1) To Moses alone, 18. 1; 30. 11, 17, 22, 34; 31. 1; 33. 11; 40. 1.
- (2) To Moses to speak to Aaron, 7. 19; 8. 5.
- (3) To Moses to speak to the children of Israel, 14. 1; 16. 11 (cp. v. 12); 25. 1; 31. 12.
- (4) To Moses to speak to Pharaoh, 6. 10 (cp. v. 11), 29; 8. 1.
- (5) To Moses and unto Aaron, 7. 8.
- (6) To Moses and Aaron to speak to the congregation of Israel, 12. 1.
- (7) To Moses and Aaron to give a charge to the children of Israel, and unto Pharaoh, 6. 13.

1491 Egypt, to bring the children of Israel out of the land of Egypt.

O<sup>1</sup> (p. 81) 14 These be the heads of their fathers' 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 a Canaanitish woman: these are the families of Simeon.

1612 16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of °Levi were an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20 And Amram took him °Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

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

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

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

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

26 These are that °Aaron and Moses, to whom <sup>1</sup> 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 Israel from Egypt: these are that °Moses and Aaron.

N<sup>2</sup> c 28 And it came to pass on the day when <sup>2</sup> the LORD spake unto Moses in the land of Egypt, 29 That °the LORD spake unto Moses, saying, "I am <sup>2</sup> the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee."

d 30 And Moses said before <sup>2</sup> the LORD, "Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?"

c 7 And °the LORD °said unto Moses, "See, I have °made thee a °god to Pharaoh: and Aaron thy brother shall be thy °prophet.

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

### 6. 14-27 (O<sup>1</sup>, p. 80). MOSES AND AARON: GENEALOGY.

(Choosing the "heads" to speak to Pharaoh.)

O<sup>1</sup> 14-16. Sons of Israel (Reuben, Simeon, Levi).  
17-19. Sons of Levi (Gershon, Kohath, Merari).  
20-27. Sons of Kohath.

14 Moses and Aaron shown to be the crown of the previous pedigrees. They gather the "heads" who are to speak to Pharaoh, v. 27.

16 Levi died twenty-three years after Joseph, forty-one years before Moses.

20 Jochebed. See note on Num. 26. 59.

24 Elkanah. The ancestor of Samuel. Cp. 1 Sam. 1. 1-24 and Num. 26. 11, &c.

26 Aaron and Moses. The order according to age and genealogy. Cp. v. 27.

27 Pharaoh king of Egypt. See Ap. 37.

Moses and Aaron. The order according to God's choice. Cp. v. 26.

### 6. 28-7. 5 (N<sup>2</sup>, p. 80). COMMISSION REPEATED (Introversion).

N<sup>2</sup> | c | 6. 28, 29. Mission.

d | 6. 30. Excuse—ineloquence.

| c | 7. 1-5. Mission.

29 the LORD (Heb. Jehovah) spake. See note on v. 10, and cp. note on 3. 7.

7. 1 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

made=given (as in Eph. 4. 11) as such.

god. i. e. in God's stead. Elohim=one appointed by oath. Elohim is thus used of those so given and appointed. Ps. 82. 1, 6. John 10. 34, 35.

prophet. See on 4. 16.

2 children=sons.

3 harden. See note on 4. 21.

4 armies=hosts.

and. No "and" required.

5 shall know: i. e. by a great experience. That was the great object of all these ten plagues; as it will be in the coming day of the judgments described in the Apocalypse. Rev. 16. 5-7.

6 as=according as.

7 Pharaoh. See Ap. 37.

### 7. 8-13 (N<sup>3</sup>, p. 80). COMMISSION AND CREDENTIALS (Alternation).

N<sup>3</sup> e | 8, 9. Command for miracle.

f | 10. Result. Obedience.

e | 11, 12. Imitation of miracle.

f | 13. Result. Obduracy.

8 the LORD (Heb. Jehovah) spake. See note on 6. 10, and cp. note on 3. 7.

multiply My signs and My wonders in the land of Egypt.

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 <sup>2</sup> 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 <sup>2</sup> the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto °Pharaoh.

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

O<sup>2</sup>  
(p. 80)

N<sup>3</sup>

1491

9 "When Pharaoh shall speak unto you, saying, 'Shew a miracle for you:' then thou shalt say unto Aaron, 'Take thy rod, and cast it before Pharaoh,' and it shall become a serpent."

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.

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.

O<sup>3</sup> P<sup>1</sup> g  
(p. 82)

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 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 lothe to drink of the water of the river.'

h

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.

h

22 And the magicians of Egypt did so with their enchantments:

g

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

9 Shew a miracle for you = show us a sign. serpent. Heb. *thauvin* = a crocodile.

10 as = according as.

Pharaoh. Heb. "the face of Pharaoh". Fig. *Pleonasm*. Ap. 6.

11 wise men, &c. Two sets of men mentioned. Pharaoh "called for the wise men, and for the magicians—and these also (the sacred scribes of Egypt) did in like manner with their secret arts".

Two of these named by the Holy Spirit in 2 Tim. 3. 8, "Jannes and Jambres".

12 man. Heb. *'ish*. Ap. 14. ii. rod. Fig. *Ampliatio* (Ap. 6). The rod still called a rod, though it had become a serpent.

swallowed up: and thus inflicted the first blow on the gods of Egypt. See note on v. 20.

13 He hardened. The Heb. here is "Pharaoh's heart was hardened". See on 4. 21.

as = according as.

### 7. 14—10. 29 (O<sup>3</sup>, p. 80). MOSES AND AARON: THE NINE PLAGUES.

(Extended and Repeated Alternation.)

O <sup>3</sup>	P <sup>1</sup>	7. 14-25. First Plague (Blood). Warning.
	Q <sup>1</sup>	8. 1-15. Second Plague (Frogs). Warning.
	R <sup>1</sup>	8. 16-19. Third Plague (Lice). No warning.
	P <sup>2</sup>	8. 20-32. Fourth Plague (Flies). Warning.
	Q <sup>2</sup>	9. 1-7. Fifth Plague (Murrain). Warning.
	R <sup>2</sup>	9. 8-12. Sixth Plague (Boils). No warning.
	P <sup>3</sup>	9. 13-35. Seventh Plague (Hail). Warning.
	Q <sup>3</sup>	10. 1-20. Eighth Plague (Locusts). Warning.
	R <sup>3</sup>	10. 21-27. Ninth Plague (Darkness). No warning.

It will be noticed that the number *nine* is connected with judgment (see Ap. 10), and that the third plague of each three is without warning. To make the symmetry complete, Aaron was used in the infliction of the first three, and Moses of the last three.

### 7. 14-25 (P<sup>1</sup>, above). FIRST PLAGUE (Blood). (Introversion.)

P <sup>1</sup>	g	14-18. Liberation demanded (warning).
	h	19-21. Plague inflicted.
	h	22-. Plague imitated.
	g	-22-25. Liberation refused.

14 the LORD said. See note on 3. 7 and 6. 10. hardened. See note on 4. 21.

15 serpent. Heb. *nachash*. See note on Gen. 3. 1, and Ap. 19.

16 God. Heb. *Elohim*. Ap. 6.

17 Thus saith the LORD. See note on 4. 22.

river. Probably the Nile canals.

19 the LORD spake. See note on 6. 10, and cp. note on 3. 7.

streams = canals.

rivers = the seven streams of the Delta.

ponds = lakes where reeds grew.

pools = reservoirs.

vessels of wood, &c. Gen. of material. Fig. *Metonymy* (of Cause). Ap. 6. Heb. "woods and stones", put for [channels] made of wood [and canals] made of stone.

20 river. This first plague was directed against the Nile, an object of worship, which was thus polluted, and became a means of pollution to the people. Cp. 12. 12.

21 and. Note the Fig. *Polysyndeton* in vv. 20, 21.

22 magicians... did so. Evidently from the water referred to in v. 24.

hardened. See note on 4. 21.

24 round about: i. e. on either side of.

1491 the river for water to drink; for they could not drink of the water of the river.

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

Q<sup>1</sup> i (p. 83) **8** And ° the LORD spake unto Moses, "Go unto Pharaoh, and say unto him, 'Thus saith ° the LORD, 'Let My People go, that they may serve Me.'

2 And if thou refuse to let *them* go, behold, I will smite all 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 ° kneadingtroughs:

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

k **5** And <sup>1</sup> 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.

k **7** And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

i **8** Then Pharaoh called for Moses and Aaron, and said, "Intreat <sup>1</sup> 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 <sup>1</sup> the LORD."

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 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 <sup>1</sup> the LORD our ° God.*"

11 And the frogs shall depart from thee, ° and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto <sup>1</sup> the LORD because of the frogs which He had brought against Pharaoh.

13 And <sup>1</sup> 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 <sup>1</sup> the LORD had said.

R<sup>1</sup> l **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.'"

m **17** And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became <sup>16</sup> lice in ° man, and in

**8. 1-15** (Q<sup>1</sup>, p. 82). SECOND PLAGUE (FROGS). (Introversion).

Q<sup>1</sup> | i | 1-4. Liberation demanded (warning.)  
k | 5, 6. Plague inflicted.  
k | 7. Plague imitated.  
i | 8-15. Liberation refused.

**8. 1** the LORD (Heb. Jehovah) spake. See note on 6. 10, and cp. note on 3. 7.

the LORD = Heb. Jehovah. Ap. 4.

**2** frogs. Worshipped as symbol of fecundity.

**3** And. Note the *Polysyndeton* (Ap. 6) in vv. 3 and 4. bedchamber. In Palestine beds were mats or couches, and could be moved; but in Egypt there were special bedchambers. These were used later in Palestine (2 Sam. 4. 7).

kneadingtroughs. These are found in every home; none is complete without them.

**9** Glory over me. Treat this as part of the following question, which requires this to be rendered: "Explain thyself to me: when shall I," &c.

**10** God. Heb. Elohim. Ap. 4.

**11** and. Note the Fig. *Polysyndeton* (Ap. 6) emphasising the items, and marking the completeness of the removal.

**14** upon heaps. Heb. "heaps, heaps." Fig. *Epi-zeuxis* (Ap. 6) = in many great heaps.

**15** as the LORD had said. Cp. 4. 21.

**8. 16-19** (R<sup>1</sup>, p. 82). THIRD PLAGUE (LICE). (Introversion).

R<sup>1</sup> | l | 16. Jehovah's command given (no warning.)  
m | 17. Plague inflicted.  
m | 18, 19- Imitation abortive.  
l | 19. Jehovah's prophecy fulfilled.

**16** the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

lice. An Egyptian word = mosquito-gnats. Note that this third plague (like the sixth and ninth) falls without warning.

**17** man. Heb. 'adam, with art. = mankind.

all the dust. A special various reading called *sevir* reads "and all", &c. See Ap. 34. But other codices, with Sept., read, "and in all the dust there came to be".

**18** did so. Heb. Idiom, attempted to do so.

they could not. Not because a question of life, for the frogs had life.

God suffered them to do so in the former cases to show the limits of their power; and, by contrast, to show that His power was unlimited.

**19** finger. Fig. *Anthropopatheia* (Ap. 6). Note, the Egyptians say "God", not Jehovah.

as the LORD had said. Cp. 4. 21. Jehovah, because in connection with His word.

beast; ° all the dust of the land became <sup>16</sup> lice throughout all the land of Egypt.

**18** And the magicians ° did so with their enchantments to bring forth <sup>16</sup> 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 <sup>10</sup> God:"

and Pharaoh's heart was hardened, and he hearkened not unto them; ° as <sup>1</sup> the LORD had said.

P<sup>2</sup> n  
(p. 84)  
1491

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.

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.

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.

23 And I will put ° a division between My People and thy people: to morrow shall this sign be."

o 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.

o 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?

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

28 And Pharaoh said, "I will let you go, that ye may ° sacrifice to ° the LORD your ° God in the wilderness; only ye shall ° not go very far away: intreat for me."

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

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

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

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

Q<sup>2</sup> p 9 Then ° 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.

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

3 Behold, the ° hand of ° the LORD is upon thy cattle which is ° in the field, upon the horses, ° upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous ° murrain.

4 And ° the LORD shall sever between the cattle of Israel and the cattle of Egypt: and

8. 20-32 (P<sup>2</sup>, p. 82). FOURTH PLAGUE (FLIES).  
(Introversion.)

P<sup>2</sup> n | 20-23. Liberation demanded (warning).  
o | 24. Plague inflicted.  
o | 25-31. Plague removed.  
n | 32. Liberation refused.

This plague was a severe blow to all idolatrous worship and worshippers. Cleanliness was imperative. For this cause the priests wore linen, and shaved daily. Moreover, it was designed to destroy the worship of Beelzebub, the god of flies, and to manifest his impotence. Cp. 12. 12.

20 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

10. Fig. *Asterismos* (Ap. 6) for emphasis.

21 swarms of flies. Ellipsis supplied. But should not be thus limited. Heb. root shows that they were mixed: all sorts of insects.

and. Note the Fig. *Polysyndeton* (Ap. 6) emphasises the universality of the plague.

23 a division. Heb. *pādāh* = redemption. See notes on 6. 6 and 13. 13. This it is which makes the division between those who are the LORD's people and those who are not. It is the Fig. *Metonymy* (of the Subject), Ap. 6, by which the redemption is put for the judgment which was the sign of it. Cp. Ps. 111. 9; 130. 7.

24 into. This word, in italics, is a special reading called *Sevir*. See Ap. 34.

and. This is omitted in the readings called *Sevir*. the land. Sam. and Sept. read "and the land". corrupted = laid waste.

25 sacrifice. Heb. *zabah*. See Ap. 43. I, iv. in the land. Pharaoh's objection to Jehovah's second demand. Note Moses' reply, and the spiritual lesson as to our worship to-day. See note on 5. 1.

26 abomination. Fig. *Metonymy* (of Adjunct), Ap. 6, put for the act of sacrificing cattle, which was abominated by the Egyptians.

shall, &c. Fig. *Erolēsis* (Ap. 6).

27 three. The number of Divine perfection. See Ap. 10. Jehovah's third demand. See note on 5. 1.

He, &c. Should be "Jehovah hath commanded us." The Heb. word, "He said", should be divided differently: the first letter standing as an abbreviation for "Jehovah".

28 not go very far away. Pharaoh's objection to Jehovah's third demand (v. 25). Note the spiritual lesson as to our worship to-day. See note on 5. 1.

29 from. Some codices, with Sam., Sept., and Syr., read "and from".

9. 1-7 (Q<sup>2</sup>, p. 82). FIFTH PLAGUE (MURRAIN).  
(Introversion.)

Q<sup>2</sup> p | 1-5. Liberation demanded (warning).  
q | 6. Plague inflicted.  
q | 7-. Plague verified.  
p | -7. Liberation refused.

The fifth plague was aimed at all kinds of animal worship. Cp. 12. 12.

1 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

Thus saith the LORD God (Heb. Jehovah Elohim) of the Hebrews. Occurs only three times, 9. 1, 13 and 10. 3.

3 hand. Fig. *Anthropopatheia* (Ap. 6). Also *Metonymy* (of Cause), "hand" being put for the judgments inflicted by it.

in the field. The cattle, &c., were in the field in the spring and early summer.

upon. Some codices, with Sam., Sept., and Syr., read "and upon".

murrain, or pestilence. See v. 15.

1491 there shall nothing die of all *that is* the ° children's of Israel.' ”

5 And ° the LORD appointed a set time, saying, “To morrow ° the LORD shall do this thing in the land.”

q (p. 84) 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.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the ° Israelites dead.

q And the heart of Pharaoh was ° hardened, and p he did not let the People go.

R<sup>2</sup> r (p. 85) 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.

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.”

s 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.

s 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.

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

P<sup>3</sup> t 13 And ° the LORD said unto Moses, “Rise up early in the morning, and stand before Pharaoh, and say unto him, ‘Thus saith ° the LORD ° God of the Hebrews, ‘Let My People go, that they may serve Me.

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

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.

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.’ ”

u 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.

4 children = sons.

6 all the cattle. Fig. *Synecdoche* (of Genus), Ap. 6 = all kinds of cattle.

7 Israelites. Some codices, with Sam., Jon., and Sept., read “sons of Israel”.  
hardened. See note on 4. 21.

8-12 (R<sup>2</sup>, p. 82). SIXTH PLAGUE (BOILS).  
(*Introversio*).

R<sup>2</sup> | r | 8, 9. Jehovah's command (no warning).

8 | 10. Plague inflicted.

8 | 11. Plague not imitated.

r | 12. Jehovah's hardening (1st occ.).

9 man. Heb. *'adām*, with art. = mankind.

beast. Other than those “in the field”, v. 3.

10 ashes of the furnace: i. e. one of the altars on which human sacrifices were sometimes offered to propitiate their god *Typhon* (i. e. the Evil Principle). These were doubtless being offered to avert the plagues, and Moses, using the ashes in the same way, produced another plague instead of averting it.

11 Egyptians. Some codices, with Sept., Syr., and Vulg., read “all the land of Egypt”.

12 as = according as.

9. 13-35 (P<sup>3</sup>, p. 82). SEVENTH PLAGUE (HAIL).  
(*Alternation*).

P<sup>3</sup> | t | 13-19. Warning given.

u | 20, 21. People's regard and disregard.

t | 22-26. Warning fulfilled.

u | 27-35. Pharaoh's regard and disregard.

14 upon = into.

16 raised thee up = made thee to stand, i. e., with Sept., “preserved thee” through all the plagues and till the end.

17 As yet . . . ? Fig. *Erotēsis* (Ap. 6).

18 hail. Plague directed against Isis and Osiris. See 12. 12.

19 and shall not be brought home = Fig. *Pleonasm* (Ap. 6).

24 mingled = catching hold of itself like a chain.

25 all the land. Fig. *Synecdoche* (of Genus), Ap. 6, i. e. all parts of it.

27 sinned. Heb. *chā'ā*. See Ap. 44. i.

righteous = the righteous One.

wicked = wicked ones. Heb. *rāsh'a*. See Ap. 44. x.

28 mighty thunderings = Heb. “voices of Elohim” = a strong superlative.

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.

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 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.

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.”

28 Intreat ° the LORD (for *it is* enough) that there be no *more* ° mighty thunderings and

1491 hail; and I will let you go, and ye shall stay no longer."

29 And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands unto <sup>1</sup>the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is <sup>1</sup>the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear <sup>1</sup>the LORD <sup>1</sup>God."

°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 rie 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 <sup>1</sup>the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he <sup>27</sup>sinned yet more, and <sup>7</sup>hardened his heart, he and his servants.

35 And the heart of Pharaoh was <sup>7</sup>hardened, neither would he let the children of Israel go; as <sup>1</sup>the LORD had °spoken °by Moses.

Q<sup>3</sup> v  
(p. 86)

10 And °the LORD said unto Moses, "Go in unto Pharaoh: for <sup>3</sup>have °hardened his heart, and the heart of his servants, that I might shew these My signs before him:

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 <sup>3</sup>am <sup>1</sup>the LORD."

3 And Moses and Aaron came in unto Pharaoh, and said unto him, °"Thus saith <sup>1</sup>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.

w 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 <sup>1</sup>the LORD their <sup>3</sup>God: knowest thou not yet that Egypt is destroyed?"

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve <sup>1</sup>the LORD your <sup>3</sup>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 <sup>1</sup>the LORD."

31 Note the *Introversion* in this verse.

a | flax  
b | barley } These ripened in middle of February or  
b | barley } early in March. Israel left early in  
a | flax } April.

bolled. A word of Scandinavian origin, like bulged, i. e. swelled, or ripe. But Heb. = blossom, i. e. the capsules formed. True to the seasons in Egypt to this day.

35 spoken. Cp. 4. 21.

by Moses. Lit. by the hand of Moses. Fig. *Metonymy* (of Adjunct): hand being put for instrumentality.

10. 1-20 (Q<sup>3</sup>, p. 82). EIGHTH PLAGUE (Locusts). (*Simple Alternation*).

Q<sup>3</sup> | v | 1-6. Warning given.  
w | 7-11. Reception by Pharaoh's servants (parley).

v | 12-15. Warning carried out.

w | 16-20. Reception by Pharaoh (parley).

The eighth plague was directed against the god *Serapis*, who was supposed to protect the land from locusts. They came at Moses' bidding, and retired only at his bidding. Thus the impotence of *Serapis* was manifest.

1 the LORD. Heb. Jehovah. Ap. 4.

the LORD said = Jehovah said. See note on 3. 7 and cp. note on 6. 10.

hardened. See note on 4. 21.

3 Thus saith the LORD God of the Hebrews. Occurs only here and 9. 1, 13.

God. Heb. Elohim. Ap. 4.

humble = depression of spirit rather than softening of heart. "To cry out" as conscious of suffering. A man may be humbled without humbling himself.

let My People go. Jehovah's fourth demand. See note on 5. 1.

4 locusts. Cp. Joel 2. 1-10, and Rev. 9. 3-11.

5 face of the earth. Heb. "eye of the earth". Fig. *Metonymy* (of Effect), eye put for what is seen by it. Ap. 6.

7 this man. Heb. this one. No word for man here in Hebrew text.

8 who are they? Pharaoh's answer to Jehovah's fourth demand in v. 3. See note on 5. 1.

9 We will go with our young, &c. Moses knew nothing of forsaking Egypt and leaving the little ones behind. Note the spiritual lesson; and cp. Eph. 6. 4 and Gen. 7. 1.

10 evil. Fig. *Metonymy* (of Effect), Ap. 6, evil put for death, threatened in v. 28.

11 men. Heb. pl. of 'ish, or 'enosh (Ap. 14. iii). This was Pharaoh's first objection to Jehovah's fifth demand in 5. 1.

13 wind. Heb. ruach. Ap. 9.

10 And he said unto them, "Let <sup>1</sup>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 <sup>1</sup>the LORD; for that ye did desire." And they were driven out from Pharaoh's presence.

12 And <sup>1</sup>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 <sup>1</sup>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

1491 °earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

w (p. 86) 16 Then Pharaoh called for Moses and Aaron in haste; and he said, "I have °sinned against <sup>1</sup>the LORD your <sup>3</sup>God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat <sup>1</sup>the LORD your <sup>3</sup>God, that He may take away from me this °death only."

18 °And he went out from Pharaoh, and intreated <sup>1</sup>the LORD.

19 And <sup>1</sup>the LORD turned a °mighty strong west <sup>13</sup>wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the °coasts of Egypt.

20 But °the LORD <sup>1</sup>hardened Pharaoh's heart, so that he would not let the children of Israel go.

R<sup>3</sup> x (p. 87) 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."

y 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.

y 24 And Pharaoh called unto Moses, and said, "Go ye, serve <sup>1</sup>the LORD; only °let your flocks and your herds be stayed: let your little ones also go with you."

25 And Moses said, "Thou must give us also °sacrifices and burnt offerings, that we may °sacrifice unto <sup>1</sup>the LORD our <sup>3</sup>God.

26 Our cattle also shall go with us; there shall not an °hoof be left behind; for thereof must we take to serve <sup>1</sup>the LORD our <sup>3</sup>God; and °we know not with what we must serve <sup>1</sup>the LORD, °until we come thither."

x 27 But <sup>1</sup>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 again °no more."

N<sup>4</sup> a c 11 (And °the LORD °said unto Moses, "Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; °afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

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

3 And <sup>1</sup>the LORD gave the People favour in the sight of the Egyptians. Moreover the <sup>2</sup>man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.)

d 4 And Moses said, "Thus saith <sup>1</sup>the LORD,

15 earth = land.

16 sinned. Heb. *chāt'a*. Ap. 44. i.

17 death. Fig. *Metonymy* (of Effect), Ap. 6, death put for the plague which caused it.

18 And he. Some codices, with Sam., Sept., and Syr., read "So Moses".

19 mighty strong. Fig. *Synonymia*. Ap. 6. Locusts are always brought by east wind and carried away by west wind.

coasts = bounds, or borders.

20 the LORD hardened. Again this is stated. Cp. 4. 21.

10. 21-27 (R<sup>3</sup>, p. 82). NINTH PLAGUE (DARKNESS). (*Introversion*).

R<sup>3</sup> | x | 21. Jehovah's command (no warning).

| y | 22, 23. Infliction of Plague.

| y | 24-26. Reception of Plague.

| x | 27-29. Jehovah's hardening.

21 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

darkness. First of four instances of darkness in judgment. Ex. 10. 22. Matt. 27. 45. Jude 13. Rev. 16. 10.

24 let your flocks and your herds be stayed. Pharaoh's second objection to Jehovah's fifth and final demand in 10. 9.

25 sacrifices. Heb. *zebach*. See Ap. 43. II. iv.

sacrifice. Heb. *'asah*. See Ap. 43. I. iii.

26 hoof. Fig. *Synecdoche* (of Part), Ap. 6, "hoof" put for whole animal.

we know not. Note the contrast between the "thou" of v. 25 and the "we" of v. 26.

until we come thither. Note the spiritual lesson. Not until we leave the world can we have a true conception of Jehovah's requirements: "if any man do His will he shall know of the doctrine" (John 7. 17).

27 hardened. See on 4. 21.

28 Get thee from me. Eleven kings and rulers thus offended. Ex. 10. 28. Num. 24. 11. 1 Kings 13. 4; 22. 27. 2 Kings 5. 12. 2 Chron. 16. 10; 24. 21; 26. 19. Jer. 26. 21; 32. 3. Matt. 14. 3.

29 no more. Moses did not leave Pharaoh's presence till 11. 8. So this is the Fig. *Prolepsis* (Ap. 6).

11. 1-12. 30 (N<sup>4</sup>, p. 80). COMMISSION FOR TENTH PLAGUE (*Introversion*).

N<sup>4</sup> | a | 11. 1-10. The Tenth Plague threatened.

| b | 12. 1-20. Passover commanded.

| b | 12. 21-28. Passover command communicated.

| a | 12. 29, 30. The Tenth Plague inflicted.

11. 1-10 (a, above). THE TENTH PLAGUE THREATENED (*Introversion*).

a c | 1. God's word to Moses as to the Tenth Plague.

| d | 2, 3. Direction as to actions (people).

| d | 4-8. Direction as to words (Pharaoh).

| c | 9. God's words to Moses as to result.

1 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

afterwards. Some codices, with Sept., Syr., and Vulg., read "and after".

2 man. Heb. *'ish* (Ap. 14. ii).

borrow = ask. See note on 3. 22.

jewels: or articles, or vessels.

'About midnight will I go out into the midst of Egypt:

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.

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.



1491 7 But against any of the children of Israel shall not a ° dog move his tongue, against man or beast: that ye may know how that ° the LORD doth put a difference between the Egyptians and Israel.

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

(p. 87) 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.

(p. 88) 12 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.

f g 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:

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.

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:

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.

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.

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

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.

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.

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.

h 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.

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.

f g 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to ° the

7 dog, &c. Fig. *Paræmia* (Ap. 6).

10 This verse is Fig. *Prolepsis*, Ap. 6, as the acts were not done till later.

12. 1-20 (b, p. 87). THE PASSOVER INSTITUTED. (*Introversion and Alternation*).

b	e		1, 2.	The Month.
f	g		3-11.	The Symbol.
	h		12, 13.	The Signification and Reason.
f	g		14-17-	The Symbol.
	h		-17.	The Signification and Reason.
e			18-20.	The Month.

1 the LORD (Heb. Jehovah) spake. See note on 6. 10, and cp. note on 3. 7.

2 month. Heb. name *Abib*, or "green-ear-month". Becomes the first month, and the fifteenth the ruling date, henceforth. Cp. 13. 4; 23. 15. Deut. 16. 1. Afterward called *Nisan* (Neh. 2. 1. Est. 3. 7). "First", cp. 40. 2, 17. Lev. 23. 5, in place of *Tisri*, which thus became the seventh month.

3 Israel. Some codices, with Sam., Jon., Sept., and Syr., read "of the sons of Israel".

man. Heb. *'ish* (Ap. 14. ii).

lamb. Heb. *seh*, "one of a flock", i. e. a lamb or a kid, v. 5. Deut. 14. 4. 2 Chron. 35. 7.

house. Fixed later (by custom) as not less than ten persons.

4 it. *Ellipsis* to be supplied by "the lamb" from verse preceding (Ap. 6. iii. a).

souls. Heb. pl. of *nephesh*. Verse 15, sing. See Ap. 13.

eating. Heb. mouth. Fig. *Metonymy* (of Cause), Ap. 6,

mouth put for what is eaten by it.

lamb. Repeated at beginning of next clause in the Fig. *Anadiplosis* (Ap. 6) for emphasis.

5 without blemish. Even as "Christ our Passover".

6 Israel. Some codices, with Sam., Jon., Sept., and Syr., read "of the sons of Israel".

kill. Heb. *shahat*. See Ap. 43. I. v.

in the evening. Heb. between the two evenings, or, according to Lightfoot, between the decline of the sun (after noon) and its setting.

9 sodden = boiled. with = in.

11 loins girded, i. e. the loose flowing garments fastened up with a belt or girdle, making the men ready for action. Cp. Luke 12. 35, 37; 17. 8. Acts 12. 8.

12 gods, or princes. But see notes on object of the several plagues.

I am the LORD, or I, Jehovah.

13 blood . . . token. The blood was the token for Jehovah. Faith in the fact that it had been sprinkled gave peace to all within. It was (and is) not the act of faith which secured, but the truth that was believed.

If no blood, belief that it was there gave no security. If blood there, doubt as to the fact would destroy peace, but could not destroy the security, because that was grounded on Jehovah's word, and faith consists in

"hearing" that. Rom. 10. 17. Heb. 11. 1, marg.

when I see the blood. Not when you feel, or even believe. So the scarlet cord (Josh. 2. 18, 19) was for Joshua to see, not those within the house. Feelings useless apart from faith.

15 leaven = fermented bread. First occ. See Ap. 38.

until. Some codices, with Sam. and Jon., read "and until".

16 And. Some Codices, with Sam. and Syr., omit.

LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

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.

16 ° And in the first day there shall be an holy convocation, and in the seventh day there shall

1491 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.

17 And ye shall observe the feast of unleavened bread;

(p. 88) h 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.

e 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no <sup>15</sup>leaven found in your houses: for whosoever eateth that which is leavened, even that <sup>4</sup>soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing <sup>15</sup>leavened; in all your habitations ° shall ye eat unleavened bread."

(p. 89) b i 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.

k 23 For <sup>1</sup>the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, <sup>1</sup>the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

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

k 25 And it shall come to pass, when ye be come to the land which <sup>1</sup>the LORD will give you, according as He hath promised, that ye shall keep this service.

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 <sup>1</sup>the LORD'S passover, Who passed over the houses of the ° children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.'" And the People bowed the head and worshipped.

28 And the <sup>27</sup>children of Israel went away, ° and did as <sup>1</sup>the LORD had commanded Moses and Aaron, so did they.

a 29 And it came to pass, that ° at midnight <sup>1</sup>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.

30 And Pharaoh rose up in the night, h<sub>t</sub>, 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.

F<sup>6</sup> l 31 And he ° called for Moses and Aaron by

man. Heb. *nephesh*, soul (Ap. 13). Cp. *vv.* 4, 15, 19. 20 shall ye eat (repeated). Fig. *Pleonasm* (Ap. 6).

12. 21-28 (b, p. 87). THE PASSOVER COMMUNICATED (*Alternation*).

b i | 21, 22. The Symbol.

k | 23. The Signification.

i | 24. The Symbol.

k | 25-28. The Signification.

21 kill the passover. Fig. *Metonymy* (of Adjunct), Ap. 6, "Passover" put for the lamb.

27 children = sons.

28 and did. Ten Passovers recorded (see Ap. 10). Ex. 12. 28. Num. 9. 5. Josh. 5. 10. 2 Chron. 30. 13-15. 2 Kings 23. 22 (2 Chron. 35. 1). Ezra 6. 19. Matt 26. 17. Luke 2. 41. John 2. 13; 6. 4.

29 at midnight. On the fourteenth of *Abib*. See 11. 4. smote. Cp. 11. 5.

12. 31-14. 31 (F<sup>6</sup>, p. 75).

JEHOVAH'S DELIVERANCE OF ISRAEL.

(*Introversion and Alternation*.)

F<sup>6</sup> l | 12. 31-36. Dismissal, and Spoiling of Egyptians.

m | 12. 37-39. Departure from Egypt to Succoth.

n | o | 12. 40-42. Fulfilment of prophecy.

p | 12. 43-50. Ordinance of Passover.

n | o | 12. 51 - 13. 2. Fulfilment of prophecy.

p | 13. 3-16. Ordinance of the Phylacteries.

m | 13. 17-22. Departure from Succoth to Etham.

l | 14. 1-31. Pursuit, and Destruction of Egyptians.

31 called for, i. e. sent message to.

32 take your flocks. See note on 10. 25, 26, and 5. 1. as = according as.

35 borrowed = asked. See note on 3. 22. jewels. See note on 11. 2.

36 lent = gladly gave. Heb. verb is in the *Hiphil* mood and = caused them to ask, i. e. the Egyptians pressed them to take.

such things, &c. There is no need for this addition. No Ellipsis in Heb.

37 Rameses. City of the Sun. See note on 1. 11. Succoth = booths.

men. Not 'ish, males, but Heb. *geber*, with art. = the strong men; or, men of military age. Num. 14. 29. See Ap. 14. 4.

38 a mixed multitude = Egyptians. Cp. Num. 11. 4. Neh. 13. 3.

night, and said, "Rise up, and get you forth from among my people, both p<sub>t</sub> and the children of Israel; and go, serve <sup>1</sup>the LORD, as ye have said.

32 Also ° take your flocks and your herds, ° as ye have said, and be gone; and bless m<sub>t</sub> also."

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."

34 And the People took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the <sup>27</sup>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:

36 And <sup>1</sup>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 <sup>27</sup>children of Israel journeyed from ° Rameses to ° Succoth, about six hundred thousand on foot that were ° men, beside children.

38 And ° a mixed multitude went up also with

1491 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.

n o (p. 89) 40 Now the ° sojourning of the 27 children of ° Israel, (° who dwelt in Egypt), was ° four hundred and thirty years.

1921 41 And it came to pass at the end of the 40 four hundred and thirty years, even ° the selfsame day it came to pass, that all the hosts of 1 the LORD went out from the land of Egypt.

42 It is a night to be ° much observed unto 1 the LORD for bringing them out from the land of Egypt: this is that night of 1 the LORD to be observed of all the 27 children of Israel in their generations.

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

44 But every 2 man's servant that is ° bought for money, when thou hast circumcised him, then shall he eat thereof.

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

46 In ° 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.

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."

50 Thus did all the 27 children of Israel; 32 as 1 the LORD commanded Moses and Aaron, so did they.

n o 51 And it came to pass the selfsame day, that 1 the LORD did bring the 27 children of Israel out of the land of Egypt by their ° armies.

13 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."

p q (p. 90) 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 1 the LORD brought you out from this place: there shall no ° leavened bread be eaten.

4 This day came ye out in the month ° Abib.

5 And it shall be when ° the LORD shall bring thee into the land of the ° Canaanites, ° and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

r 6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to 1 the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no 3 leavened bread be seen with

even. Some codices, with Jon., Sept., and Syr., have this word, "even" in the text.

39 not leavened. Bread always unleavened when baked in haste. Cp. Gen. 18. 6.

40 sojourning. Commenced with Gen. 12. 1. Quite a different subject from the dwelling in Egypt. See Ap. 50. iii.

Israel = Fig. Synecdoche (of the Part), Ap. 6, by which one man's name, Israel, is put for his father and grandfather.

who dwelt in Egypt. Fig. Epitrechon (Ap. 6). A form of Parenthesis used to further define the People and connect the two parts of their history.

four hundred and thirty years. There are two reckonings of the sojourning: one starting from the "promise" to Abraham, Ex. 12. 40. Gal. 3. 14, 17 = 430 years; the other starting from the recognition of his "seed" (Isaac), Gen. 21. 12. See Acts 7. 6 and Gen. 15. 13 = 400 years. N.B. 450 years to Samuel; 490 to Saul. See Ap. 50. iii, and vii. 7.

This dwelling in Egypt was only 215 years (see Ap. 50); and is to be distinguished from the "sojourning", which was another 215 years. See note above.

41 the selfsame day: i. e. the fifteenth day of the seventh month. The years of the solar cycle show that it was the day that Abraham left "Ur of the Chaldees".

42 much observed. Heb. *shimmurim*, a night of watchings. Occurs only here.

43 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

44 bought for money. Cp. Gen. 17. 12, 13.

46 one house = the same house. Cp. v. 4.

48 with thee. Some codices, with Sam., Jon., Onk., Sept., and Syr., read "with you".

no uncircumcised person shall eat. Were they circumcised during the three days' darkness, and was the command then given, the word against which they did not rebel? (Ps. 105. 28).

51 armies = hosts.

13. 1 the LORD (Heb. Jehovah) spake. See note on 6. 10, and cp. note on 3. 7.

2 Sanctify. Fig. Metonymy (of Subject). Ap. 6. = Declare that I will sanctify (or set apart), which Moses did in vv. 11, 12.

children = sons.

man. Heb. *'adam*. Ap. 14. i.

13. 3-16 (p. 89). THE ORDINANCE OF PHYLACTERIES (Extended Alternation).

- p | q | 3-5. "And it shall be," &c.  
 r | 6, 7. Separation of Days.  
 s | 8. Thy son's instruction.  
 t | 9-. The Sign.  
 u | -9, 10. Reason, "For by a strong hand."  
 q | 11. "And it shall be," &c.  
 r | 12, 13. Separation of First-born.  
 s | 14, 15. Thy son's instruction.  
 t | 16-. The Token.  
 u | -16. Reason, "For by strength of hand."

There are two pairs of Phylacteries, so called (in Greek) from their use = a prayer-fillet or band worn to-day on forehead and hands during prayer. First pair here, Ex. 13. 3-10 and 13. 11-16. Second pair in Deut. 6. 4-9 and 11. 13-21. Cp. the structures in De. 6. 4-9.

3 leavened = fermented.

4 Abib = the month of green ears. Jewish tradition says that in this month Abram was called, Isaac was born, Israel delivered from Egypt, and Tabernacle reared up. The Talmud further says: "As in Nisan there had been redemption, so in Nisan there should be redemption" (*Bab. fol. 11*). John's preaching began and the Lord's death occurred in this month.

5 the LORD. Some codices, with Sam., Jon., and Sept., add "thy God".

Canaanites. The Perizzites and Gergashites not included in this list.

and. Note the Fig. Polysyndeton in this verse. (Ap. 6.)

1491 thee, neither shall there be leaven seen with thee in all thy quarters.

s 8 And thou shalt shew thy son in that day, (p. 90) saying, 'This is done because of that which <sup>1</sup>the LORD did unto me when I came forth out of Egypt.'

t 9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that <sup>1</sup>the LORD's law may be in thy mouth:

u for with a strong hand hath <sup>1</sup>the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

q 11 And it shall be when <sup>1</sup>the LORD shall bring thee into the land of the Canaanites, as He swore unto thee and to thy fathers, and shall give it thee,

r 12 That thou shalt set apart unto <sup>1</sup>the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be <sup>1</sup>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 firstborn of man among thy children shalt thou ° redeem.

s 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 <sup>1</sup>the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that <sup>1</sup>the LORD slew all the firstborn in the land of Egypt, both the firstborn of ° man, and the firstborn of beast: therefore ∫ ° sacrifice to <sup>1</sup>the LORD ° all that openeth the matrix, being males; but all the firstborn of my <sup>2</sup> children I <sup>13</sup> redeem.'

t 16 And it shall be for a ° token upon thine hand, and for frontlets between thine eyes:

u for by strength of hand <sup>1</sup>the LORD brought us forth out of Egypt."

m v 17 And it came to pass, when Pharaoh had let (p. 91) 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:"

18 But <sup>17</sup> God led the People about, *through* the way of the wilderness of the ° Red sea: and the <sup>2</sup> children of Israel went up ° harnessed out of the land of Egypt.

w 19 And Moses took ° the bones of Joseph with him: for he had straitly sworn the <sup>2</sup> children of Israel, saying, <sup>17</sup> "God will ° surely visit you; and ye shall carry up my bones away hence with you."

v 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:

13 ass. Fig. *Synecdoche* (of Species), Ap. 6, "ass" put for all animals not offered in sacrifice.

redeem = ransom. Heb. *pādāh* = to redeem (from bondage, by power). First occ. Not *g'āal*. See note on 6. 6.

15 man. Heb. *adam*. Ap. 14.

sacrifice. Heb. *zabach*. See Ap. 43. I. iv. all. Ellipsis to be supplied "every [beast]".

16 token. See the Structure on p. 90.

13. 17-22 (m, p. 89). DEPARTURE: SUCCOTH TO ETHAM (*Introversion*).

m | v | 17, 18. Jehovah's leading.

w | 19. The bones of Joseph.

v | 20-22. Jehovah's guidance.

17 God. Heb. *Elohim*. Ap. 14.

18 Red sea. Heb. *Yam suph* = weedy, or reedy. Eng. "Red" comes from the Greeks reading Edom (whose land it washed) as an appellative instead of a proper name (Esau or Edom = red, Gen. 25. 26). Called "red" from Sept. Dried up fifty miles north of present shore. Will quite dry up at future Exodus. Isa. 11. 15, 16; 19. 5.

harnessed = armed, as Josh. 1. 14. Judg. 7. 11. 1 Chron. 7. 21; or marshalled by fives, as in 2 Kings 1. 9. Isa. 3. 3 (the number of grace, see Ap. 10). To this day five is an evil number in Egypt. Whichever is the meaning, both point to order and organization. They were an ordered "host" (12. 41), and not a disorderly rabble.

19 the bones of Joseph. Another evidence of order. Cp. Gen. 50. 25. Joseph's faith exhibited 150 years before. Cp. also Josh. 24. 32 and Acts 7. 15, 16. surely visit you. See Gen. 50. 25; and cp. note on Gen. 26. 28.

21 the LORD went before them. Cp. 14. 19 and 32. 34, the Angel of Jehovah.

22 took not away. See note on 40. 36-38.

14. 1-31. The next assault by Satan to destroy the whole Nation. See Ap. 23, 25.

14. 1-31 (l, p. 89). PURSUIT AND DESTRUCTION OF ENEMY (*Extended Alternation*).

l | x | 1-4. Prediction.

y | 5-9. Fulfilment.

z | 10-12. Israel troubled.

a | 13, 14. Salvation promised.

x | 15-18. Prediction.

y | 19-23. Fulfilment.

z | 24, 25. Egyptians troubled.

a | 26-31. Salvation realized.

1 the LORD (Heb. Jehovah) spake. See note on 6. 10, and cp. note on 3. 7.

2 children = sons. Migdol. The great fortress on the "Shur" or wall, built to protect Egypt from Asia. The present geography of the Eastern Delta does not, to day, agree with the Biblical record. But its geography in the nineteenth dynasty is well known from papyri, and is in perfect accord with it, as given in Exodus.

3 For. The assault of the enemy foreseen and provided against by Jehovah.

Pharaoh. See Ap. 37.

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

14 And ° the LORD spake unto Moses, say- ing, l x

2 "Speak unto the ° children of Israel, that they turn and encamp before Pi-hahiroth, between ° Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 ° For ° Pharaoh will say of the <sup>2</sup> children of Israel, 'They are entangled in the land, the wilderness hath shut them in.'

1491

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 § am ° the LORD." And they did so.

y  
(p. 91)

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?"

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.

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 Baal-zephon.

z

10 And when ° Pharaoh drew nigh, the ° children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the ° children of Israel cried out unto ° the LORD.

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

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

a

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.

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

x

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

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.

17 And ° §, ° behold, I will ° harden the hearts of the Egyptians, and they shall follow them: and I will get Me honour upon Pharaoh, and upon all his host, upon his ° chariots, and upon his horsemen.

18 And the Egyptians shall know that § am ° the LORD, when I have gotten Me honour upon Pharaoh, upon his ° chariots, and upon his horsemen."

y

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:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was

4 I will. Cp. Ps. 103. 7, "His ways unto Moses", and in vv. 13, 14, "His acts unto the sons of Israel".

host = force. Put by Fig. *Metonymy* (of Adjunct) for his army. See Ap. 6.

5 told. On the fourth day. See Ap. 50. iv.

Why...? Fig. *Erotesis*. See Ap. 6.

6 And. Note the *Polysyndeton* (Ap. 6) in vv. 6 and 7.

9 horses. Egypt was noted for chariots, horses, and cavalry, which had been introduced by the eighteenth dynasty.

11 Because...? }  
wherefore...? } Fig. *Erotesis*. Ap. 6.

12 Is not...? }

13 stand still, and see. Note importance of this command. Cp. Stand still, and hear, Num. 9. 8. 1 Sam. 9. 27; 12. 7. 2 Chron. 20. 17. Job 37. 14.

15 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.

Wherefore...? Fig. *Erotesis*. Ap. 6. It is also the Fig. *Hysterēsis*; for no mention has been made of Moses' crying to the LORD.

go forward. This was Israel's faith. It was "by faith" in what they heard (Rom. 10. 17. Heb. 11. 29).

17 I, behold, I. Fig. *Epizeuxis*, for emphasis. Ap. 6. behold. Fig. *Asterismos*. Ap. 6.

chariots. Heb. sing. chariot. Note the alternation.

| Pharaoh (sing.).

| His host (pl.).

| Pharaoh's chariot (sing.).

| His horsemen (pl.).

19 God. Heb. Elohim: the Creator in relation to His creatures. See Ap. 4.

20 a cloud and darkness. Fig. *Hendiadys* (Ap. 6) = a very dark cloud.

21 wind. Heb. *ruach*. Ap. 9.

27 strength = irresistible might.

° 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.

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.

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,

25 And took off 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."

27 And Moses stretched forth his hand over the sea, and the sea returned to his ° strength

1491 when the morning appeared; and the Egyptians fled against it; and <sup>1</sup> the LORD overthrew the Egyptians in the midst of the sea.

21

Abib

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 <sup>o</sup> not so much as one of them.

29 But the <sup>2</sup> 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.

22

Abib

Sab.

30 Thus <sup>1</sup> 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 <sup>1</sup> the LORD did upon the Egyptians: and the people feared <sup>1</sup> the LORD, and believed <sup>1</sup> the LORD, and <sup>o</sup> His servant Moses.

A b e

(p. 72)

15 <sup>o</sup> Then sang Moses and the <sup>o</sup> children of Israel <sup>o</sup> this song <sup>o</sup> unto <sup>o</sup> the LORD, and spake, saying,

f "I will sing unto <sup>o</sup> the LORD, for He hath triumphed gloriously:  
The horse and his rider hath He thrown into the sea.

c 2 <sup>o</sup> THE LORD is my strength and <sup>o</sup> song,  
And He is become my <sup>o</sup> salvation:  
He is my <sup>o</sup> GOD, and I will prepare Him an habitation;

My father's <sup>o</sup> God, and I will exalt Him.

3 <sup>1</sup> The LORD is a <sup>o</sup> man <sup>o</sup> of war:

<sup>1</sup> The LORD is His name.

d g a

4 Pharaoh's chariots and his host hath He cast into the sea:

His chosen captains also are drowned in the Red sea.

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

b c

6 Thy <sup>o</sup> right hand, O <sup>1</sup> LORD, is become glorious in power:

Thy right hand, O <sup>1</sup> LORD, hath dashed in pieces the enemy.

d 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 <sup>o</sup> blast of Thy <sup>o</sup> nostrils the waters were gathered together,

The floods stood upright as an heap,  
And the depths were congealed in the heart of the sea.

a

9 The enemy said,

<sup>o</sup> I will pursue, I will overtake, I will divide the spoil;

My <sup>o</sup> lust shall be satisfied upon them;  
I will draw my sword, my hand shall destroy them.

d

10 Thou didst blow with Thy <sup>o</sup> wind, the sea covered them:

They sank as <sup>o</sup> lead in the mighty waters.

11 <sup>o</sup> Who is like unto Thee, O <sup>1</sup> LORD, among the <sup>o</sup> gods?

noblest praise. Emphasised by the Fig. *Erôtēsīs*. (Ap. 6). Cp. Deut. 33. 26, 27. 1 Sam. 2. 2. 1 Ch. 17. 20. Ps. 35. 10; 71. 19; 73. 25; 86. 8; 89. 6, 8; 113. 5. gods = mighty ones, as in v. 15. Heb. *ēlīm*. See note on 22. 8.

28 not so much as one of them. This implies that Pharaoh himself did not escape. Cp. 15. 9, 10. Ps. 106. 11; 136. 15. His body may have been washed up on the shore, cp. v. 30, and "also" in 15. 4.

31 His servant Moses. First occ. See the five, Ex. 14. 31. Josh. 9. 24; 11. 15. 1 Kings 8. 56. Ps. 105. 26, and cp. notes on Num. 12. 7. Deut. 35. 5. 1 Kings 8. 53. Neh. 10. 29.

15. 1 Moses began and ended his wilderness career with a song. Cp. Deut. 32, which is "the" song referred to in Rev. 15. 3.

The structure gives the scope:—

### 15. 1-21 (A, p. 72). THE BONDAGE OF ISRAEL ENDED. THE SONGS OF MOSES AND MIRIAM.

(Introversion and Alternation.)

A	b	e		1-	Singers: Moses and the men	} Moses' Song.	
	f		-1.	The Theme.			
	c		2, 3.	Praise.			
	d	g		4-12.	Overthrow of Pharaoh.	} The Song itself.	
				h	13.		Israel's guidance.
	d	g		14-16.	Overthrow of Egyptians.		
				h	17.		Israel's settlement.
	c		18, 19.	Praise.			
	b	e		20.	Singers: Miriam and women.	} Miriam's Song.	
	f		21.	The Theme.			

The song proper occupies vv. 4-17. It is preceded and followed by praise with introduction and conclusion.

1 Then sang. There was no singing in Egypt, only sighing and groaning (2. 23, 24). children = sons.

this song. Note the ten Songs of Praise: (1) Ex. 15. 1-19. (2) Num. 21. 17, 18. (3) Deut. 32. 1-43. (4) Judg. 5. 1-31. (5) 1 Sam. 2. 1-10. (6) 2 Sam. 22. 1-51. (7) Luke 1. 46-55. (8) Luke 1. 68-79. (9) Luke 2. 29-32. (10) Rev. 14. 3.

unto the LORD. Jehovah is the sole theme: and should be the theme of our praise. Note the "Thee" and "Thou", and contrast the "We" of Num. 13. 33, and the result, *weeping*, in 14. 1. It begins with Redemption, and ends with glory. No "praise" short of this. the LORD. Heb. *Jehovah*. Ap. 4.

2 THE LORD = Heb. *JAH*, the Eternal, inhabiting eternity. See Ap. 4. The first occ. of this Title: connects it with Redemption.

song. Some codices, with Sam. and Onk., read "and my song". Fig. *Metonymy* (of Adjunct). Ap. 6. = "He of Whom I sing".

salvation. Cp. Ps. 118. 14, 21.

GOD. Heb. *El*. See Ap. 4.

God. Heb. *Elohim*. Ap. 4.

3 man. Heb. *ish*. See Ap. 14.

of war. This is what He is out of Christ; and to those who are not the subjects of His redeeming power.

### 4-12 (g, above). OVERTHROW OF PHARAOH.

(Alternation and Introversion.)

g	a		4, 5.	The Enemy overthrown.	
	b	c		6.	Thy right hand.
		d		7, 8.	Thou, Thee, Thy.
	a		9.	The Enemy's words.	
	b	d		10, 11.	Thou, Thy, Thee.
		c		12.	Thy right hand.

6 right hand. Fig. *Anthropopatheia*. Ap. 6.

8 blast. Heb. *rüach*. See Ap. 9.

nostrils. Fig. *Anthropopatheia*. See Ap. 6.

9 I will pursue. Note the Fig. *Asyndeton* (Ap. 6), in vv. 9 and 10. No "ands": to hasten on to the grand climax—"they sank as lead" (v. 10).

lust. Heb. *nepesh* = soul. See Ap. 13.

10 wind. Heb. *rüach*. Ap. 9.

lead. First occ.

11 Who is like unto Thee? This is ever the saints'

1491 ° Who is like Thee, glorious in holiness,  
 ° Fearful in praises, doing wonders ?  
 c 12 Thou stretchedst out Thy right hand,  
 (p. 93) h The earth swallowed them.  
 13 Thou in Thy ° mercy hast led forth the  
 People which Thou hast ° redeemed:  
 Thou hast guided them in Thy strength unto  
 Thy holy habitation.  
 g x 14 The ° people ° shall hear, and be afraid :  
 (p. 94) Sorrow shall take hold on the inhabitants of  
 y Palestina.  
 z 15 Then the ° dukes of Edom shall be amazed ;  
 The mighty men of Moab, trembling shall take  
 hold upon them ;  
 y All the inhabitants of Canaan shall melt away.  
 x 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.  
 h 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.  
 c 18 ° The LORD shall reign for ever and ever.  
 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."  
 b e 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.  
 f 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."  
 B S i 22 So Moses brought Israel from the Red sea,  
 (p. 95) and they went out into the wilderness of  
 25 ° Shur ; and they went three days in the wil-  
 Abib derness, and found no water.  
 k 1 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.  
 m 1 24 And the People ° murmured against Moses,  
 saying, " What shall we drink ?"  
 1 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 :  
 m 2 There ° He made for them a statute and an  
 ordinance, and there ° He proved them,

Fearful in praises: i.e. to be revered in praising Him  
 for His wondrous acts.  
 13 mercy = loving-kindness, or grace. N.B. Led  
 forth in mercy, redeemed in grace, guided by strength.  
 redeemed. Heb. *g'aal*. See notes on 6. 6 and 13. 13.  
 Exodus the book of Redemption. See Title.

14-16. (g, p. 93). OVERTHROW OF EGYPTIANS.  
 (Introversion.)

g x | 14-. The peoples: "hear and fear."  
 y | -14. Palestine.  
 z | 15-. Edom.  
 z | -15-. Moab.  
 y | -15. Canaan.  
 x | 16. "Them": "fear and dread."  
 14 people = peoples: no Art. (cp. Gen. 49. 16, first occ.).  
 shall hear. Cp. Josh. 2. 9-11. 15 dukes = chiefs.  
 16 Till Thy People, &c. Note Fig. *Epizeuxis*. Ap. 6.  
 17 plant. The word used by God throughout of  
 settling His People. Jer. 18. 9. Amos 9. 15. Rom. 6. 5.  
 1 Cor. 3. 6-10. place = appointed place.  
 O LORD. One of the 134 places where Jehovah was  
 altered, by the Sopherim, to Adonai. Ap. 32.  
 20 Miriam. Heb. form of Mary.  
 prophetess. First occ. a = the.  
 timbrels = drum. Heb. *toph*, rendered "tabret"  
 (Gen. 31. 27. 1 Sam. 10. 5; 18. 6. 2 Sam. 6. 5. Isa. 5. 12;  
 24. 8; 30. 32. Jer. 31. 4. Ezek. 28. 13), "timbrel" (Ex.  
 15. 20. Judg. 11. 34. 2 Sam. 6. 5. 1 Ch. 13. 8. Job 21. 12.  
 Ps. 81. 2; 149. 3; 150. 4).

15. 22-40. 38 (B, p. 72). FREEDOM USED.  
 (Introversion, with Simple and Repeated Alternation.)

B S | 15. 22-19. 2. Journeyings to Sinai.  
 U X<sup>1</sup> | 19. 3-6. Ascent I: Proclamation of  
 Covenant.  
 Y<sup>1</sup> | 19. 7, 8-. Descent.  
 X<sup>2</sup> | 19. 8-13. Ascent II: Preparation of  
 People.  
 Y<sup>2</sup> | 19. 14-19. Descent.  
 X<sup>3</sup> | 19. 20-24. Ascent III: Setting of  
 bounds.  
 Y<sup>3</sup> | 19. 25. Descent.  
 V | 20. 1-24. 8. GIVING OF THE LAW.  
 T U X<sup>4</sup> | 24. 9-32. 14. Ascent IV: First 40 days  
 (De. 9. 9) and 1st Tables.  
 Y<sup>4</sup> | 32. 15-30. Descent. Breaking of  
 Tables.  
 X<sup>5</sup> | 32. 31-33. Ascent V: Manifestation  
 of glory.  
 Y<sup>5</sup> | 32. 34-34. 3. Descent.  
 X<sup>6</sup> | 34. 4-28. Ascent VI: Second 40 days  
 (De. 10. 10) and 2nd Tables.  
 Y<sup>6</sup> | 34. 29-35. 3. Descent.  
 V | 35. 4-40. 35. MAKING OF TABER-  
 NACLE.  
 S | 40. 36-38. Journeyings from Sinai.

Note the journeyings, at the extremes; with the six  
 ascents and descents of Moses, separated by the two  
 principal subjects of the book: the giving of the Law  
 and the making of the Tabernacle.  
 In Ch. 24 the fourth ascent is given as consisting of  
 several stages.

15. 22 - 19. 2 [For Structure see next page].  
 22 Shur. Name given from the great wall built to  
 protect Egypt from Asia, with its great *Migdol*, or  
 fortress. See note on 14. 2.  
 23 Marah = Bitter. The Divine principle in the  
 training of God's People. Foreshown in Abraham's

furnace and lamp; Marah before Elim; wilderness before Canaan; cross before crown; worse before  
 better (John 2. 10); suffering before glory (Luke 24. 26, 46. 2 Tim. 2. 11, 12; cp. Rom. 8. 17, 18. 2 Cor. 4. 17,  
 18. Jas. 1. 12. Rev. 2. 10. 1 Pet. 1. 11; 4. 13; 5. 1, 10, 11. Heb. 12. 11. Ps. 126. 6; 66. 10-13. John 12. 24. Matt.  
 5. 4. John 16. 20, 22). 24 murmured. The first murmuring after leaving Egypt. Note seven others:  
 16. 2; 17. 2, 3; Num. 11. 33, 34; 14. 2; 16. 41; 21. 5. Josh. 9. 18, and cp. 1 Cor. 10. 10. 25 tree. The Cross  
 is the Divine provision for every trial: See Olney Hymns, i. 13. Jehovah showed it. He: i.e. Jehovah.

1491 28 ° And said, "If thou wilt ° diligently hearken to the voice of <sup>1</sup> the LORD thy <sup>2</sup> 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  $\S$  *am* ° the LORD That healeth thee."

1<sup>3</sup> 27 And they came to Elim, where ° were (p. 95) ° twelve wells of water, ° and ° threescore and 27 ° ten palm trees: and they encamped there by Abib the waters.  
2nd  
Sab.

1<sup>2</sup> 16 And they took their ° journey from Elim, and all the congregation of the ° children of Israel came unto the wilderness of ° Sin, which *is* between Elim and ° Sinai, on the ° fifteenth day of the second month after their departing out of the land of Egypt.

15 2 And the whole congregation of the <sup>1</sup> children of Israel ° murmured against Moses and Aaron in the wilderness:  
Ziph  
k<sup>2</sup> n

3 And the <sup>1</sup> 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."

o 4 Then ° said <sup>3</sup> the LORD unto Moses, ° "Behold, I will rain <sup>3</sup> 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."

p 6 And Moses and Aaron said unto all the <sup>1</sup> children of Israel, "At even, then ye shall know that <sup>3</sup> the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of <sup>3</sup> the LORD; for that He heareth your murmurings against <sup>3</sup> the LORD: and ° what are we, that ye murmur against us?"

8 And Moses said, "This shall be, when <sup>3</sup> the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that <sup>3</sup> the LORD heareth your ° murmurings which ye murmur against Him: and what are we? your murmurings are not against us, but against <sup>3</sup> the LORD."

p 9 And Moses spake unto Aaron, "Say unto all the congregation of the <sup>1</sup> children of Israel, 'Come near before <sup>3</sup> the LORD: for He hath heard your murmurings.'"

10 And it came to pass, as Aaron spake unto the whole congregation of the <sup>1</sup> children of Israel, that they looked toward the wilderness, and, ° behold, the glory of <sup>3</sup> the LORD appeared in the cloud.

o q 11 And ° the LORD spake unto Moses, saying, 12 "I have heard the murmurings of the <sup>1</sup> 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  $\S$  *am* <sup>3</sup> the LORD your ° God.'"

### 15. 22—19. 2 (S, p. 94). JOURNEYINGS TO SINAI (Repeated Alternation).

S i<sup>1</sup> | 15. 22. From Egypt to Wilderness of Shur.  
k<sup>1</sup> | 15. 23-27. Events in Wilderness of Shur.  
i<sup>2</sup> | 16. 1. From Shur to Wilderness of Sin.  
k<sup>2</sup> | 16. 2-36. Events in Wilderness of Sin.  
i<sup>3</sup> | 17. 1-. From Wilderness of Sin to Rephidim.  
k<sup>3</sup> | 17. -1-18. 22. Events at Rephidim.  
i<sup>4</sup> | 19. 1, 2. From Rephidim to Wilderness of Sinai.

### 15. 23-27 (k<sup>1</sup>, above). EVENTS IN WILDERNESS OF SHUR (Repeated Alternation).

k<sup>1</sup> | 1<sup>1</sup> | 23. Marah's bitter water.  
m<sup>1</sup> | 24. Murmuring of people.  
1<sup>2</sup> | 25-. Marah's sweet water.  
m<sup>2</sup> | -25, 26. Ordinance of God.  
1<sup>3</sup> | 27. Elim's wells of water.

26 And [He, Jehovah] said. See note on 4. 3. diligently hearken. Fig. *Polyptoton* (Ap. 6). Heb. "if an hearkening thou hearken". the LORD That healeth thee. *Jehovah roph'e'ekā*, one of the Jehovah titles. See Ap. 4. 27 were. Supply *Ellipsis*, "they found", instead of "were". Cp. Num. 21. 16-18. The scene at Rephidim (ch. 17) after the thirty-nine years was because they expected God to provide for them still. twelve . . . threescore . . . ten. See Ap. 10.

### 16. 1-36 (k<sup>2</sup>, above). EVENTS IN WILDERNESS OF SIN (Introversion).

k<sup>2</sup> | n | 2-3. Murmuring of people.  
o | 4, 5. Promise of Jehovah made.  
p | 6-8. Promise repeated by Moses.  
p | 9, 10. Promise fulfilled through Moses.  
o | 11-31. Promise of Jehovah fulfilled.  
n | 32-36. Memorial of Jehovah.

1 journey. The Egyptian kings of twelfth dynasty worked copper and turquoise mines in peninsula of Sinai. Afterward disused until eighteenth dynasty. Old roads left. See Ap. 50. vii. 2. on the forty years' wandering; and note on Num. 33. 1.

children = sons.

Sin. Heb. a bush.

Sinai = Bush of Jehovah. Sinai mentioned thirty-one times in Pentateuch, only four times in rest of Old Testament (Judg. 5. 6. Neh. 9. 13. Ps. 68. 8, 17); in New Testament four times (Acts 7. 30, 38. Gal. 4. 24, 25).

fifteenth day. See Ap. 50. vii. 3.

2 murmured. Murmurings mentioned eight times in these verses: viz. 2, 7, 7, 8, 8, 8, 9, 12.

3 the LORD. Heb. Jehovah. Ap. 4.

bread. Fig. *Synecdoche* (of Part), put for all kinds of food (Ap. 6), not for water, because of 15. 27.

4 said the LORD. See notes on 3. 7 and 6. 10.

Behold. Fig. *Asterismos*. Ap. 6.

7 what . . . ? Fig. *Erotēsis*. Ap. 6.

8 murmurings which ye murmur. Fig. *Polyptoton*. Ap. 6. = your wicked or terrible murmurings.

### 16. 11-31 (o, above). PROMISE OF JEHOVAH FULFILLED (Extended Alternation).

o | q | 11, 12. Promise of Jehovah.  
r | 13, 14. Giving of the food.  
s | 15. Name: "Manna."  
q | 16-. Command of Jehovah.  
r | -16-30. Gathering of the food.  
s | 31. Name: "Manna."

11 the LORD spake. See note on 6. 10, and cp. note on 3. 7.

12 God. Heb. Elohim. Ap. 4.



1491 13 And it came to pass, that at even the quails  
 r came up, and covered the camp: and in the  
 (p. 95) morning the dew lay round about the °host.  
 14 And when the dew that lay was gone up,  
 ° behold, upon the face of the wilderness there  
 lay a ° small ° round thing, as ° small as the  
 hoar frost on the ground.  
 s 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.  
 q 16 This is the thing which ° the LORD hath  
 commanded,  
 r t<sup>1</sup> Gather of it every ° man according to his  
 (p. 96) eating, an ° omer ° for every man, according to  
 the number of your ° persons; take ye every  
 ° man for them which are in his tents.”  
 u<sup>1</sup> 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.  
 t<sup>2</sup> 19 And Moses said, “Let no man leave of it  
 till the morning.”  
 u<sup>2</sup> 20 Notwithstanding they hearkened not unto  
 Moses; but some of them left of it until the  
 morning, and it bred worms, and stank: and  
 Moses was wroth with them.  
 21 And they gathered it every morning, every  
 man according to his eating: and when the  
 sun waxed hot, ° it melted.  
 19 Ziph 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.  
 t<sup>3</sup> 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.”  
 u<sup>3</sup> 24 And they laid it up till the morning, ° as  
 Moses bade: and it did not stink, neither was  
 there any worm therein.  
 t<sup>4</sup> 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.”  
 u<sup>4</sup> 27 And it came to pass, that there went out  
 20 some of the People on the seventh day for to  
 Ziph gather, and they found none.  
 6th 28 And ° the LORD said unto Moses, ° “How  
 Sab. long refuse ye to keep My commandments and  
 My laws?  
 29 ° See, for that ° the LORD hath given you  
 the sabbath, therefore ° he giveth you on the  
 sixth day the bread of two days; abide ye  
 every man in his place, let no man go out of  
 his place on the ° seventh day.”  
 s 30 So the People rested on the ° seventh day.  
 (p. 95) 31 And ° the house of Israel called the name

13 host = camp.  
 14 small = thin.  
 round thing = flakey.  
 15 “It is manna”. Heb. *man-hu* = “What is that?”  
 for they knew not what ‘that’ was”. See on v. 31.  
 wist = knew. From Anglo-Saxon, *witan*, to know.  
 it = that. This = that.  
 16. 16-30 (r, p. 95). THE GATHERING OF  
 THE FOOD (Repeated Alternation).  
 r t<sup>1</sup> | -16. Directions (Positive).  
 u<sup>1</sup> | 17, 18. Obedience.  
 t<sup>2</sup> | 19. Directions (Negative).  
 u<sup>2</sup> | 20-22. Disobedience.  
 t<sup>3</sup> | 23. Directions (Sabbath).  
 u<sup>3</sup> | 24. Obedience.  
 t<sup>4</sup> | 25, 26. Directions (Sabbath).  
 u<sup>4</sup> | 27-30. Disobedience.  
 16 man. Heb. *ish*. See Ap. 14. ii.  
 for every man = for every skull. Fig. *Synecdoche* (of  
 Part). Ap. 6. Skull put for person, as we say “per  
 head”.  
 persons. Heb. *nepesh*. Ap. 13.  
 21 it melted. See note on Num. 14. 9.  
 23 rest of the [holy] sabbath. Heb. “a sabbath of  
 sabbaths”. Occurs seven times (see Ap. 10). Four  
 times of the weekly sabbath (Ex. 16. 23; 31. 15; 35. 2.  
 Lev. 23. 3). Twice of the Day of Atonement (Lev. 16. 31;  
 23. 32). Once of the sabbath of years (Lev. 25. 4).  
 24 as = according to what.  
 28 the LORD said. See note on 3. 7, and cp. note on  
 6. 10.  
 How long . . . ? Fig. *Erotēsis*. Ap. 6.  
 29 See. Fig. *Asterismos*. Ap. 6.  
 seventh day. See Ap. 50. vii. 3.  
 31 the house of Israel. (First occurrence.) The  
*Massorah* (Ap. 30) contains a list of all the occurrences  
 of this expression. There are fourteen occurrences of  
 this expression before the division of the nation into  
 two kingdoms: Ex. 16. 31; 40. 38. Lev. 10. 6; 17. 3.  
 Num. 20. 29. Josh. 21. 45. 1 Sam. 7. 2, 3. 2 Sam. 1. 12;  
 6. 5, 15; 12. 8; 16. 3. Ruth 4. 11 (cp. Ex. 19. 3, note).  
 “The house of Judah” also occurs four times. See  
 its first occ., 2 Sam. 2. 4. See note on 1 Kings 12. 17.  
 Manna. Heb. “What is that?” Seven character-  
 istics:—  
 1. Small = thin, v. 14 (Antitype, Phil. 2. 6-8).  
 2. Round = flakey, v. 14.  
 3. White, v. 31.  
 4. Sweet, v. 31 (Ps. 119. 103. Jer. 15. 16).  
 5. Hard, Num. 11. 8.  
 6. Melted, Num. 14. 9.  
 7. From heaven (daily), v. 13. See note on Matt. 6. 11.  
 wafers = flat-cake.  
 32 omer. See Ap. 51. III. iii.  
 33 a = one.  
 34 the Testimony = the Ark. Fig. *Hysterologia*. Ap.  
 6. The ark not yet made.

thereof ° Manna: and it was like coriander  
 seed, white; and the taste of it was like  
 ° wafers made with honey.

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

1491

35 And the <sup>1</sup>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.  
36 Now ° an omer is the tenth part of an ephah.

k<sup>3</sup> v<sup>1</sup>  
(p. 97)  
21st  
Ziph

17 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.

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 <sup>1</sup> the LORD?"

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 <sup>1</sup> children and our cattle with thirst?"

w<sup>1</sup>

4 And Moses cried unto <sup>1</sup> the LORD, saying, "What shall I do unto this People? ° they be almost ready to stone me."

x<sup>1</sup>

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.

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.

y<sup>1</sup>  
(p. 97)

7 And he called the name of the place ° Massah, and ° Meribah, because of the chiding of the <sup>1</sup> children of Israel, and because they ° tempted <sup>1</sup> the LORD, saying, "Is <sup>1</sup> the LORD among us, or not?"

v<sup>2</sup>  
5th  
Sivan  
w<sup>2</sup>

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

9 And Moses said unto ° Joshua, "Choose us out ° men, and go out, ° fight with Amalek: to morrow <sup>3</sup> will stand on the top of the hill with the rod of ° God in mine hand."

x<sup>2</sup>

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.

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

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

35 did eat manna. The repetition (for emphasis) is the Fig. *Epibole* (Ap. 6).  
forty years. Cp. Josh. 5. 6, 11, 12. Fig. *Hysterologia* (Ap. 6), a prior mention of a subsequent event.  
until they came. Given on 16th Ziph, b.c. 1491, ceased 16th Ziph, b.c. 1451 = 39 years 11 months. See Josh. 5. 12. See Ap. 50. vii. 3, 4.

36 an omer is the tenth part of an ephah. This is not to be confused with Ezek. 45. 11, "an ephah is the tenth part of an homer". They are two different words: in Ex. 16. 36 it is 'omer, in Ezek. 45. 11 it is homer. See note on Lev. 27. 16, and Ap. 51. III. 3.

17. 1-18. 27 (k<sup>3</sup>, p. 95). EVENTS AT REPHIDIM.

(Extended and Repeated Alternation.)

- k<sup>3</sup> v<sup>1</sup> | 17. 1-3. Coming of Israel & chiding of People.
- w<sup>1</sup> | 4. Moses and Jehovah.
- x<sup>1</sup> | 5, 6. Giving of water by Jehovah.
- y<sup>1</sup> | 7. Memorial of Massah and Meribah.
- v<sup>2</sup> | 8. Coming of Amalek and fighting with Israel.
- w<sup>2</sup> | 9. Moses and Joshua.
- x<sup>2</sup> | 10-13. Giving of victory by Jehovah.
- y<sup>2</sup> | 14-16. Memorial of victory.
- v<sup>3</sup> | 18. 1-5. Coming of Jethro and message to Moses.
- w<sup>3</sup> | 6-12. Moses and Jethro.
- x<sup>3</sup> | 13-16. Giving of judgment by Moses.
- y<sup>3</sup> | 17-27. Memorial of Jethro's visit.

1 children = sons.  
Sin. Heb. Bush.  
commandment. Heb. "mouth". Fig. *Metonymy* (of Cause). Ap. 6. Mouth put for what is spoken by it.  
the LORD. Heb. Jehovah. Ap. 4.  
Rephidim = reclining places. Two stations omitted here. Cp. 17. 1. Num. 33. 12-14.  
2 chide. Murmuring was good policy. They would not "dig" (as at B'ēr and Elim)—to "beg" they were not ashamed. "Give us water." See note on 15. 24.  
Why chide...? Fig. *Erotēsis*. Ap. 6.  
wherefore. Some codices, with Sam., Jon., Sept., and Syr., read "And why".  
tempt = put to the proof. Heb. from *nāṣāh*, to smell, hence, to try. Fig. *Anthropopathēia*. Ap. 6.  
3 us. Heb. *hē*. Fig. *Heterosis* (of Number). Ap. 6.  
4 they be almost ready. Heb. "yet a little and they will". Moses, David, Jeremiah, Stephen, Paul, and the Lord Jesus suffered from stoning or its threatening.  
5 the LORD (Heb. Jehovah) said. See note on 3. 7, and cp. note on 6. 10.  
6 Behold. Fig. *Asterismos*. Ap. 6.  
I will stand. Fig. *Anthropopathēia*. Ap. 6.  
rock: a type of Christ. Frequently referred to (Deut. 32. 4, 15, 18, 31, 37. 1 Sam. 2. 2. Ps. 18. 2). Rock of life (Deut. 32. 18): Salvation (2 Sam. 22. 47, &c.): Refuge (Ps. 27. 5; 62. 6, 7): Rest and refreshment (Isa. 32. 2).  
Horeb. Cp. 3. 1.  
smite. Smitten only once. Cp. Isa. 53. 4. Zech. 13. 7. Jehovah on the Rock = God in Christ (2 Cor. 5. 19). No water till smitten (Ps. 78. 20. John 7. 38, 39; 12. 24).  
water. Water from the rock. Fire out of the rock (Judg. 6. 21). Honey from the rock (Ps. 81. 16). Oil from the rock (Deut. 32. 13).  
7 Massah = Temptation. Tempting of God.  
Meribah = Strife. Striving with Moses.  
tempted. Fig. *Anthropopathēia*. Ap. 6. (i.e. tempting Jehovah to cut them off).  
8 Then came Amalek. See on Gen. 21. 25 and Judg. 5. 11. Amalek came to fight for the water. Cp. Deut. 25. 17, 18. Amalek came behind and attacked the rear, and he "feared not God", Deut. 25. 8. Amalek, Fig. *Synecdoche* (of Part), Ap. 6, put for Amalekites. At Rephidim, they got water plus Amalek; at Meribah, water plus Edom. 9 Joshua. First occ. (250 times in all). Heb. *Jehoshua*. Now fifty-three years of age. Hence a bondman in Egypt. Twenty-seven years younger than Moses. See Ap. 50. iv and vii. 1. men. Heb. pl. of 'ish or 'enōsh. Ap. 14. fight. There was a large population in the peninsula at this time. A wilderness, a place of pasture, not a desert. God. Heb. Elohim. Ap. 4. 10 as = according as. Moses (prophet), Aaron (priest), Hur (royal tribe, Judah). Hur. Heb. noble or well-born. The son of Caleb, the son of Hezron, the son of Pharez, the son of Judah (1 Chron. 2. 3, 4, 5, 18, 19). Josephus makes him the husband of Miriam and grandfather of Bezaleel (Ex. 31. 2; 35. 30; 38. 22). 11 when = according as. hand. Sam. and Sept. read "hands". Cp. v. 12. 12 heavy = weary.

Jehovah to cut them off).

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1491 on the other side; and his hands were steady until the going down of the sun.

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

y<sup>2</sup>  
(p. 97) 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.”

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.”

v<sup>3</sup> (18 ° When ° 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;

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

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:”

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:”

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:

w<sup>3</sup> 6 And he said unto Moses, ° “J thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.”

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.

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.”

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.

x<sup>3</sup> 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.

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 even?”

13 edge. Heb. mouth. Fig. *Prosopopœia*. Ap. 6. sword in the Plain: Rod of God on the mount (v. 9): Jehovah above all (v. 6).

14 the LORD (Heb. Jehovah) said. See notes on 3. 7 and 6. 10.

Write. First occurrence. The tablets found at Lachish and Tel-el-Amarna show that writing of a high order was fully developed before the time of Moses. in a book. Heb. “in the book” (*baszpher*). This writing afterward ordered for “the Book of the Law” (24. 4, 7). See Ap. 47, where the history of that Book is traced from this passage to Malachi.

put out = blot out. Cp. Deut. 25. 19. Num. 24. 20.

15 Jehovah-nissi = “Jehovah [is] my banner.” One of the Jehovah titles. Ap. 4.

16 LORD = Jah. See Ap. 4.

hath sworn. The margins of A. V. and R. V. show the perplexity caused by the *Ellipsis* of the verb. “Surely the hand [lifted up] upon the banner of Jah [is to swear]: for the war of Jehovah against Amalek is to be from generation to generation”. So it was. It was carried on by Ehud (Judg. 3. 13-15), Barak (Judg. 5. 14), Gideon (Judg. 6. 3; 7. 12-14), Saul (1 Sam. 15. 2-9, cp. v. 11), Samuel (1 Sam. 15. 32, 33), David (1 Sam. 27. 8; 30. 1, 17; 2 Sam. 8. 12), Simeonites (1 Chron. 4. 42, 43), and Mordecai (Est. 3. 1-6; 9. 7-10).

18. 1 When. This chapter is a *parenthesis* (Ap. 6). Introduced here because Jethro, though he lived among the Amalekites, yet was not under their curse (17. 14-16). The event occurred between v. 10 and 11 of Num. 10. Jethro's counsel was given, and taken, when Israel was ready to depart from Sinai (Deut. 1. 7-14).

Jethro. Cp. 3. 1. Probably a descendant of Abraham by Keturah, and not, therefore, an idolater. Cp. v. 12 and context.

God. Heb. Elohim. Ap. 4.

the LORD. Heb. Jehovah. Ap. 4.

Egypt. A reading (*Sevir*) reads “land of Egypt”. See Ap. 34.

2 sent her back. Probably at Ex. 4. 26.

3 Gershom = a stranger.

4 Eliezer = God [is] my helper.

6 I. The Sam., Sept., and Syr. read “Lo”, or “Behold”: in which case we must read instead of “he”, v. 6, “and one said unto Moses, ‘Behold, thy father-in-law cometh’”, &c.

10 Blessed. Fig. *Benedictio*. Ap. 6.

hand. Thrice put for “power” by Fig. *Metonymy* (of Cause). Ap. 6.

11 greater. Fig. *Anthropopatheia*. Ap. 6. Magnitude attributed to God.

13 unto. Some codices, with one early printed edition, Sam., and Syr., read “even until”.

16 statutes of God. Those before Sinai. See Ap. 15.

18 wilt surely wear away. Fig. *Polyptoton* (Ap. 6), “a wearing thou wilt wear”. See note on Gen. 26. 28.

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.”

17 And Moses' father in law said unto him, y<sup>3</sup> “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 Harken now unto my voice, I will give thee counsel, and ° God shall be with thee: Be thou for the People to ° God-ward, that thou mayest bring the causes unto ° God:

1491

20 And thou shalt teach them °ordinances and laws, and shalt 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.)

19 In 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.

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.

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;

4 'Ye have seen what I did unto the Egyptians, and how °I bare you on eagles' wings, and brought you unto Myself.

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."

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.

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.

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.

10 And °the LORD said unto Moses, "Go unto the People, and sanctify them to day

20 ordinances and laws. Heb. "the Ordinances and (or, even) the Laws".

21 men. Heb. pl. of 'ish, or 'enosh. Ap. 14. to be. Supply "as" for Ellipsis (Ap. 6). rulers. Some codices, with Sam., Sept., and Syr., read "and rulers".

19. 1 third month. Ap. 50. vii. 3. Fifty days from Rameses, vii. 1, 2. children = sons.

3 went up unto God: Moses' first ascent. From the Structures T, U, and U (p. 85), it will be seen that we have here the first occurrence of this expression, and the first of the six ascents and descents of Moses to receive and give His laws and ordinances. The following is a summary:—

ASCENTS.		DESCENTS.
19. 3-6.	First.	19. 7, 8-.
19. -8-13.	Second.	19. 14-19.
19. 20-24.	Third.	19. 25.
24. 9-32. 14.	Fourth.	32. 15-30.
32. 31-33.	Fifth.	32. 34-34. 3.
34. 4-28.	Sixth.	34. 29-35.

Note that the two sets of three each are marked off by the two great events: the giving of the Law, and the setting up of the Tabernacle; while the fourth and sixth ascents are marked by the giving of the first and second tables (See Ap. 10).

The fourth and sixth ascents are the fullest, and receive special expansion. See above X<sup>4</sup> (p. 94), 20. 21-24. 2, and X<sup>5</sup> (p. 94), 24. 9-32. 15.

God. Heb. ha-'Elohim. See Ap. 4. the LORD (Heb. Jehovah) called. The only occ. of this expression in Exodus. In 3. 4, it is "God (Elohim) called".

children of Israel. A reading called *Sevir* reads "house of Israel". See Ap. 54.

4 I bare you, &c. Cp. Deut. 32. 11, 12. 5 peculiar treasure = a treasure acquired for a possession. Cp. 1 Chron. 29. 3. Ecc. 2. 8. 1 Pet. 2. 9. Heb. *segullah*. First occ. Eight times: 19. 5, and Deut. 7. 6; 14. 2; 26. 18. Ps. 135. 4. Mal. 3. 17, where it is used of Israel; and in 1 Chron. 29. 3 and Ecc. 7. 8, where it is used of purchased and personal property. It denotes a treasure reserved for one's self. The Lat. *sigillo*, to seal up, is from this Heb. word. Cp. Matt. 13. 44.

people = peoples. God's People are:—  
A separated People. Ex. 33. 16.  
A People of inheritance. Deut. 4. 20.  
A special People. Deut. 7. 6.  
A purchased People. Ex. 15. 16; Ps. 74. 2.  
A holy People. Deut. 7. 6; 14. 1.  
A redeemed People. Ex. 15. 13.  
A sanctified People. Isa. 63. 18.

all the earth is Mine. Cp. Ps. 24. 1; 50. 12.

6 kingdom of priests. Not the genitive of character (Ap. 17), which would be priestly kingdom. But by the Fig. *Antiptosis* (Ap. 6) = "a royal priesthood", as explained in 1 Pet. 2. 9. The whole nation being a priest with respect to other nations, as the tribe of Levi for Israel. Now in abeyance, because Israel did not fulfil the condition in v. 5. But in the future it will be realised (Isa. 61. 6; 66. 21).

7 came. Moses' first descent. See note on 19. 3.

8 returned. Moses' second ascent, vv. -8-13. See note on 19. 3.

9 the LORD said. See note on 3. 7, and cp. note on 6. 10. Lo. Fig. *Asterismos*. Ap. 6.

speak . . . believe. Cp. Rom. 10. 17. "Faith cometh by hearing".

and to morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day °the LORD will come down in the sight of all the People upon mount Sinai.

12 And thou shalt set bounds unto the People round about, saying, 'Take heed to yourselves,

k<sup>3</sup>  
(p. 95)  
15th  
Sivan

T U X<sup>1</sup>  
(p. 94)  
16th  
Sivan

Y<sup>1</sup>

X<sup>2</sup>  
17th  
Sivan

1491 that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be °surely put to death:

13 There shall not an hand 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."

Y<sup>2</sup> (p. 94) 14 And Moses °went down from the mount unto the People, and sanctified the People; and they washed their clothes.

18th Sivan 15 And he said unto the People, "Be ready against the third day: come not at your wives."

19th Sivan 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.

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.

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 long, and waxed louder and louder, Moses spake, and °God °answered him by a voice.

X<sup>3</sup> 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.

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 chargedst us, saying, 'Set bounds about the mount, and sanctify it.'"

24 And °the LORD said unto him, "Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the °priests and the People break through to come up unto °the LORD, lest He break forth upon them."

Y<sup>3</sup> 25 So Moses °went down unto the People, and °spake unto them.

V a A (p. 100) 20 And °God spake °all these words, °saying,

(I.) 2 °"I am °the LORD thy God, Which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods °before Me.

B (II.) 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:

12 surely put to death. Fig. Polyptoton. Ap. 6. "A dying he shall die." See note on Gen. 2. 17.

13 it = him: i. e. not arrested or seized lest trespass on mount incurred. surely be stoned. Fig. Polyptoton (Ap. 6). Cp. Gen. 26. 28.

14 went down. Moses' second descent, vv. 14-19. See note on 19. 3.

19 answered him by a voice. Heb. denotes repeated speaking, and thus tells us how the next and following chapters were given to Moses.

20 on = to. went up. Moses' third ascent.

24 priests. See Ap. 15. The firstborn were priests.

25 went down. Moses' third descent. See note on 19. 3. spake. Fig. Ellipsis (Ap. 6): i. e. "repeated [these things] to the People".

20. 1-24. s (V, p. 94). THE GIVING OF THE LAW (Introversion and Repeated Alternation).

- V | a | 20. 1-17. The Covenant stated. "The ten words."
b | 20. 18-21. People "afar off." Moses draws near.
c | 20. 22-23. 33. General Laws.
b | 24. 1, 2. People "afar off." Moses to draw near.
a | 24. 3-8. The Covenant made.

20. 1-17 (a, above). THE COVENANT STATED. "THE TEN WORDS" (Introversion).

- a | A | 2, 3. Commands I and II = THOUGHT.
B | 4-6. Command III = WORD.
C | 7-12. Commands IV and V = DEED.
C | 13-15. Commands VI, VII, and VIII = DEED.
B | 16. Command IX = WORD.
A | 17. Command X = THOUGHT.
"THE LORD THY GOD."
"THOU."

Here, the three subjects, Thought, Word, and Deed, are repeated in the second table in inverse order.

The law given in Arabia. The same country witnessed the giving of Mahomet's Law.

The moral law given in public at Horeb. Cp. Mal. 4. 4. The ceremonial law given to Moses in the Tabernacle. The judicial law given at sundry times; neither so public and solemn as the former, nor so private as the latter.

20. 1 God spake. Heb. Elohim: hence of universal application. Cp. Heb. 1. 1. Deut. 4. 12. Heb. 12. 26; &c., &c. Not Jehovah, for this title would have limited the law to Israel. See Ap. 4, and note on 6. 2.

all these words. It has been asserted that there are three strata of laws in the Pentateuch:—

- (1) The Prophetic code. Ex. 20-23 and 34. 17-26.
(2) The Priest code. Rest of Ex., Lev., and Num.
(3) The Deuteronomy code.

But the Structures of these books, displayed above, show that these were all in perfect order, spoken "at sundry times and in divers manners."

The Ten Commandments divided by Christ into two [tables], Duty to God and Neighbour (Matt. 22. 37-40). Divided by man into four and six. By Roman Catholics (in their Catechism) the second is joined to the first, and the tenth is divided into two. But this is impossible: see the Structure of Com. X on v. 17, p. 101.

The Structure of the whole divides them into 5 + 5, the number of Grace. See Ap. 10, and cp. John 1. 17, "the law was given by Moses, but grace and truth came by Jesus Christ", which, by the Fig. Hendiadys (Ap. 6) = "true grace". For there was grace in the law, seeing no other nation was favoured with it. Moreover, the first five are linked together by the words "the LORD thy God", the second five by the word "Thou".

saying. The Ten Commandments begin, therefore, with v. 2. See Ap. 39.

2 I am, &c. = "I, Jehovah [am] thy God (Heb. Elohim)."

Ap. 4. 2 the LORD (Heb. Jehovah) thy God. This must go with Com. I, or we should not have the five repetitions of it in the first five. 3 before Me = before My face. 4 make. The making is equally forbidden as the worshipping. graven image. Heb. pesel, a sculpture. First occ.

1491 5 Thou shalt not bow down thyself to them, nor serve them: for  $\int$  <sup>2</sup>the LORD thy <sup>1</sup>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.

B (III.) 7 Thou shalt not °take the name of <sup>2</sup>the LORD thy <sup>1</sup>God in vain; for <sup>2</sup>the LORD will °not hold him guiltless that taketh His name in vain.

C (IV.) 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 <sup>2</sup>the LORD thy <sup>1</sup>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 <sup>2</sup>the LORD °made °heaven and earth, °the sea, and all that in them *is*, and rested the seventh day: wherefore <sup>2</sup>the LORD blessed the sabbath day, and hallowed it.

(V.) 12 °Honour thy father and thy mother: that thy days may be long upon the land which <sup>2</sup>the LORD thy <sup>1</sup>God giveth thee.

C (VI.) 13 Thou shalt not kill.

(VII.) 14 Thou shalt not commit adultery.

(VIII.) 15 Thou shalt not steal.

B (IX.) 16 Thou shalt not bear false witness against thy neighbour.

A (°X.) 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."

b 18 And all the People °saw the thunders, °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.

19 And they said unto Moses, °" Speak thou with us, and we will hear: but let not <sup>1</sup>God speak with us, lest we die."

20 And Moses said unto the People, "Fear not: for <sup>1</sup>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,

c D' and Moses °drew near unto the thick darkness where <sup>1</sup>God was.

(p. 102) 22 And °the LORD said unto Moses, "Thus thou shalt say unto the <sup>5</sup>children of Israel, 'Ye have seen that I have talked with you from heaven.

23 Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold.

5 jealous = zealous. Fig. *Anthropopatheia*. Ap. 6. Cp. Deut. 4. 24. Heb. 12. 29.

GOD = El. See Ap. 4.

visiting = charging. This burden of God's revelation of Himself reappears in Ex. 34. 6, 7. Num. 14. 18. Deut. 5. 9, 10. The punishment being not lengthened in vengeance, but distributed in mercy over the third and fourth, so that the whole weight falls not on the first or second.

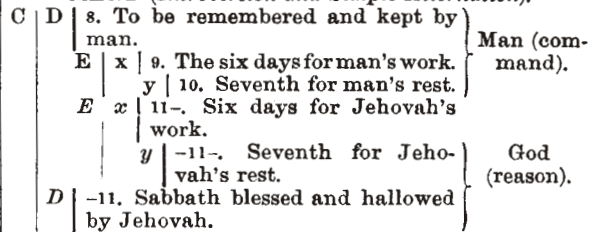
iniquity. Heb. 'āvōn. Ap. 44. iii.

children = sons.

7 take the name . . . in vain. Much more important than the mere mispronunciation of the Name. not hold him guiltless. Fig. *Tapēnōsis*. Ap. 6.

8 Remember. Because already hallowed, and command given. See Ap. 15, and notes on Gen. 8. 5, 10, 12, 14. The Babylonians had a seventh-day rest, doubtless from Gen. 2. 2, 3: not this from Babylonians. Note the Structure of this longest Commandment:—

20. 8-11 (C, p. 100). THE FOURTH COMMANDMENT (*Introversion and Simple Alternation*).



9 labour. The Heb. accent (*zarḡa*) marks this word for emphasis: implying that the fourth Commandment is twofold, and no seventh-day rest can be really enjoyed without, or apart from, the six days of labour.

10 any. Fig. *Synecdoche* (of Genus). Ap. 6. i. e. not any forbidden work. Cp. Lev. 23. 7, 8. Num. 28. 18.

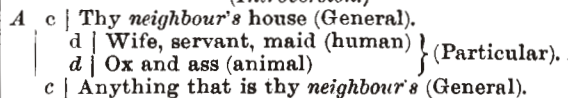
nor. Note the Fig. *Paradiastolē* (Ap. 6), for emphasis. thy manservant. Some codices, with three early printed editions and Jon., read "nor thy manservant". gates. Put by *Metonymy* (of Adjunct), Ap. 6, for cities.

11 made = took to make. heaven and earth. See note on Deut. 4. 26. the sea. Sam., Onk., Jon., Sept., and Syr. read "and the sea".

12 Honour. This completes the first five, and ends with "promise" (Eph. 6. 2). These five, that relate to *piety*, are thus separated from the five that relate to *probity*. The first and fifth begin and end the five with honour to God, and to our parents whom He honours. They have nothing to do with our "neighbours".

17 The Structure of Commandment X shows that it cannot be divided, except as follows:—

(A, p. 100.) THE TENTH COMMANDMENT. (*Introversion*.)



18 saw. Fig. *Zeugma*. Ap. 6 (here, *Protozeugma*), the one verb "saw" used for two things, but appropriate only for one. Emphasis on "saw". and. Note Fig. *Polysyndeton* (Ap. 6).

19 Speak thou, &c. From Deut. 5. 28 and 18. 7 we learn that on that very day God promised to send "Him that speaketh from heaven" (18. 15-18).

20 to prove: i. e. for the purpose of proving. that = in order that.

sin. Heb. *chā'a*. See Ap. 44. i.

21 afar off. Note the difference between law and grace. (Eph. 2. 13).

drew near. Moses' fourth ascent. See note on 19. 3.

20. 22-23. 33 (c, p. 102). GENERAL LAWS (*Repeated Alternation*).

[For Structure see next page.]

22 the LORD [Heb. Jehovah] said. See note on 3. 7, and cp. note on 6. 10.

1491

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.'

E<sup>1</sup> e g  
(p. 102)

21 Now these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in ° by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master 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.

5 And if the servant ° shall plainly say, 'I love my master, my wife, and my ° children; I will not go out free:'

6 Then his master shall bring him unto ° the judges; he shall also bring him to the door, or unto the door post; and his master shall ° bore his ear through with an aul; and he shall serve him ° for ever.

7 And if ° a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange ° nation he shall have no ° power, seeing he hath dealt deceitfully with her.

9 And if he 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.

h i 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.

j 15 And he that ° smiteth his father, or his mother, shall be surely put to death.

g 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.

h j 17 And he that ° curseth his father, or his mother, shall surely be put to death.

m 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:

20. -21-23. 33 (c, p. 100). GENERAL LAWS.  
(Repeated Alternation).

c D<sup>1</sup> | 20. -21-26. God: Worship (Canaanites and Commands).  
E<sup>1</sup> | 21. 1-22. 17. Man (Persons and Property).  
D<sup>2</sup> | 22. 18-20. God: Worship (Witchcraft).  
E<sup>2</sup> | 22. 21-28. Man (Oppression and Property).  
D<sup>3</sup> | 22. 29-31. God: Worship (Offerings).  
E<sup>3</sup> | 23. 1-9. Man (Falsehood and Oppression).  
D<sup>4</sup> | 23. 10-19-. God: Worship (Sabbaths and Feasts).  
E<sup>4</sup> | 23. -19. Man (Treatment of Animals).  
D<sup>5</sup> | 23. 20-33. God: Worship (Canaanites and Commands).

24 of earth . . . in all places. Shiloh was the first place, Jer. 7. 12; Bethel, 1 Sam. 10. 3; then Zion, Ps. 78. 68. "Where'er we seek Thee Thou art found".

sacrifice. Heb. *zabach*. Ap. 43. I. iv.

25 not . . . hewn stone. No human handiwork to be used in approaching God in worship.

tool. Man's work, in this sphere, pollutes.  
26 by steps. Only exposes nakedness. "I will come unto thee" (v. 24) is the essence of worship. Our approach is quite secondary. Whether by "tool" or "steps", it either pollutes the Divine or exposes the human.

21. 1-22. 17 (E<sup>1</sup>, above). MAN: PERSONS AND PROPERTY (Introversion).

E<sup>1</sup> | e | 21. 1-32. Persons.  
f | 21. 33-22. 15. Property.  
e | 22. 16, 17. Persons.

21. 1-32 (e, above). LAWS RELATING TO PERSONS (Alternation and Introversion).

c | g | 1-11. Servitude.  
h | i | 12-14. Violence.  
j | 15. Parents (Smiting).  
g | 16. Servitude.  
h | j | 17. Parents (Cursing).  
i | 18-32. Violence.

Chapters 21-23 are an expansion of chapter 20.

3 by himself. Heb. "with his body". Fig. *Synecdoche* (of Part). Ap. 6.

5 shall plainly say. Heb. "saying shall say". Fig. *Polyptoton* (Ap. 6) for emphasis. See note on Gen. 26. 28. children = sons.

6 the judges. See note on 22. 9.  
bore his ear. Hence a symbol of obedience and perpetual servitude. Cp. Ps. 40. 6. Isa. 48. 8; 50. 5; and see note on Heb. 10. 5.

for ever. Fig. *Synecdoche* (of Whole). Ap. 6. All time put for limited time;—"for life", or till the jubilee, Lev. 25. 13, 28, 40, 41.

7 a man. Heb. *'ish*. See Ap. 14.

8 nation = people.

power = authority.

13 God [Heb. Elohim] deliver. Heb. idiom, by which God is said to do what He allows to be done.  
deliver. Heb. permit him to meet, or come.

14 guile . . . thou. Fig. *Ellipsis* (Ap. 6); between these two words, supply: "and then seek refuge at Mine altar".

15 smiteth. Here and elsewhere in this chapter (except v. 26), to smite to death, or seriously.

16 a man. (Heb. *'ish*. Ap. 14.) Aram. and Sept. add "of the sons of Israel".

17 curseth, or revileth. Cp. Matt. 15. 4. Mark 7. 10.

18-32 (i, above). VIOLENCE: RELATING TO PERSONS (Extended Alternation).

[For Structure see next page.]

18 men. Heb. pl. of *'ish*, or *'enosh*. See Ap. 14. ii. one. Heb. *'ish*. Ap. 14. ii.  
another = his neighbour.

- 1491 19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay for the loss of his time, and shall cause *him* to be thoroughly healed.
- n 20 And if <sup>7</sup> a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely <sup>o</sup> punished.
- (p. 103) 21 Notwithstanding, if he continue a day or two, he shall not be <sup>20</sup> punished: for *he is* his <sup>o</sup> money.
- o 22 If <sup>18</sup> men strive, and hurt a woman with <sup>o</sup> child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely <sup>o</sup> punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.
- m 23 And if *any* mischief follow, then thou shalt give <sup>o</sup> life for <sup>o</sup> life,
- 24 <sup>o</sup> Eye for eye, tooth for tooth, hand for hand, foot for foot,
- 25 Burning for turning, wound for wound, stripe for stripe.
- n 26 And if <sup>7</sup> a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him <sup>o</sup> go free for his eye's sake.
- 27 And if he <sup>o</sup> smite out his manservant's tooth, or his maidservant's tooth; he shall let him <sup>26</sup> go free for his tooth's sake.
- o 28 If an ox gore a <sup>7</sup> 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 <sup>o</sup> ransom of his <sup>23</sup> life whatsoever is laid upon him.
- 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.
- 32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty <sup>o</sup> shekels of silver, and the ox shall be stoned.
- f p 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.
- q 22 If <sup>o</sup> a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and <sup>o</sup> four sheep for a sheep.
- 2 If a thief be <sup>o</sup> found breaking up, and be smitten that he die, *there shall* no blood be *shed* for him.

18-32 (i, p. 102). VIOLENCE: RELATING TO PERSONS (*Extended Alternation*).

- i | m | 21. 18, 19. Man.  
 n | 20, 21. Servants.  
 o | 22. Men and women.  
 m | 23-25. Man.  
 n | 26, 27. Servants.  
 o | 28-32. Men and women.

20 punished = avenged.

21 money. Fig. *Metonymy* (of Cause), Ap. 6, money put for the servant who earns it.

22 child . . . so. Fig. *Ellipsis* (Ap. 6); supply "who intervenes".

punished = amerced, or fined. The laws of Khammurabi distinguished between three classes (§§ 209, 211, 213). Here it is *any* woman. See Ap. 15.

23 life = soul. Heb. *nephesh*. See Ap. 13.

24-25 Eye for eye, &c. *Lex talionis*, eight particulars for completeness (Ap. 10), seven in separate category (vv. 24, 25). These laws made prisons unnecessary, and prevented crime.

26 go free. By Code of Khammurabi, the master was compensated, § 199 (see Ap. 15). Cp. Deut. 4. 8.

27 smite. Not the same word as elsewhere in this chapter.

30 ransom. Implying that death-penalties were in certain cases commutable. Cp. 30. 12 and Ps. 49. 8.

32 shekels. See Ap. 51. I.

21. 33-22. 15 (f, p. 102). LAWS AS TO PROPERTY (*Alternation*).

- f | p | 21. 33-36. Carelessness (Pit. Oxen).  
 q | 22. 1-5. Dishonesty (Theft).  
 p | 22. 6. Carelessness (Fire).  
 q | 22. 7-16. Dishonesty (Trusts).

22. 1 a man. Heb. *'ish* (Ap. 14).

four sheep. So David judged, 2 Sam. 12. 6.

2 found: i. e. caught in the act of.

3 If the sun, &c. Therefore killed after he had got away, and in cold blood.

5 field . . . of. Between these two words the Sam. and Sept. have "he shall surely make restitution out of his own field according to the yield thereof; and if the whole field be eaten". This is not due to *Ellipsis* but to *Homœoteleuton* (Ap. 6), by which, in transcribing, the eye of the copyist went back (in error) to the latter of the like endings of two sentences, and thus omitted the intervening words between "field" and "field".

3 (<sup>o</sup> If the sun be risen upon him, *there shall be blood shed* for him); *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a <sup>1</sup> man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's <sup>o</sup> field; <sup>o</sup> of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

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 <sup>9</sup> judges, to see whether he have put his hand unto his neighbour's goods.



1491

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 <sup>1</sup>a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, °no man seeing *it*:

11 *Then shall an oath of °the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.*

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring °it for witness, *and* he shall not make good that which was torn.

14 And if <sup>1</sup>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.

e  
(p. 102)

16 And if <sup>1</sup>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.

D<sup>2</sup>

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 <sup>11</sup>the LORD only, he shall be utterly destroyed.

E<sup>2</sup>

21 Thou shalt neither vex a stranger, nor oppress him: for <sup>g</sup>we were strangers in the land of Egypt.

22 Ye shall not afflict any °widow, or fatherless child.

23 If thou afflict *them* in any wise, and they cry at all unto Me, I will surely hear their cry;

24 And My wrath shall wax hot, and I will kill *you* with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to *any* of My People *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's °raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

°27 For *that is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for <sup>3</sup>I am gracious.

28 Thou shalt not revile °the gods, nor °curse the ruler of thy People.

D<sup>3</sup>

29 Thou shalt not delay to offer the first of thy °ripe fruits, and of thy °liquors: the first-born 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

9 trespass = rebellion. Heb. *Pash'a*. Ap. 44. ix. before the judges. Heb. *ha-'Elohim* = "gods". See Ap. 4, and note on ch. 21. 6. Or, before God (the judges representing Him), and acting in His stead, according to Rom. 13. 1-6. See this usage (with the Article), 21. 6; 22. 8, 28. See ch. 18. 15-19: and cp. Ps. 82. 1, 6. John 10. 34, 35.

10 no man = no one.

11 the LORD. Heb. Jehovah. Ap. 4.

13 it. Fig. *Synecdoche* (of the Whole). Ap. 6. i. e. bring one of the pieces. Cp. Gen. 31. 39; and Amos 3. 12.

17 dowry = 50 shekels. Deut. 22. 29. See Ap. 51. II.

18 witch or spiritist. Medium to or from, from root to *mutter*, as to some demon. Cp. Lev. 19. 26, 31; 20. 27. Deut. 18. 9-14. This enactment shows the reality of intercourse with evil spirits (angels) and demons.

20 sacrificeth. Heb. *zabach*. Ap. 43. I. iv.

22 widow, or fatherless. Fig. *Synecdoche* (of Species), Ap. 6, put for all kinds of helpless ones.

26 raiment = mantle. Raiment by day, and sole covering at night. Cp. 12. 34. Deut. 24. 12, 13. Judg. 4. 18. Amos 2. 8.

27 According to the *Massorah* (Ap. 30) this is the middle of the 1,209 verses of Exodus.

28 curse. Cp. Ecc. 10. 20. Acts 23. 5. 2 Pet. 2. 10. Jude 8.

29 ripe fruits, and . . . liquors = thy corn and wine and oil. Fig. *Synecdoche* (of Species). Ap. 6. give. On the eighth day.

31 men. Heb. pl. of 'ish or 'enosh. Ap. 14.

23. 1-9 (E<sup>3</sup>, p. 102). LAWS AS TO MAN.  
(Alternation and Introversion.)

E <sup>3</sup>	r		t		1, 2. Falsehood.
					u
r		u		t	4, 5. Enemy. Assistance.
					u
t		t		s	7, 8. Falsehood.
					s

1 raise = utter, or take up. Same as 20. 7.

the wicked = a wicked one. Heb. *rash'a*. Ap. 44. x.

2 evil = injury. Heb. *r'a'a*. See Ap. 44. viii.

speak = testify.

decline = "turn away [and follow]". Fig. *Ellipsis* (Ap. 6. iii. a).

3 countenance = prefer, or favour.

4 ox or his ass. Fig. *Synecdoche* (of Species), Ap. 6, put for any kind of beast of burden.

with his dam; on the eighth day thou shalt give it Me.

31 And ye shall be holy °men unto Me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

23 Thou shalt not °raise a false report: put not thine hand with °the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do °evil; neither shalt thou °speak in a cause to °decline after many to wrest *judgment*:

3 Neither shalt thou °countenance a poor man in his cause.

4 If thou meet thine enemy's °ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest

E<sup>3</sup> r t  
(p. 104)

u

s

1491 forbear to °help him, thou shalt °surely help with him.

r u 6 Thou shalt not wrest the judgment of thy poor in his cause.

t 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.

s 9 Also thou shalt not oppress a stranger: for ye know the °heart of a stranger, seeing ye were strangers in the land of Egypt.

D<sup>4</sup> v (p. 105) 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.

w 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.

14 °Three times thou shalt keep a feast unto Me in the year.

v 15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, °as I commanded thee, in the time appointed of the °month Abib; for in it thou camest out from Egypt: and none shall °appear before Me °empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear °before °THE Lord GOD.

w 18 Thou shalt not °offer the blood of My °sacrifice with leavened bread; neither shall the fat of My °sacrifice remain until the morning.

19 The first of the firstfruits of thy land thou shalt bring into the house of °the LORD thy °God.

E<sup>4</sup> Thou shalt not seethe a kid in his °mother's milk.

D<sup>5</sup> x<sup>1</sup> 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.

y<sup>1</sup> 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your °transgressions: for °My name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

x<sup>2</sup> 23 For °Mine angel shall go before thee,

5 help. Heb. Homonym. 'azab two words:—

- (1) 'azab = to leave, or forsake.
- (2) 'azab = to help, or restore (hence strengthen, or fortify).

No. 1 in Gen. 2. 24; 39. 6. Neh. 5. 10. Ps. 49. 10. Mal. 4. 1. But here it should be No. 2 (as in Neh. 3. 8. Deut. 32. 36. 1 Kings 14. 10. 2 Kings 14. 26. Jer. 49. 25).

surely help with him. Fig. Polyptoton (Ap. 6), "helping shalt help him", or, supplying the Ellipsis, "surely help him [to unload]".

7 wicked - a wicked one. Heb. rash'a. Ap. 44. x. 8 blindeth . . . perverteth: i. e. causeth these acts, or sins. Fig. Metonymy (of Effect), Ap. 6.

wise. Heb. seeing = the most clear-sighted.

9 heart - soul. Heb. nephesh. Ap. 13.

23. 10-19-. (D<sup>4</sup>, p. 102). GOD: LAWS OF HIS WORSHIP (Alternation).

- D<sup>4</sup> v | 10-12. Time. Six and seven of years and days.
- w | 13. False worship (Positive and Negative).
- v | 14-17. Time. Three feasts in year.
- w | 18, 19-. True worship (Negative and Positive).

10 fruits. Heb. harvest.

11 and. Some codices, with Sam. and Sept., have this in text; it need not, therefore, be in italics.

12 refreshed. Heb. verbal form of nejhesh (soul) = quickened, have new life put in, renewed, or revived.

13 be circumspect - take heed. make no mention, &c. A command often disobeyed, especially in house of Saul. Cp. "Baal", 1 Chron. 8. 33; 9. 39; 12. 5; 14. 7; 27. 28. Hence the importance of the prophecy as to the future in Hos. 2. 16, 17.

14 Three times. No. of Divine perfection. Ap. 10. 15 as - according as.

month Abib. See Ap. 51. III. iv.

appear before Me. This is the current Heb. text: but this, and ten other passages were altered by the Sopherim (only in the pointing). Ap. 33. The primitive text read (and ought to be) "see My face". They did not know that "face" was used by Fig. Synecdoche (of Part), Ap. 6, for the person "Me", and they thought it too anthropomorphic. See note on 34. 20.

empty = empty-handed.

17 before = Heb. "before the face of".

THE Lord GOD = Heb. ha-'adon Jehovah. See Ap. 4.

18 offer. Heb. "slay", requiring the supply of the Ellipsis, ii. d (Ap. 6) = "slay [and pour out]". See Ap. 43. I. iv.

sacrifice. Heb. "feast", put by Metonymy (of Adjunct) for "festal sacrifice" (Ap. 6).

19 the LORD. Heb. Jehovah. Ap. 4.

God. Heb. Elohim. Ap. 4.

mother's: i. e. in the milk of its dam. Repeated, 34. 26 and Deut. 14. 21. For similar consideration cp. Deut. 22. 6. Lev. 22. 28.

23. 20-33 (D<sup>5</sup>, p. 102). GOD: WORSHIP (CANAANITES AND COMMANDS). (Repeated Alternation.)

- D<sup>5</sup> x<sup>1</sup> | 20. Promise: I will.
- y<sup>1</sup> | 21, 22. Command: Thou shalt.
- x<sup>2</sup> | 23. Promise: I will.
- y<sup>2</sup> | 24, 25-. Command: Thou shalt not.
- x<sup>3</sup> | 26-31. Promise: I will.
- y<sup>3</sup> | 32, 33. Command: Thou shalt.

20 Behold. Fig. Asterismos (Ap. 6) for emphasis. an angel. It is Elohim speaking, therefore, who can it be but Micha-el? Cp. Dan. 10. 13, 21; 12. 1. Jude 9; and see Mal. 3. 1; Is. 63. 9.

21 transgressions = Heb. pash'a. Ap. 44. ix. My name. Cp. Jer. 23. 26. Col. 2. 9.

E<sup>3</sup> r t p. 104

1

1491 and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, °the Hivites, and the Jebusites: and I will cut °them off.

y<sup>2</sup>  
(p. 105) 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 <sup>19</sup>the LORD your <sup>19</sup>God, and He shall bless thy °bread, and thy water;

x<sup>1</sup> 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.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast 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.

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.

y<sup>3</sup> 32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make <sup>there</sup> °sin against Me: for if thou serve their gods, it will surely be a snare unto thee."

b  
(p. 100) 24 And °He said unto Moses, "Come up unto °the LORD, <sup>thou</sup>, and Aaron, °Nadab, and Abihu, and °seventy of the elders of Israel; and worship ye °afar off.

2 And Moses alone shall come °near <sup>1</sup>the LORD: but <sup>they</sup> shall not come nigh; neither shall the People go up with him."

a 3 And Moses °came and told the People °all the words of <sup>1</sup>the LORD, and °all the judgments: and all the People answered with one voice, and said, "All the words which <sup>1</sup>the LORD hath said will we do."

4 And Moses °wrote all the words of <sup>1</sup>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.

5 And he sent °young men of the °children of Israel, which °offered °burnt offerings, and °sacrificed °peace offerings of oxen unto <sup>1</sup>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

the Hivites. Some codices, with Sam., Onk., and one early printed edition, read "and the Hivites". them = the six nations. See Ap. 10.

24 images = sacred pillars or statues. 24. 4; 34. 13. See note on Ex. 26. 1.

25 bread, and thy water. Fig. *Synecdoche* (of Species), Ap. 6, put for all kinds of food and drink.

27 My fear = a terror of me.

28 hornets. Cp. Deut. 7. 20. Josh. 24. 12.

31 sea of the Philistines = the Mediterranean or "Great Sea".

from the desert = the desert of Shur.

the river = the Euphrates.

the inhabitants. Some codices, with Jon. and one early printed edition, read "all the inhabitants".

33 sin. Heb. *chāt'ā*. See Ap. 44. i.

24. 1 He (Elohim of 20. 1) said. See note on 4. 3. the LORD. Heb. Jehovah. Ap. 4.

Nadab, and Abihu. Aaron's eldest two sons.

seventy. See Ap. 10.

afar off. See note on 20. 21. 2 near = near unto.

3 came. Moses' fourth descent. See note on 19. 3.

all the words. (1) The Ten Commandments. Ex. 20. 1-17. (2) all the judgments, chaps. 21-23.

4 wrote. See note on Ex. 17. 14, and Ap. 47.

the hill = the mountain.

5 young men. The whole nation as yet were priests, represented in the fathers and elder sons. Probably the redeemed firstborn from all the tribes.

children = sons.

offered. Heb. *'alah*. See Ap. 43. I. vi.

burnt offerings. Heb. *'olah*. See Ap. 43. II. ii.

sacrificed. Heb. *zabach*. Ap. 43. I. iv.

peace offerings. Heb. *shelem*. Ap. 43. II. iv.

5-8 This is the subject of Heb. 9. 15-23, where "testament" should be rendered *covenant*, and the word "men", which is not in the text, should be "over the dead sacrifices" referred to here. (Gr. *epi nekrois*.)

6 on the altar. This was pledging Jehovah to this conditional covenant. See Heb. 9. 19, where the book also is said to be sprinkled.

7 be obedient. Connect this with the sprinkling of the blood in next verse; and connect both with 1 Pet. 1. 2.

8 the blood = the other half of the blood. Fig. *Synecdoche* (of the Part), Ap. 6. See Heb. 9. 20.

the People. Thus pledging them to their part of the covenant, which was thereby made conditional; unlike that with Abraham in Gen. 15, which was unconditional.

Behold. Fig. *Asterismos* (Ap. 6).

24. 9-32. 14 (X<sup>4</sup>, p. 94). THE FOURTH ASCENT. THE MAKING OF THE TABERNACLE.

(*Introversion and Repeated Alternation*.)

[For Structure see next page.]

9 went up. Moses' fourth ascent. See note on 19. 3.

10 they saw. Heb. *hāzāh*, to see with the mental eye, or in vision (Isa. 1. 1; 2. 1; 13. 1. Ezek. 13. 7. Amos 1. 1. Mic. 1. 1. Hab. 1. 1. Num. 24. 4, 16). Hence, to discern, observe, contemplate, understand. Job 34. 32.

Ps. 46. 8. Prov. 22. 29; 24. 32; 29. 20. Ps. 62. 2.

God. Heb. Elohim. Ap. 4.

under. Was this seen from beneath?

said, "All that <sup>1</sup>the LORD hath said will we do, and °be obedient."

8 And Moses took °the blood, and sprinkled *it* on °the People, and said, °"Behold the blood of the covenant, which <sup>1</sup>the LORD hath made with you concerning all these words."

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 work of a sapphire stone, and as it were the body of heaven in *his* clearness.

X<sup>4</sup> F  
(p. 94)

1491 11 And upon the nobles of the <sup>5</sup> children of Israel ° He laid not His hand: also <sup>10</sup> they saw <sup>10</sup> God, and did ° eat and drink.

G (p. 107) 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 <sup>10</sup> God.

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."

H z 15 And Moses went up into the mount, and ° a cloud covered the mount.

a b 16 And the glory of <sup>1</sup> the LORD abode upon mount Sinai,

a b and the cloud covered it ° six days: and the seventh day he called unto Moses out of the midst of the cloud.

c 17 And the sight of the glory of <sup>1</sup> the LORD was like devouring fire on the top of the mount in the eyes of the <sup>5</sup> children of Israel.

z 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.

J K<sup>1</sup> 25 And ° the LORD spake unto Moses, saying,

2 "Speak unto the ° children of Israel, that they bring Me an ° offering: of every ° man that giveth it willingly with his heart ye shall take My ° offering.

3 ° And this *is* the <sup>2</sup> 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.

8 And let them make Me a ° sanctuary; that I may dwell among them.

9 According to all that <sup>3</sup> I shew thee, *after* the ° pattern of the ° tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

L<sup>1</sup> M<sup>1</sup> 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.

11 And thou shalt overlay it with pure gold, within and without shalt thou over-

of boards; (6) middle-bar dimensions; (7) size, &c., of rams' skins; (8) ditto badgers' skins; (9) all thicknesses of brazen altar (the third dimension). tabernacle. Heb. *mishkan*. First occ. See Ap. 40. Cp. v. 8.

25. 10—27. 21 (L<sup>1</sup>, p. 96). THE FURNITURE OF THE TABERNACLE (*Alternation*).

[For Structure see next page.]

Note, in "M" we have furniture, for the worship, within; and in "N" the protection without. 10 ark. Note the order in which these things were made, and the lesson arising therefrom. God begins from within; man from without, Matt. 15. 16-20. Here the work begins with the ark and ends with the gate. 25. 10-26. 37. So with the four great offerings. So with His work in the heart of the saved sinner. We begin from the "gate" and with the "sin-offering". God begins with the "ark" and the "burnt-offering". 10 cubits. See Ap. 51. III. ii.

24. 9—32. 14 (X<sup>4</sup>, p. 94). THE FOURTH ASCENT THE MAKING OF THE TABERNACLE.

(*Introversion and Repeated Alternation*.)

X<sup>4</sup> | F | 24. 9-11. The worship of the Seventy Elders.  
 G | 24. 12-14. The Tables promised.  
 H | 24. 15-18. The six days and the seventh.  
 J | K<sup>1</sup> | 25. 1-9. Materials.  
 L<sup>1</sup> | 25. 10-27. 21. Furniture.  
 K<sup>2</sup> | 28. 1-29. 46. Priests.  
 L<sup>2</sup> | 30. 1-11. Furniture.  
 K<sup>3</sup> | 30. 12-16. Worshippers.  
 L<sup>3</sup> | 30. 17-38. Furniture.  
 K<sup>4</sup> | 31. 1-6. Artificers.  
 L<sup>4</sup> | 31. 7-11. Furniture.  
 H | 31. 12-17. The six days and the seventh.  
 G | 31. 18. The Tables given.  
 F | 32. 1-14. The idolatry of the People.

The Tabernacle.

11 He laid not His hand = put forth His hand [in vengeance]. Cp. Ex. 3. 20; 33. 22.

eat and drink. Fig. *Metonymy* (of Adjunct), Ap. 6, put for living, i. e. though they were favoured with this vision, they yet lived.

12 the LORD [Heb. Jehovah] said. See note on 3. 7, and cp. note on 6. 10. a = the.

commandments = the commandment. written. See note on 17. 14, and Ap. 47.

24. 18-18 (H, above). THE SIX DAYS AND THE SEVENTH (*Introversion and Alternation*).

H | z | 15-. Ascent of Moses.  
 a | b | -15. The cloud.  
 c | 16-. The glory.  
 a | b | -16. The cloud.  
 c | 17. The glory.  
 z | 18. Ascent of Moses.

15 a cloud = the cloud.

16 six days. See Ap. 50. vii. 1, 2, 3.

18 went into. On 20-25th and 26th of SIVAN The fourth Sabbath.

25. 1 the LORD [Heb. Jehovah] spake. See notes on 3. 7 and 6. 10.

2 children = sons.

offering = heave offering. Ap. 43. II. viii.

man. Heb. *'ish*. Ap. 14.

3 And. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 3-5. Fifteen objects (vv. 3-7), 3 x 5. All numbers connected with the Tabernacle are multiples of 5. See Ap. 10. gold, &c. No iron in the tabernacle.

brass. A mixture of copper and zinc was unknown then. Probably copper, or bronze (a mixture of copper and tin).

4 purple, &c. These colours connected with the crucifixion. Matt. 27. 28. John 19. 2. White mentioned last. So in Rev. 19. 13, 14. 5 shittim = acacia.

6 the light = the light-holder, as in Gen. 1. 14.

8 sanctuary. Heb. *kodesh*. See note on 3. 5.

9 pattern. Cp. Heb. 8. 5. Not a plan, but a model. The reality is in heaven. So with the temple, later. 1 Chron. 28. 11-19. With the utmost exactitude certain representative measurements given. Nine others, vital to construction, but not for significance, not given.

Probably these Divine silences were to make any unauthorised structures impossible. These nine were: (1) Thickness of sides and bottom of ark; (2) thickness of mercy seat and details of cherubim; (3) thickness of table; (4) dimensions of lampstand; (5) thickness

1491

lay 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.

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 <sup>12</sup>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.

17 And thou shalt make a ° mercy seat of ° pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two ° cherubims of gold, of beaten work shalt thou make *them*, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: ° *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.

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.

23 Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a ° crown of gold round about.

25 And thou shalt make unto it a border of an ° hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay *them* with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ° to cover withal: of pure gold shalt thou make *them*.

30 And thou shalt set upon the table ° shewbread before ° Me alway.

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 ° knobs, and his flowers, shall be of the same.

**25. 10—27. 21** (L<sup>1</sup>, p. 107). THE FURNITURE OF THE TABERNACLE (*Repeated Alternation*).

L <sup>1</sup>   M <sup>1</sup>   25. 10-22. The Ark.	} Contents.
23-30. The Table.	
31-40. The Lampstand.	
N   26. 1-6. The Curtains.	} Construction.
7-14. The Coverings.	
15-30. The Boards.	
31-35. The Vail.	
36, 37. The Hangings for Door.	
M <sup>2</sup>   27. 1-8. The Altar of Burnt Offering.	Contents.
N   9-19. Hangings for Court.	Construction.
M <sup>3</sup>   20, 21. Oil for the Lamp.	Contents.

**11 upon it.** Some codices, with Sam., Sept., and Syr., read "thereto".

**crown.** See note on v. 24.

**12 side.** Heb. *zēl'a*, rib. See note on v. 32.

**16 the testimony.** Heb. *'ēdūth* = witness, from *'ād*, to bear witness, give testimony. The two tables so called because they bore witness to, and were evidences of the covenant made, and of its future extension. 1 Tim. 2. 6, "the testimony in its own season" (= "all", without distinction).

**17 mercy seat** = propitiatory cover (Heb. *kapporeth* = cover). By Fig. *Metonymy* (Ap. 6) cover put for the propitiation made through the blood sprinkled thereon. It therefore denotes propitiation. Cp. Heb. 9. 5. Hence the meaning, God's "propitiatory gift", as in Papyri. Cp. Rom. 3. 25.

**pure gold.** Not overlaid, because propitiation is a Divine work throughout.

**18 cherubims.** Pl. of Heb. cherub. Fig. *Metonymy* here put for *representation* of the celestial beings, of which we know nothing. They are a reality, there, and representative of creation, symbolical of blessing for all creation. These (in v. 18) were not the cherubims themselves, but representations of them. See Gen. 3. 24: but no "sword", because of the blood of propitiation. Occurs seven times in vv. 17-22.

**19 even of** = out of.

**ye.** Some codices, Hillel, Sam., Sept., and Syr., read "thou".

**20 toward.** Looking toward the blood of propitiation. Cp. Ex. 12. 13 and Josh. 2. 18-21. See especially Ex. 37. 9.

**22 I will meet.** Heb. meet as by appointment, and this, in the appointed place and way: "there". Cp. 23. 14-17; 29. 42, 43, 45, 46; 34. 22-24; 40. 34, 35.

**the ark of the testimony.** It has seven names:—

Ark of the covenant of Jehovah, Num. 10. 33.

Ark of Adonai Jehovah, 1 Kings 2. 26.

Ark of Jehovah, Josh. 3. 13.

Ark of Elohim, 1 Sam. 3. 3.

The holy ark, 2 Chron. 35. 3.

The ark of Thy strength, Ps. 132. 8.

**24 crown of gold.** Note the three "crowns":—

(1) Ark (25. 11), *the crown of the Law*. The atoning blood between it, and the cherubim its executant.

(2) Altar of incense (30. 3), *the crown of the priesthood*. Its incense fired only by the fire from the altar of burnt offering.

(3) Table of shewbread (25. 24), *the crown of the kingdom*. The twelve tribes symbolised by the twelve loaves.

**25 hand breadth.** See Ap. 51. III. 2.

**29 to cover** = to pour out.

**30 shewbread.** Heb. bread of faces; faces being put for *presence* by Fig. *Metonymy* (of Adjunct), Ap. 6, denoting the Divine presence in which the bread stood, and from Whom all supplies, material and spiritual, came. First occ.

**Me.** Heb. "My face." So that here we have the Fig. *Paronomasia*, "*panim l'phanai*" (Ap. 6).

**31 candlestick** = lampstand.

**shall . . . be made.** Some codices, with Sam., Jon., Sept., and Syr., read "shalt thou make".

**knops** = knobs.

1491

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 33 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 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 there in the mount.

**26** Moreover 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.

2 The length of one curtain shall be eight and twenty °cubits, and the breadth of one curtain four °cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be °coupled together one to another; and 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 1 tabernacle.

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.

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.

32 sides. There are seventeen Heb. words translated "side", important in this technical description. Here it is the ordinary word for "side", *zad*.

33 Three. Note connection with four, v. 34, making seven. See Ap. 10.

37 it. Heb. the face of it. Fig. *Prosopopæia* (Ap. 6).

38 tongs = snuffers (but no extinguishers).

39 talent. See Ap. 51. II.

shall he. The reading called *Sevir* (see Ap. 34) reads "shalt thou"; so some codices, with Sam., Sept., and Syr.

40 pattern. See note on Heb. 8. 5, and cp. 1 Ch. 28. 11, 12, 18, 19.

26. 1 tabernacle. Heb. *mishkân*, the place of God's presence or habitation. Cp. v. 7. See Ap. 40.

ten. See Ap. 10.

of cunning work = the work of a skilful weaver. Probably working both sides alike, whereas the embroiderer worked only one side.

2 cubits. See Ap. 51. III. ii.

3 coupled together. Like the five commandments on the two tables. See on Ex. 20. 1.

6 taches = hooks.

7 curtains. These were for the upper covering forming the tent.

covering = Heb. *'ohel*, tent (Ap. 40).

tabernacle. Heb. *mishkân* = dwelling place (Ap. 40).

make. Heb. adds "them", as being distinct from the former.

11 brass. See note on 25. 3.

tent. Heb. *'ohel*, tent (Ap. 40).

12 tabernacle. Heb. *mishkân* (Ap. 40).

13 side. Heb. *zad*. See note on 25. 32.

#### 15-30. THE BOARDS.

18 side = Heb. *pē'āh* = region.

20 side. Heb. *zēl'ā* = rib.

21 silver. See note on "brass", 27. 17.

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 12 tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the 11 tent of rams' skins dyed red, and a covering above of badgers' skins.

15 And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south °side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second °side of the tabernacle on the north 18 side there shall be twenty boards:

21 And their forty sockets of °silver; two

N  
(p. 108)

1491

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.

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.

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.

36 And thou shalt make an ° hanging for the ° door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their ° hooks shall be of gold: and thou shalt cast five sockets of ° brass for them.

**27** And thou shalt make an altar of ° shittim wood, five ° cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with ° brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and

22 sides. Heb. *yarkāh* = hinder side.

24 And they shall be. So some codices, and Sam.; but Heb. text reads, "that they may be."

26 bars. Heb. *b'riah*, from *bārah*, to pass, or shoot. side. Heb. *zēl'ā* = rib.

27 bars. This is omitted in Severus Codex (Ap. 34).

28 shall reach = passing, or shooting.

30 rear up = erect, or put together.

fashion = regulation, or manner.

### 31-35. THE VAIL OF THE HOLY PLACE.

31 vail. Heb. *pāroketh* (not *māsak*, as in v. 36), means to separate. Cp. Heb. 6. 19; 9. 3. Matt. 27. 51. Mark 15. 38. Luke 23. 46.

shall it be made. The *Sevir* (Ap. 34) reading is "shalt thou make it", with other codices, Sam., Sept., Syr., and Vulg.

33 within the vail. See Heb. 9. 8, 8, 24, 25.

the holy place. See note on 3. 6. Heb. 9. 11, 12.

the most holy. Heb. "holy of holies." Fig. *Polyptōton* (Ap. 6). See note on Ex. 3. 6.

35 candlestick = lampstand.

### 36, 37. THE HANGING FOR THE DOOR.

36 hanging. Heb. *māsak*, a covering to hide (cp. v. 31) not the *pāroketh* of v. 31. No cherubim woven on this; and sockets of pillars of brass, instead of gold or silver. See note on v. 17.

36 door = entrance.

37 hooks = pegs, pins, or nails.

brass. See note on v. 17, and 25. 3.

### 27. 1-8 (M<sup>2</sup>, p. 108). ALTAR OF BURNT OFFERING.

1 shittim wood. Acacia wood. cubits. See Ap. 51. III. 2.

2 brass, or copper. Perhaps bronze. See 25. 3.

5 compass of the altar. Probably the margin or place where the priests stood. The "place" of 2 Chron. 30. 16. A raised position from which the sacrificing priest is said to "come down", Lev. 9. 22.

7 the staves. Heb. its staves.

8 as. Heb. according as.

### 9-19 (N. p. 108). THE HANGINGS OF THE COURTS.

9 tabernacle. Heb. *mishkān*. See Ap. 40. south side southward. Fig. *Polyptōton*. Ap. 6. side. Heb. *p'ah*, quarter or region.

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.

9 And thou shalt make the court of the ° tabernacle: for the ° south ° side southward there shall be hangings for the court of fine twined linen of an hundred ° cubits long for one ° side:

10 And the twenty pillars thereof and their

M<sup>2</sup>  
(p. 108)

N

1491

twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, 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.

M<sup>3</sup> (p. 108)

20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

K<sup>2</sup> O (p. III)

28 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

P d

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office.

4 And these are the garments which they shall make; a breastplate, 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.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

e f

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 shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

10 brass. All other sockets (of boards) in "silver" (26. 19; denoting redemption). The sockets of these pillars (the way of access) of "brass" (denoting judgment in righteousness). Cp. the brazen Altar and Laver. hooks = pegs, pins, or nails.

12 side. Heb. p'eah = quarter, region.

14 side. Heb. kâthêph = shoulder.

17 filleted with = connected with rods.

18 every where = by fifty.

19 tabernacle. Heb. mishkân. See Ap. 40.

20 children = sons.

pure oil. This is without measure. See on John 3. 34

the light = the light-holder. Cp. Gen. 1. 14.

to burn always: i. e. a perpetual light.

21 tabernacle = tent. Heb. 'ohel. Ap. 40.

the testimony. Cp. 26. 33.

the LORD. Heb. Jehovah. Ap. 4.

28. 1-29. 46 (K<sup>2</sup>, p. 107). THE CONSECRATION OF THE PRIESTS (Introversion and Alternation).

K<sup>2</sup> O | 28. 1. Aaron and sons (Denomination).

P | d | 28. 2-5. Garments (General).

e | 28. 6-38. Garments (Aaron's).

P | d | 28. 39. Garments (General).

e | 28. 40-43. Garments (Aaron's sons).

O | 29. 1-46. Aaron and sons (Consecration).

1 take thou. Heb. = bring thou near.

Aaron. Five named (Aaron and his four sons). Ap. 10. from among = from the midst of. Cp. Deut. 18. 16, 18 (Prophet).

children = sons.

minister unto Me. This was the one object here; and the same when Christ was transfigured, and so consecrated for His office of Priest. See notes on v. 2 below.

2 holy garments. Heb. garments of holiness. See Ap. 17: emphasis on "holy". See note on 3. 5.

for glory and for beauty. Sept., τιμὴ καὶ δόξα (timê kai doxa), same as Heb. 2. 9 and 2 Pet. 1. 17. With which Christ was clothed and crowned for the same purpose when He was consecrated priest (Matt. 17. 1-8. Mark 9. 1-10. Luke 9. 28-36) "to minister unto Me in the priest's office."

3 whom I have filled. This agrees with the Severus Codex (Ap. 34), "I have filled them". See 35. 30-36. 7. spirit. Heb. ruach. Ap. 9.

4 garments. In this v. and v. 39 general. See Structure above.

and. Note the Fig. Polysyndeton, Ap. 6.

6-38 (e, above). THE GARMENTS OF AARON. (Alternation.)

e | f | 6-4. The Ephod and its girdle.

g | 15-30. The Breastplate.

f | 31-35. The Ephod and its robe.

g | 36-38. The Mitre-plate.

Aaron's garments described first. There were in all eight: (1) the mitre (with its plate); (2) the breastplate; (3) the ephod; (4) the robe of the ephod; (5) the turban; (6) the girdle; (7) the drawers; (8) the coat. Eight is the Dominical number, or number of the Lord See Ap. 10.

6 ephod. From Heb. 'aphad, to bind on, because it held the breastplate in its place. See v. 28. Worn by Aaron the priest, Samuel the prophet (1 Sam. 2. 18), and David the king (2 Sam. 6. 14), Christ combining all three offices. cunning work = work of a skilful weaver.

8 curious = embroidered.

gold. Note the number five in these items. Ap. 10.

9 two . . . stones, with six names on each: the names collectively, on the shoulders, the place of strength. The names on the breastplate, one on each stone (individually) on the heart, the place of love, vv. 15-21.

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.

9 And thou shalt take two onyx stones, and



1491 °grave on them the names of the <sup>1</sup> 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 <sup>1</sup> children of Israel: thou shalt make them to be set in °ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the <sup>1</sup> children of Israel: and Aaron shall bear their names before °the LORD upon his two shoulders for a memorial.

13 And thou shalt make <sup>11</sup> 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 <sup>13</sup> ouches.

g (p. 111) 15 And thou shalt make the °breastplate 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 Foursquare it shall be being doubled; a °span shall be the length thereof, and a °span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even °four rows of stones: *the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.*

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with °the names of the <sup>1</sup> children of Israel, twelve, according to their names, *like* the °engravings of a signet; every one with his name shall they be according to °the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two <sup>11</sup> ouches, and put them on the shoulderpieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the °side of the ephod inward.

27 And two other rings of gold thou shalt make, and 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 breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

grave. Note the three gravings connected with the heart (v. 9), the shoulder (v. 21), and the head (v. 36).

10 according to their birth. Here, on the shoulders (the place of strength), all were borne up alike; but over the heart (the place of love) the order was "according to the tribes" as God chose them, v. 21.

11 ouches = sockets for precious stones.

12 the LORD. Heb. Jehovah. Ap. 4.

13 breastplate of judgment. Genitive of relation, or Fig. *Metonymy* (of Adjunct), Ap. 6, by which judgment is put for "giving judicial decision". See note on v. 30.

cunning = skilful. See note on 26. 1.

16 span. See Ap. 51. III. 2.

17 four rows. Three in each row,  $3 \times 4 = 12$ , as  $3 + 4 = 7$ . See Ap. 10.

21 the names. Order according to the "twelve tribes" as God chose them. They were individual here, because over the heart, the place of love: one name on each stone. the twelve tribes. Order not given here. In v. 10 according to the order of *birth*. Here, perhaps, according to Num. 2. See Ap. 45.

26 side = opposite side. Heb. *‘ever*.

27 sides = shoulders. Heb. *kāthēph*.

29 upon his heart. The place of love. See notes on v. 9, 10, and 21, and note the repetition of the word heart for emphasis.

30 Urim and Thummim. No command of God to make these. Only told to put (*nathan*, to give) them in the breastplate, i. e. into the bag of the breastplate (cp. v. 26 and 16, also ch. 39. 9 and 19). This bag was a doubled part, and the Urim and Thummim were probably two precious stones which were drawn out as a lot to give Jehovah's judgment. "The lot is cast into the lap (Heb. bosom); but the whole judgment thereof is of the Lord" (Prov. 16. 33). Bosom here is put for the clothing or covering over it (cp. Ex. 4. 6, 7. Ruth 4. 16. *Chēk* (bosom) = any hollow thing, as of a chariot, 1 Kings 22. 35). The Heb. *Urim* and *Thummim* mean "lights" and "perfections". Probably these are the plurals of majesty, the sing. "light" (being put by *Metonymy* for what is brought to light, i. e. *guilt*), and "perfection" (put by *Metonymy* for moral perfection, i. e. *innocence*). Thus, these two placed in the "bag", and one drawn out, would give the judicial decision (the name connected with the breastplate, cp. v. 16, above), which would be "of the Lord". Hence, the breastplate itself was known as "the breastplate of judgment" (v. 16), because, by that, Jehovah's judgment was obtained whenever it was needed. Hence, when the land was divided "by lot" (Num. 26. 55, &c.), Eleazar, the high priest, must be present (Num. 34. 17 (cp. 27. 21). Josh. 17. 4). When he would decide it the lot "came up" (Josh. 18. 11); "came forth" (Josh. 19. 1); "came out" (Josh. 19. 17): i. e. "out", or "forth" from the bag of the ephod.

In Ezra 2. 61-63 & Neh. 7. 63-65, no judgment could be given unless the high priest was present with the breastplate, with its bag, with the lots of Urim and Thummim, which gave Jehovah's decision, "guilty" or "innocent", "yes" or "no". The Heb. for lot is always *gōrāl* = a stone, except in Deut. 92. 9, 1 Chron. 16. 18 and Ps. 105. 11, where it is = *hēbel* = a measuring line, put by *Metonymy* for the inheritance so measured. In Josh 13. 6; 23. 4. Ezek. 45. 1; 47. 22; 48. 29, it is *nāphal*, to fall, put by *Metonymy* for the inheritance which falls to one from any cause. See all the passages where the Urim and Thummim are mentioned: Ex. 28. 30. Lev. 8. 8. Deut. 33. 8. Num. 27. 21. 1 Sam. 28. 6. Ezra 2. 63. Neh. 7. 65, and cp. especially the notes on Num. 26. 55, and 1 Sam. 14. 41.

29 And Aaron shall bear the names of the <sup>1</sup> children of Israel in the <sup>16</sup> breastplate <sup>15</sup> of judgment °upon his heart, when he goeth in unto the holy place, for a memorial before <sup>12</sup> the LORD continually.

30 And thou shalt put in the <sup>15</sup> breastplate of <sup>15</sup> judgment the °Urim and the °Thummim;

1491 and they shall be upon Aaron's heart, when he goeth in before <sup>12</sup> the LORD: and Aaron shall bear the judgment of the <sup>1</sup> children of Israel upon his heart before <sup>12</sup> the LORD continually.

f (p. 111) 31 And thou shalt make the robe of the ephod all of blue.

32 And there shall be an ° hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an ° habergeon, that it be not rent.

33 And beneath upon the ° hem of it thou shalt make ° pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 ° A golden bell and a pomegranate, a golden bell and a <sup>33</sup> 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 <sup>12</sup> the LORD, and when he cometh out, that he die not.

g 36 And thou shalt make a plate of pure gold, and ° grave upon it, like the engravings of a signet, ° HOLINESS TO <sup>12</sup> THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon ° the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may ° bear the ° iniquity of the ° holy things, which the <sup>1</sup> children of Israel shall hallow in all their holy gifts; and it shall be always upon ° his forehead, that ° they may be accepted before <sup>12</sup> the LORD.

P d 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.

e 40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and ° bonnets shalt thou make for them, <sup>2</sup> 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 <sup>1</sup> minister unto Me in the priest's office.

42 And thou shalt make them ° linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the ° tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not <sup>38</sup> iniquity, and die: it shall be a statute for ever unto him and his seed after him.

O Q (p. 113) 29 And this is the thing that thou shalt do unto them to hallow them, to ° minister unto Me in the priest's office: Take one young bullock, and two rams ° without blemish,

2 And unleavened bread, and ° cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket,

32 hole in the top of it, in the midst. To enable the hand of the High Priest to be put into the bag to draw out the Urim or Thummim. Cp. vv. 16 and 26, also 39. 9, 19. See also the note on v. 30.

habergeon = coat of mail.

33 hem = skirts.

pomegranates. See note on Num. 13. 23.

34 Note the Fig. *Epizeuxis* (Ap. 6), "a golden bell and a pomegranate", instead of saying "alternately".

36 HOLINESS TO THE LORD. This is one of the few places where the A.V. uses large capital letters (see Ap. 48). Here it was worn only on the forehead of the high priest; but in Millennial days it will be worn even on the bells of the horses, Zech. 14. 20, 21. Cp. Rev. 19. 11-14; 14. 20.

37 the mitre = tiara, or turban. Heb. *miznepheth*, from *zanaph*, to wind round.

38 bear = bear away, carry off. Lev. 10. 17. Ps. 32. 1. Isa. 33. 24. iniquity. Heb. *'avon*. Ap. 44. iii.

holy. See note on 3. 5.

his . . . they. Note these words. Christ is our Representative, we are holy in Him, and this "always".

39 make. The making deferred to ch. 39. See v. 3.

40 bonnets = caps.

41 consecrate them = instal them. Heb. fill their hand, "hand" being put by *Metonymy* (of Adjunct), Ap. 6, for the authority and official power given to them. Cp. Lat. *mandare*.

42 linen. Priests were *effendi* (Lev. 6. 10. 1 Sam. 2. 18; 22. 18). Prophets were *fellahin*, and wore coarse clothing (2 Kings 1. 8. Zech. 13. 4. Matt. 3. 4).

43 tabernacle = tent. Heb. *'ohel*. Ap. 40.

#### 29. 1-46 (O, p. 111). THE CONSECRATION OF THE PRIESTS (Repeated Alternation).

O Q<sup>1</sup> | 1-3. Sacrifices.

R<sup>1</sup> | 4-9. Aaron and his sons.

Q<sup>2</sup> | 10-28. Sacrifices.

R<sup>2</sup> | 29, 30. Aaron and his sons.

Q<sup>3</sup> | 31-34. Sacrifices.

R<sup>3</sup> | 35. Aaron and his sons.

Q<sup>4</sup> | 36-46. Sacrifices.

1 minister. See note on 28. 1.

without blemish. This, with bread "without leaven" (v. 2), shows the inner meaning of "leaven".

2 cakes = pierced cakes.

4 tabernacle = tent. Heb. *'ohel*. Ap. 40.

wash. Heb. *vāchaz* = one of the ceremonial washings referred to in Heb. 6. 2, and rendered "baptisms".

5 ephod. See note on 28. 6.

curious = embroidered.

9 consecrate. See note on 28. 41.

and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the ° tabernacle of the congregation, and shalt ° wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ° ephod, and the ° ephod, and the breastplate, and gird him with the ° curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the <sup>40</sup> bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt ° consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the <sup>4</sup> tabernacle of the congre-

1491

gation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before <sup>41</sup>the LORD, by the door of the <sup>4</sup>tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the <sup>o</sup>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 <sup>o</sup>without the camp: *it is* a <sup>o</sup>sin offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto <sup>11</sup>the LORD: *it is* a <sup>o</sup>sweet savour, an offering made by fire unto <sup>11</sup>the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, <sup>o</sup>and put *it* upon the tip of the right ear of <sup>o</sup>Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and *he* shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for *it is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before <sup>11</sup>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 <sup>11</sup>the LORD.

25 And thou shalt receive *them* of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before <sup>11</sup>the LORD: *it is* an offering made by fire unto <sup>11</sup>the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave *it* for a wave offering before <sup>11</sup>the LORD: and *it* shall be thy part.

27 And thou shalt sanctify the breast of the <sup>o</sup>wave offering, and the shoulder of the <sup>o</sup>heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that*

13 <sup>o</sup>caul = the *omentum*, not the midriff.

14 without the camp. Cp. Heb. 13. 11-13. An unholy camp was unfit for a holy sin offering.

sin offering. Heb. sin, put (as in Gen. 4. 7) by Fig. Metonymy (of Subject), Ap. 6, for sin offering. See Ap. 43. II. v.

18 sweet savour. Heb. "savour of rest", i. e. complacency or satisfaction. See note on Gen. 8. 21.

20 and. Note the Fig. Polysyndeton (Ap. 6), calling our attention to the several parts touched by the atoning blood. All were consecrated, and each one is singled out and emphasised by the several "and".

Aaron. The Antitype, Christ, so anointed and set apart "on the holy mount" (2 Pet. 1. 16-18). See notes on 28. 1, 2. Cp. Ps. 45. 7. Heb. 1. 9. Note "thy fellows", but "above" them, infinitely "above".

27 wave offering. Turned to the four quarters of the earth. See Ap. 43. II. ix.

heave offering. Lifted up to heaven for Jehovah only. See Ap. 43. II. viii.

28 children = sons. 30 holy. See note on 3. 5.

32 eat, &c. This explains John 6. 33. In Ex. 29 this was literal, but in our case it must perforce be purely and wholly spiritual. Cp. the eating of v. 33 and the burning of v. 34 with the eating and burning of the Paschal Lamb, Ex. 12. 10, 11.

33 atonement. The first occurrence of the English word. The Heb. *kāphar*, to cover, gives the essential meaning, as shown in its first occurrence, Gen. 6. 14, where it is rendered "pitch [it]". See notes on Gen. 32. 20. Ps. 32. 1. Hence used of the mercy-seat. See note on 25. 17. The English "at-one-ment" has no connection whatever with the Heb. word *kāphar*.

consecrate. See on 28. 41.

36 offer. Heb. *āsah*. See Ap. 43. I. iii.

which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the <sup>o</sup>children of Israel: for *it is* an heave offering: and *it* shall be an heave offering from the <sup>o</sup>children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto <sup>11</sup>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 <sup>4</sup>tabernacle of the congregation to minister in the <sup>o</sup>holy place.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the <sup>50</sup>holy place.

32 And Aaron and his sons shall <sup>o</sup>eat the flesh of the ram, and the bread that *is* in the basket, by the door of the <sup>4</sup>tabernacle of the congregation.

33 And they shall <sup>32</sup>eat those things where-with the <sup>o</sup>atonement was made, to <sup>o</sup>consecrate and to sanctify *them*: but a stranger shall not eat *thereof*, because *they are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: *it* shall not be eaten, because *it is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded *there*: seven days shalt thou <sup>33</sup>consecrate them.

36 And thou shalt <sup>o</sup>offer every day a bullock for a <sup>14</sup>sin offering for <sup>33</sup>atonement: and thou shalt cleanse the altar, when thou hast made

R<sup>2</sup>  
(p. 113)

Q<sup>3</sup>

R<sup>3</sup>

Q<sup>4</sup>

1491

an <sup>33</sup> atonement ° for it, and thou shalt anoint it, to sanctify it.

**37** Seven days thou shalt make an <sup>33</sup> 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 <sup>36</sup> offer upon the altar; two lambs of the first year ° day by day ° continually.

**39** The one lamb thou shalt <sup>36</sup> offer in the morning; and ° the other lamb thou shalt <sup>36</sup> offer ° at even:

**40** And with the one lamb a tenth deal of flour mingled with the fourth part of an ° hin of beaten oil; and the fourth part of an ° hin of ° wine for a drink offering.

**41** And the other lamb thou shalt <sup>36</sup> offer <sup>39</sup> at even, and shalt do thereto according to the ° meat offering of the morning, and according to the drink offering thereof, for a <sup>18</sup> sweet savour, an offering made by fire unto ° the LORD.

**42** *This shall be* a <sup>38</sup> 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 <sup>42</sup> meet with the <sup>28</sup> children of Israel, and ° the tabernacle shall be sanctified by My glory.

**44** And I will sanctify the ° tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to Me in the priest's office.

**45** And I will dwell among the <sup>28</sup> children of Israel, and will be their ° God.

**46** And they shall know that *∫ am* <sup>41</sup> the LORD their ° God, That brought them forth out of the land of Egypt, ° that I may dwell ° among them: *∫ am* <sup>41</sup> the LORD their ° God.

**30** And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

**2** A ° cubit *shall be* the length thereof, and a ° cubit the breadth thereof; foursquare shall it be: and two ° cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

**3** And thou shalt overlay it with pure gold, the top thereof, and the ° sides thereof round about, and the horns thereof; and thou shalt make unto it a ° crown of gold round about.

**4** And two golden rings shalt thou make to it under the crown of it, 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.

**5** And thou shalt make the staves of shittim wood, and overlay them with gold.

**6** And thou shalt put it before the vail that is by the ark of the testimony, before the ° mercy seat that is over the testimony, where I will meet with thee.

**7** And Aaron shall ° burn thereon ° sweet incense every morning: when he dresseth the lamps, he shall ° burn incense upon it.

**8** And when Aaron lighteth the lamps ° at even, he shall ° burn incense upon it, a perpetual incense before ° the LORD throughout your generations.

**9** Ye shall ° offer no ° strange incense thereon,

for it = upon it. **37** holy. See note on 3. 5. **38** day by day continually. See the Divine comment on this. Heb. 9. 9; 10. 1, 2.

**39** the other = the second. at even = Heb. between the two evenings = at dusk. Ex. 12. 6; 16. 12; 30. 8.

**40** hin. See Ap. 51. III. 3. wine. Heb. *yayin* (see Ap. 27).

**41** meat = meal. the LORD = Jehovah. Ap. 4. II.

**42** meet = meet by appointment. See note on 25. 22. you. Some codices, with Sam. and Sept., read "thee".

**43** the tabernacle. Supply Ellipsis with "it" (Ap. 6). **45** God. Heb. Elohim. Ap. 4.

**46** that I may dwell. This was the object in bringing them forth from Egypt. among = in the midst.

**30. 1-11** (L<sup>2</sup>, p. 107). FURNITURE: ALTAR OF INCENSE.

**2** cubit. See Ap. 51. III. 2.

**3** sides. Heb. *kir*, a wall, or side. crown of gold. See note on 25. 24.

**4** sides. Heb. *zad*, side.

**6** mercy seat. See note on 25. 17.

**7** burn: with fire taken from the brasen altar of atonement, implying that there could be no acceptable worship except on the ground of atonement made. All other fire was "strange fire", and all other worship strange worship, and therefore unacceptable.

sweet incense. Heb. incense of spices.

**8** at even. See note on 29. 39.

the LORD. Heb. Jehovah. Ap. 4.

**9** offer. Heb. *'alah*. See Ap. 43. I. vi.

strange incense = incense different from and other than that which God had prescribed. See note on Lev. 10. 1. meat = meal.

**10** once in a year, viz. the tenth day of the seventh month. Lev. 16. 18, 29, 30. Num. 29. 7.

sin offering. See note on 29. 14.

holy. See note on 3. 5.

**11** the LORD spake. See note on 6. 10 and 3. 7.

**12** children = sons.

man. Heb. *'ish*. See Ap. 14. II.

ransom. Heb. *kāpher* - covering, hence atonement. See note on 29. 33.

his soul = himself. Heb. *nepesh*. See Ap. 13. The acknowledgement of Ezek. 18. 4.

**13** shekel of the sanctuary. See Ap. 51. II. Cp. Matt. 17. 24.

gerah, a measure of weight. See Ap. 51. II.

offering. Heb. *terūmah*. See Ap. 43. II. viii.

nor burnt sacrifice, nor ° meat offering; neither shall ye pour drink offering thereon.

**10** And Aaron shall make an atonement upon the horns of it ° once in a year with the blood of the ° sin offering of atonements: ° once in the year shall he make atonement upon it throughout your generations: *it is most ° holy unto ° the LORD.*"

**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." K<sup>3</sup>

**13** This they shall give, every one that passeth among them that are numbered, half a shekel after the ° shekel of the sanctuary: (a shekel is twenty ° gerahs:) an half shekel *shall be* ° the ° offering of the LORD.

**14** Every one that passeth among them that are numbered, from twenty years old and above, shall give an <sup>13</sup> offering unto ° the LORD.

L<sup>2</sup>  
(p. 107)

1491

15 °The rich shall not give more, and the poor shall not give less than half a <sup>13</sup>shekel, when they give an °offering unto <sup>8</sup>the LORD, to make an °atonement for your <sup>12</sup>souls.

16 And thou shalt take the <sup>15</sup>atonement money of the <sup>12</sup>children of Israel, and shalt appoint it for the service of the °tabernacle of the congregation; that it may be a memorial unto the <sup>12</sup>children of Israel before <sup>8</sup>the LORD, to make an <sup>15</sup>atonement for your <sup>12</sup>souls."

L<sup>3</sup>  
(p. 107)

17 And <sup>11</sup>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 <sup>16</sup>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 <sup>16</sup>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 <sup>8</sup>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."

22 Moreover <sup>11</sup>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 <sup>13</sup>shekel of the sanctuary, and of oil olive an °hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the <sup>16</sup>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 <sup>18</sup>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 <sup>12</sup>children of Israel, saying, 'This shall be an holy anointing oil unto Me throughout your generations.

32 Upon °man's °flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, and it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people."

34 And °the LORD said unto Moses, "Take unto thee °sweet spices, stacte, and °onycha, and galbanum; *these* °sweet spices with pure

15 The rich = the rich one. "There is no difference" in the matter of atonement, Acts 10. 34. Rom. 3. 22, 23; 10. 12. Then, all Israel without *exception*: but now "all" without *distinction*.

offering. Heb. heave offering. See on 29. 27, and cp. Ap. 43. II. viii.

atonement. See note on 29. 33.

16 tabernacle = tent. Heb. 'ohel. Ap. 40.

18 a laver of brass. Probably copper or bronze. See note on 25. 3.

The laver comes after the altar; the altar is for sinners; the laver is for priests = cleansing for worship. Not included in Ex. 25-28, but *added* here after atonement. John 13. 10 is the Divine antitype.

foot. Heb. base.

20 burn offering made by fire. Heb. to burn as incense. See Ap. 43. viii.

23 myrrh = gum of Arabian thorny shrubs, sweet calamus = lemon grass of India.

24 cassia = the bark of a kind of Indian cinnamon. hin. See Ap. 51. III. 3.

30 consecrate. See note on 28. 41.

32 man's. Heb. 'adam, human kind. See Ap. 14. flesh. The oil is the type of the Holy Spirit. His work not to act on the flesh, but to give holy spirit (*pneuma hagion*). Cp. John 3. 6.

34 the LORD [Jehovah] said. See note on 3. 7 and cp. 6. 10.

sweet spices. Five in number. Cp. Ap. 10.

onycha = a sweet-smelling shell found on the shores of the Red Sea and Indian Ocean.

a like weight. Typical of the perfect proportion of all the excellencies of Christ.

35 tempered together. Perfect in its parts; perfect in its whole. So in the Antitype.

pure and holy. Typical of the holiness and unimaginable purity of Christ.

### 31. 1-6 (K<sup>4</sup>, p. 107). THE ARTIFICERS. (*Extended Alternation.*)

K<sup>4</sup> S | 1, 2. The principal, Bezaleel.

T | 3. His qualification.

U | 4, 5. His work.

S | 6-. His subordinates, Aholiab and others.

T | -6-. Their qualification.

U | -6. Their work (= L<sup>4</sup>, vv. 7-11).

1 the LORD [Heb. Jehovah] spake. See note on 6. 10, and cp. note on 3. 7.

2 See. Fig. *Asterismos* (Ap. 6), to call our attention to the importance of this member.

I have called. Note the qualifications in T and T': "I have filled", "I have given", "I have put", &c. Cp. John 3. 27. No Tubal-Cain could instruct these artificers.

frankincense: of each shall there be °a like *weight*:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, °tempered together, °pure and holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the <sup>16</sup>tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for <sup>8</sup>the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

31 And °the LORD spake unto Moses, saying,

2 °"See, °I have called by name Bezaleel

K<sup>4</sup> S  
(p. 116)

1491  
26  
Sivan  
to 7  
Abib

the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And 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;

L<sup>4</sup>  
(p. 107)

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."

H

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."

G

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.

F V f  
(p. 117)

32 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

3 spirit. Heb. *rûach*. Ap. 9. Put by Fig. *Metonymy* (of Cause) for the gifts of the Holy Spirit God. Heb. *Elohim* = the Creator. Ap. 4. and. Note the Fig. *Polysyndeton* (Ap. 6) in verses 3-5, emphasising the four particulars and details. 4 devise. Note the 5 and the 7 (see Ap. 10). See note on 26. 1.

Cunning works.  
Gold, silver,  
brass, stones, } 5-7  
timber. }  
All workmanship.

6 behold. Fig. *Asterismos* (Ap. 6) for emphasis. Note also the "I" emphasised.

I have put, &c. See note on v. 2.

7 tabernacle = tent. Heb. *'ohel*. Ap. 40.

and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising twelve things to be made in vv. 7-11.

13 children = sons.

My sabbaths. Another special reference to this in connection with any special position in which Israel might be placed. (1) The manna, ch. 16; (2) the giving of the law, ch. 20; (3) the making of the Tabernacle, ch. 31.

you. Israel, not the church of God.

14 soul. Heb. *nepesh* (Ap. 13).

15 sabbath of rest. Heb. "sabbath of sabbatizing". See note on 16. 23.

17 a sign: that Jehovah is our God—that Christ is LORD.

heaven and earth. One of thirteen occurrences. See note on Deut. 4. 26.

refreshed. Heb. = verbal form of *nepesh* (Ap. 13). Fig. *Anthropopatheia* (Ap. 6). See note on 23. 12.

18 two tables. These first tables were "the work of God" (32. 16; 24. 12).

stone. Sing. The second tables were hewn by Moses (34. 1-4, and stones in pl.). Both written by God.

written. See note on 17. 14.

finger. Fig. *Anthropopatheia* (Ap. 6).

32. 1-14 (F, p. 107). THE IDOLATRY OF THE PEOPLE (*Introversion and Alternation*).

F | V | f | 1. Request of the People.  
g | 2. Aaron's answer.  
W | h | 3, 4-. Idolatry purposed.  
i | -4. Jehovah's rejection.  
W | h | 5, 6. Idolatry practised.  
i | 7-10. Jehovah's wrath.  
V | f | 11-13. Request of Moses.  
g | 14. Jehovah's answer.

1 delayed = put them to shame by his not coming down. Cp. Ps. 44. 7; 53. 5; 119. 31. out of = from.

make us gods. The great sin of to-day (1 Cor. 10. 7, 11). Made now not of materials; but made by imagination; and worshipped by the senses.

man. Heb. *'ish*, Ap. 14. ii. wot not = know not. 3 all = the greater part. Fig. *Synecdoche* (of Genus), Ap. 6.

them. The *Ellipsis* (Ap. 6) should be supplied by the word "it": i. e. the gold (v. 3).

us up out of the land of Egypt, we wot not what is become of him."

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."

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

1491 fashioned it with a graving tool, after he had  
26 made it a molten °calf:  
Sivan and they said, °“These *be* thy gods, O Israel,  
to 7 which brought thee up out of the land of  
Abib Egypt.”

i 5 And when Aaron saw *it*, he built an altar  
W h before it; and Aaron made proclamation, and  
(p. 117) 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.

i 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* :

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 there-  
unto, 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 stiff-  
necked 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.”

V j 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 servants, to whom Thou °swarest by  
Thine own Self, and saidst unto them, ‘I will  
multiply your seed °as the stars of heaven,  
and all this land that I have spoken of will  
I give unto your seed, and they shall inherit  
*it* for ever.’”

g 14 And °the LORD °repented of the °evil  
which He °thought to do unto His people.

Y<sup>4</sup> X j 15 And Moses turned, and °went down from  
(p. 118) the mount, and °the two tables of the testi-  
7 Abib mony 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.

k l 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.”

m 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 over-  
come: *but* the noise of *them that* °sing do  
§ hear.”

4 calf. The chief Egyptian god, with which they were familiar in Egypt.

These *be* thy gods. Expounded in Neh. 9. 18 as meaning “This is thy god”. Cp. Ps. 106. 19-21.

5 a feast to the LORD. All done under cover of “religion”.

the LORD. Heb. Jehovah. Ap. 4.

6 offered. Heb. *alah*. See Ap. 43. I. vi.

burnt offerings. Heb. pl. of *alah*. See Ap. 43. II. ii. eat and to drink. Fig. *Ellipsis* (Ap. 6), i. e. to eat [the sacrifices] and to drink [the libations].

to play = to make sport. Cp. v. 19. So 1 Cor. 10. 7. to dance: i. e. lasciviously. This was part of idolatrous worship.

7 the LORD [Heb. Jehovah] said. See note on 3. 7, and cp. note on 6. 10.

thy . . . thou. As though disowning them. Cp. Moses' grand faith, in his reply, v. 11.

8 sacrificed. Heb. *zabach*. Ap. 43. I. iv.

9 behold. Fig. *Asterismos* (Ap. 6).

11 the LORD. Heb. “the face of Jehovah”: i. e. before, or in the presence of Jehovah.

God. Heb. Elohim. Ap. 4.

Thy . . . Thou. This is the reply of Moses. He knows they were not “cast off” (Rom. 11. 2), but only “cast aside” (Rom. 11. 15) for a little moment. See notes on Rom. 11. 2, 15.

12 Wherefore . . . ? Fig. *Erotēsis* (Ap. 6).

mischief, or wrong-doing. Heb. *r'ā'a*. Ap. 44. viii. repent. Fig. *Anthropopatheia* (Ap. 6).

evil. Heb. *r'ā'a*. Ap. 44. viii.

13 Israel. Not Jacob, because this is the language of highest faith.

swarest. Fig. *Anthropopatheia* (Ap. 6). Cp. Heb. 6. 13, 17. Gen. 22. 16-18.

as the stars. Fig. *Paræmia* (Ap. 6).

14 thought to do. Heb. which He spake of doing.

### 32. 15-30 (Y<sup>4</sup>, p. 94). THE FOURTH DESCENT.

Y<sup>4</sup> | X | 15-24. The Sin of the People.

| Z | 25-30. The Judgment of the People.

#### 15-24 (X, above). THE SIN OF THE PEOPLE. (Alternations.)

X | j | 15, 16. The Tables carried.

k | l | 17. Moses and Joshua.

m | 18. Answer of Moses.

j | 19, 20. Tables broken.

k | l | 21. Moses and Aaron.

m | 22-24. Answer of Aaron.

15 went down. Moses' fourth descent. See note on 19. 3 (the fifth ascent was in 24. 9).

the two tables. See on 31. 18.

16 the tables . . . the tables. Fig. *Epanadiplosis* (Ap. 6), emphasising the importance of the statement. the writing . the writing. Fig. *Epizeuxis*. Ap. 6. The two figures together greatly emphasising the verse as a whole; and, combined = another Fig. *Anadiplosis* (Ap. 6), viz. “tables”, “writings”—“writings”, “tables” = the solemn or important writing. See note on 17. 14.

18 shout . . . cry . . . sing. The same word in Hebrew.

19 dancing. Cp. v. 6. As in the worship of Apis.

20 burnt. A secret known to the Egyptians.

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.

20 And he took the calf which they had made, and °burnt it in the fire, and ground

1491 *it* to powder, and strawed *it* upon the ° water,  
7 Abib and made the ° children of Israel drink of *it*.

*k l*  
(p. 118) 21 And Moses said unto Aaron, "What did  
this People unto thee, that thou hast brought  
so great a ° sin upon them?"

*m* 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 be-  
come 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."

*Z n*  
(p. 119) 25 And when Moses saw that the People  
*were* naked; (for Aaron had made them naked  
unto *their* shame among their enemies :)

*o p* 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.

*o p* 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.'"

*g* 28 And the ° children of Levi did according to  
the word of Moses: and there fell of the People  
that day about ° three thousand ° men.

*n* 29 For Moses had said, ° "Consecrate your-  
selves 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."

8 Abib 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 atone-  
ment for your ° sin."

*X<sup>5</sup> A<sup>1</sup>*  
9 Abib Sab. 31 And Moses ° returned unto ° the LORD, and  
said, "Oh, this People have ° sinned a great  
° sin, and have made them gods of gold.

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."

33 And ° the LORD said unto Moses, "Who-  
soever hath ° sinned against Me, ° him will  
I blot out of My book.

*B r* 34 Therefore now go, lead the People unto  
*the place* of which I have spoken unto thee :

*s* ° behold, ° Mine angel shall go before thee:  
nevertheless in the day ° when I visit I will  
visit their ° sin upon them."

*A<sup>2</sup>* 35 And ° the LORD ° plagued the People, because  
they made the calf, which Aaron made.

*B r* 33 And ° the LORD said unto Moses, "De-  
part, 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

water. Cp. Deut. 9. 21. Ex. 17. 6.

children = sons.

21 sin. Heb. *chat'a*. Ap. 44. i.

22 are set: or, supply the Ellipsis "are ready for"

23 man. Heb. 'ish, Ap. 14. ii.

wot = know.

25-30 (Z, p. 118). THE JUDGMENT OF THE  
PEOPLE (*Introversion and Simple Alternation*).

*Z* | *n* | 25. Idolatry.

o | *p* | 26-. Call of Moses.

o | *q* | -26. Levites' response.

o | *p* | 27. Command of Moses.

o | *q* | 28. Levites' obedience.

*n* | 29, 30. Atonement.

26 Who . . . *p* &c. Fig. *Erotēsis* (Ap. 6).

all. Fig. *Synecdoche* (of Genus), Ap. 6, i.e. all who  
had not joined in the idolatry. Cp. Deut. 33. 9.

27 side = thigh.

28 children = sons.

three thousand men. These 3,000 were the "men"  
slain by "the sons of Levi." The 23,000 of 1 Cor. 10. 8  
includes those who died of the "plague" which fol-  
lowed. See verse 35, below.

29 Consecrate. See note on 28. 41.

32. 31-33. 3 (X<sup>5</sup>, p. 94). MOSES' FIFTH  
ASCENT (*Alternations*).

*X<sup>5</sup>* | *A<sup>1</sup>* | 32. 31-33. The Sin and its consequences.

*B* | *r* | 32. 34-. Command to depart.

*s* | 32. -34. Angel's guidance promised.

*A<sup>2</sup>* | 32. 35. The Sin and its consequences.

*B* | *r* | 33. 1. Command to depart.

*s* | 33. 2, 3-. Angel's guidance promised.

*A<sup>3</sup>* | 33. -3. The Sin and its consequences.

31 returned. Moses' fifth ascent. See note on 19. 3.

32 sin—. Fig. *Aposiopēsis* (Ap. 6), to emphasise the  
unspeakableness of the sin.

Thy book. Fig. *Anthropopatheia* (Ap. 6). Cp. Ps. 69.  
28. Isa. 4. 3.

33 him. Under the Law, the sinner blotted out:  
under grace, sin blotted out.

34 behold. A special reading (Severus Codex, Ap.  
34) has "and behold". See Ap. 34.

Mine angel. Probably an inferior angel, not that  
of Ex. 23. 20, 21.

when I visit. Fig. *Polyptōton* (Ap. 6). Lit. "when  
I visit I will visit". See note on Gen. 26. 28 and 50.

24, 25. This is to emphasise the fact that there is such  
a thing as postponed judgment. Cp. 34. 7. Num. 14. 33.

Ezek. 18. 1-3. Matt. 23. 32-36.

35 plagued. See note on v. 28 above.

33. 1 the LORD [Heb. Jehovah] said. See note on  
3. 7, and cp. note on 6. 10.

2 the. Some codices, with Sam., Syr., and Onk.,  
read "and the".

3 milk and honey = all kinds of good things. Fig.  
*Synecdoche* (of Species), Ap. 6.

unto Abraham, to Isaac, and to Jacob, saying,  
'Unto thy seed will I give it:'

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."

*A<sup>3</sup>*



Y<sup>5</sup> C  
(p. 120)

4 And when the People °heard these evil tidings, they mourned: and no °man did put on him his ornaments.

1491

5 For <sup>1</sup>the LORD had said unto Moses, "Say unto the °children of Israel, 'Ye are a °stiff-necked 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 <sup>5</sup>children of Israel stripped themselves of their ornaments by the mount Horeb.

D  
10-15  
Abib

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 <sup>1</sup>the LORD went out unto the °tabernacle of the congregation, which was °without the camp.

8 And it came to pass, when Moses went out unto the <sup>7</sup>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 <sup>7</sup>tabernacle.

9 And it came to pass, as Moses entered into the <sup>7</sup>tabernacle, the cloudy pillar descended, and stood at the door of the <sup>7</sup>tabernacle, and the LORD talked with Moses.

10 And all the People saw the cloudy pillar stand at the <sup>7</sup>tabernacle door: and all the People rose up and worshipped, every man in his tent door.

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 <sup>7</sup>tabernacle.

D t<sup>1</sup>

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.'

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."

u<sup>1</sup>

14 And °He said, °"My presence shall go with thee, and I will give thee rest."

t<sup>2</sup>

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 <sup>3</sup>and Thy People have found grace in Thy sight? is it not in that Thou goest with us? °so shall we be separated, <sup>3</sup>and Thy People, from all the people that are upon the face of the °earth."

u<sup>2</sup>

17 And <sup>1</sup>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."

t<sup>1</sup>

18 And °he said, "I beseech thee, shew me Thy glory."

u<sup>3</sup>

19 And <sup>14</sup>He said, "<sup>3</sup> will make all My °goodness pass before thee, and °I will proclaim the name of <sup>1</sup>the LORD before thee; and will be gracious to whom I will be gra-

33. 4—34. 4- (Y<sup>5</sup>, p. 94). MOSES' FIFTH DESCENT (*Introversion*).Y<sup>5</sup> C | 33. 4-6. Stripping of ornaments.

D | 33. 7-11. Jehovah. Removal.

D | 33. 12-23. Jehovah. Manifestation.

C | 34. 1-4-. Making of the (second) Tables.

4 heard. This shows Moses had descended again. man. Heb. 'ish (Ap. 14).

5 children = sons.

stiffnecked People. These have to be humbled; but an afflicted people is an object for Divine favour Cp. ch. 2. 24, 25; 3. 7; 4. 31.

7 tabernacle = tent; eleven times called tent; Heb. 'ohel. Not the tabernacle, for this was not yet made, but a different building altogether, called "the tent of assembly" (see Ap. 40).

without the camp. In presence of corporate failure God withdraws Himself. Typical of our own day. Those who seek Him must "go forth to Him." Cp. Heb. 13. 13.

8 man. Heb. 'ish. See Ap. 14.

11 the LORD spake. See note on 6. 10, and cp. note on 3. 7.

face to face. To emphasise the communion in the presence of corporate failure; this must ever be individual and personal.

servant = personal attendant, as in 24. 13. Heb. n'ar, rendered "servant", 2 Sam. 19. 17. 2 Kings 5. 20. Neh. 5. 10, &c. = assistant.

Joshua. See 17. 9. He had not been in the camp; and when Moses went out Joshua remained in the tent.

12-23 (D, above). MANIFESTATION OF JEHOVAH (*Repeated Alternation*).D t<sup>1</sup> | 12, 13. Request (Positive).u<sup>1</sup> | 14. Answer—Presence.t<sup>2</sup> | 15, 16. Request (Negative).u<sup>2</sup> | 17. Answer—Grace.t<sup>1</sup> | 18. Request (Positive).u<sup>3</sup> | 19-23. Answer—Goodness.

12 whom. As promised in 32. 34.

by name. Cp. Isa. 43. 1; 49. 1. In the presence of corporate failure all is individual, cp. 2 Tim. 2. 19. (In 1 Tim. we see corporate rule, in 2 Tim. we see corporate ruin. Hence, 2 Tim. is individual throughout).

found grace: or, favour. All is of grace, cp. 34. 9, &c. Noah (Gen. 6. 8); Abraham (Gen. 18. 3); Moses (34. 9), &c.

13 Thy way. Different from Thy works. Cp. Ps. 103. 7. "Ways" are esoteric, "acts" are exoteric; we must go "outside the camp" to learn the "ways" of Jehovah.

14 He [Jehovah] said. See note on 3. 7, and cp. 6. 10.

My presence. If this verse be punctuated as a question, then we can understand verse 15, "Shall My presence go with thee, and shall I lead thee into rest?" as much as to say, How can My presence go with thee after this rejection of Me?

15 he = Moses.

16 wherein . . . ? Fig. *Erotēsis* (Ap. 6).

so shall we be: or, "and by our being".

earth. Heb. 'ādāmāh, ground.

18 he = Moses.

19 goodness. The glory could not have been endured; grace comes first, glory is reserved for the future.

I will proclaim the name. This is done in 34. 5-7.

20 see My face. Cp. notes on 23. 15 and 34. 20.

man. Heb. 'ādām. Ap. 14. i.

cious, and will shew mercy on whom I will shew mercy."

20 And <sup>14</sup>He said, "Thou canst not °see My face: for there shall no °man see Me, and live."

1491

21 And <sup>1</sup>the LORD said, "Behold, *there is* a place by Me, and thou shalt stand upon <sup>o</sup>a rock:

22 And it shall come to pass, while My glory passeth by, that I will put thee in <sup>o</sup>a cliff of the rock, and will cover thee with <sup>o</sup>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."

**34** <sup>o</sup>And <sup>o</sup>the LORD said unto Moses, <sup>o</sup>"Hew thee two tables of stone like unto the first: and I will <sup>o</sup>write upon *these* tables the words that were 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.

3 And no <sup>o</sup>man shall come up with thee, neither let any <sup>o</sup>man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

4 And he hewed two tables of stone like unto the first;

and Moses rose up early in the morning, and <sup>o</sup>went up unto mount Sinai, <sup>o</sup>as <sup>1</sup>the LORD had commanded him, and took in his hand the two tables of stone.

5 And <sup>1</sup>the LORD descended in the cloud, and stood with him there, and <sup>o</sup>proclaimed the name of <sup>1</sup>the LORD.

6 And <sup>1</sup>the LORD passed by before him, and <sup>o</sup>proclaimed, <sup>1</sup>"The LORD, <sup>1</sup>The LORD <sup>o</sup>GOD, merciful and gracious, <sup>o</sup>longsuffering, and abundant in <sup>o</sup>goodness and <sup>o</sup>truth,

7 Keeping <sup>o</sup>mercy for thousands, <sup>o</sup>forgiving <sup>o</sup>iniquity and <sup>o</sup>transgression and <sup>o</sup>sin, and That will <sup>o</sup>by no means clear *the guilty*; visiting the <sup>o</sup>iniquity of the fathers upon the children, and upon the children's children, <sup>o</sup>unto the third and to the fourth *generation*."

8 And Moses made haste, and bowed his head toward the earth, and <sup>o</sup>worshipped.

9 And he said, "If now I have found grace in Thy sight, O <sup>o</sup>Lord, let <sup>o</sup>my Lord, I pray Thee, go among us; <sup>o</sup>for it *is* a stiffnecked People; and pardon our <sup>7</sup>iniquity and our <sup>7</sup>sin, and take us for Thine inheritance."

10 And <sup>o</sup>He said, <sup>o</sup>"Behold, <sup>3</sup>I make <sup>o</sup>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* shall see the work of <sup>1</sup>the LORD: for it *is* a terrible thing that <sup>3</sup>I will do with thee.

11 Observe thou that which <sup>3</sup>I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest <sup>o</sup>it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their <sup>o</sup>images, and cut down their <sup>o</sup>groves:

21 a rock = the rock.

22 a cliff = the cliff or hollow.

My hand. Fig. *Anthropopatheia* (Ap. 6).

34. 1 And. Moses must have descended for the fifth time. See note on 19. 3.

the LORD. Heb. Jehovah. Ap. 4.

the LORD said. See note on 3. 7, and cp. note on 6. 10.

Hew thee. Moses makes these second tables; Jehovah made the first. See on 31. 18.

write. See note on 17. 14 and Ap. 47.

3 man. Heb. 'ish. See Ap. 14.

34. 4-28 (X<sup>6</sup>, p. 94). MOSES' SIXTH ASCENT. (*Introversion.*)

X<sup>6</sup> E | -4. The new Tables taken up by Moses.

F | 5-7. The Proclamation of Jehovah.

G | 8, 9. The worship and prayer of Moses.

F | 10-26. The Commandments of Jehovah.

E | 27, 28. The Tables written by Jehovah.

4 went up. Moses' sixth and last ascent. See note on 19. 3.

as = according as.

5 proclaimed. As promised in 33. 19.

6 GOD. Heb. EL. See Ap. 4.

longsuffering = slow to anger.

goodness = lovingkindness, or grace.

truth = faithfulness.

7 mercy = lovingkindness, or grace.

forgiving = bearing away.

iniquity = perverseness. Heb. 'avah. Ap. 44. iv.

transgression = rebellion. Heb. pash'a. Ap. 44. ix.

sin. Heb. chat'a. See Ap. 44. i.

by no means clear the guilty. Not even Christ, when our sins were imputed to Him: therefore, all now in Him are "cleared", Fig. *Polyptoton* (Ap. 6). Heb. "clearing will not clear", emphasis on "by no means".

unto the third and to the fourth generation. This refrain recurs in whole or in part in Ex. 20. 5. Cp. also Num. 14. 18. Deut. 5. 9. Neh. 9. 17. Ps. 103. 8. Jer. 9. 24; 30. 11; 46. 28; Dan. 9. 4. Nah. 1. 3. The visiting spread over in mercy, not extended in wrath.

8 worshipped. This is ever the effect of the manifestation of Jehovah in grace. Cp. 2 Sam. 7. 18.

9 Lord . . . my Lord. Heb. Adonai, Adonai. But this is one of the 134 places where Jehovah was altered to Adonai by the Sopherim. See Ap. 32.

for, &c. The moment Jehovah speaks of grace, Moses turns the very charge of Jehovah, in 33. 5, into a plea and ground for His presence.

10-26 (F, above). COVENANT AND LAWS OF JEHOVAH (*Division*).

F | H<sup>1</sup> | 10-17. The Covenant of Jehovah remade.

| H<sup>2</sup> | 18-26. The Commandments of Jehovah repeated.

10-17 (H<sup>1</sup>, above). THE COVENANT OF JEHOVAH REMADE.

H<sup>1</sup> | K<sup>1</sup> | 10, 11. Jehovah the only true God.

| K<sup>2</sup> | 12-17. No other gods.

10 He [Jehovah] said. See note on 3. 7, and cp. 6. 10. Behold. Fig. *Asterismos* (Ap. 6) for emphasis.

a covenant of marvels. This covenant finds its complete fulfilment in the Apocalypse.

12 it = they.

13 images = sacred pillars. Cp. 23. 24; 24. 4, and note on Lev. 26. 1.

groves = Heb. 'ashērah. First occurrence out of forty: always rendered "groves", but denotes a phallic image, worshipped by libidinous rites and lascivious practices. See Ap. 42.

X<sup>6</sup> E  
(p. 121)  
16  
Abib  
Sab.  
F

G

F H K<sup>1</sup>

K<sup>2</sup>

1491 14 For thou shalt worship no other god: for <sup>1</sup>the LORD, Whose name is Jealous, <sup>o</sup>is a jealous <sup>o</sup>GOD:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do <sup>o</sup>sacrifice unto their gods, and *one* call thee, and thou eat of his <sup>o</sup>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.

H<sup>2</sup> M v (p. 122) 18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, <sup>o</sup>as I commanded thee, in the <sup>o</sup>time of the month <sup>o</sup>Abib: for in the month <sup>o</sup>Abib thou camest out from Egypt.

w 19 All that openeth the matrix is Mine; and every firstling among thy cattle, *whether* ox or sheep, *that is* male.

20 But the firstling of an ass thou shalt <sup>o</sup>redeem with a lamb: and if thou <sup>o</sup>redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt <sup>o</sup>redeem. And none shall <sup>o</sup>appear before Me <sup>o</sup>empty.

N 21 Six days thou shalt work, but on the seventh day thou shalt rest: in <sup>o</sup>earing time and in harvest thou shalt rest.

M v 22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 <sup>o</sup>Thrice in the year shall all your men-children <sup>20</sup>appear before THE <sup>o</sup>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 <sup>20</sup>appear before <sup>1</sup>the LORD thy <sup>o</sup>God thrice in the year.

25 Thou shalt not <sup>o</sup>offer the blood of My sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

w 26 The first of the firstfruits of thy land thou shalt bring unto the house of <sup>1</sup>the LORD thy <sup>24</sup>God. Thou shalt not seethe a kid in his mother's milk."

E (p. 121) 27 And <sup>1</sup>the LORD said unto Moses, <sup>o</sup>"Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel."

16 Abib to 26 Elul 28 And he was there with <sup>1</sup>the LORD forty days and forty nights; he did neither eat bread, nor drink water. And <sup>o</sup>He <sup>27</sup>wrote upon the <sup>o</sup>tables the words of the covenant, the ten commandments.

Y<sup>6</sup> X<sup>1</sup> (p. 122) 26 Elul 29 And it came to pass, when Moses <sup>o</sup>came down from mount Sinai (with the two <sup>28</sup>tables of testimony in Moses' hand, when he came down from the mount), that Moses <sup>o</sup>wist not that the skin of his face <sup>o</sup>shone <sup>o</sup>while He talked with him.

30 And when Aaron and all the <sup>o</sup>children of Israel saw Moses, behold, the skin of his face shone; and they were <sup>o</sup>afraid to come nigh him.

14 is - "hē [is]". GOT = Heb. El. Ap. 4.  
15 sacrifice. Heb. *zabah*. Ap. 43. I. iv.

18-26 (H<sup>2</sup>, p. 121). THE COMMANDMENTS OF JEHOVAH REPEATED. (Introversion and Alternation.)

H <sup>2</sup>	M	v		18.	The one Feast.	No leaven.
				w	19, 20.	The Firstborn. Liberality.
				N	21.	The Sabbath.
	M	v		22-25.	The three Feasts.	No leaven.
				w	26.	The Firstfruits. Kindliness.

18 as. Some codices, with Sam., Onk., Jon., Sept. Syr., and Vulg., read "according as".  
time = appointed time.

Abib. See note on 13. 4, and Ap. 51. III. 4.

20 redeem. Heb. *pādāh*. See note on 6. 6. and 13. 13. appear before Me. This is an alteration (in pointing) made by the Sopherim to soften the Fig. *Anthropopatheia* (Ap. 6) of the primitive text, which was "see My face". See note on 23. 15, and compare the other passages where this change is made, viz. 34. 20, 23, 24. Deut. 16. 16; 31. 11. Ps. 11. 7; 17. 16; 42. 2. Isa. 1. 12; 38. 11. In this, therefore, there is no contradiction of 33. 26.

empty = empty-handed.

21 earing = ploughing. From A.S. *erian*, Lat. *arare*.

23 Thrice = the number of Divine perfection. (Ap. 10.) Lord GOD, the God. Heb. the *'Adōn, Jehovah Elohim*. Ap. 4.

24 God. Heb. *Elohim*. Ap. 4.

25 offer = slay. Heb. *zābach*. Supply *Ellipsis* (Ap. 6. ii. c), "slay [and pour out]". See Ap. 43. I. iv.

27 Write thou. See note on 17. 14 and Ap. 47.

28 He = Jehovah. See v. 1. tables. See on 31. 18.

34. 29-35. 3 (Y<sup>6</sup>, p. 94). MOSES' SIXTH DESCENT. (Division.)

Y <sup>6</sup>	X <sup>1</sup>		34. 29-35.	Conclusion of the ascents.
	X <sup>2</sup>		35. 1-3.	Preparation for the work.

Two episodes, concluding the ascents and descents preparatory to the other great event of this section (Ex. 15. 22-40. 38), viz. the setting up of the Tabernacle, and the command that none of the work was to be done on the Sabbath.

29 came down. Moses' sixth and last descent. Cp. 19. 3.

wist not = knew not. Cp. Moses: unconscious moral strength for testimony.

Samson: unconscious weakness for unfaithfulness (Judg. 16. 20).

Peter: unconscious deliverance for service (Acts 12. 9). shone = radiated, or was glorious, i. e. reflected as a mirror the Divine glory, see 2 Cor. 3. 7; and cp. 1 Cor. 15. 41. Rev. 18. 1. Matt. 17. 2. Acts 6. 15.

The Vulg. mistook the Heb. word *kāran* = to radiate, for *keren*, a beam or horn of light (see Hab. 3. 4 and note on the subscription to Ps. 21). Hence the traditional paintings of Moses with two horns.

while, &c. = through his having spoken with him. This interprets 1 John 3. 2. Cp. Matt. 17. 2, and the "till" of v. 33, and the "until" of v. 35.

30 children = sons.

afraid. See Ex. 20. 18-21.

32 gave them, &c. Charged them with.

34 went in: i. e. into the tent.

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 <sup>30</sup>children of Israel came nigh: and he <sup>o</sup>gave them in commandment all that <sup>1</sup>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 <sup>o</sup>went in before <sup>1</sup>the

1491 LORD to speak with Him, °he took the veil off, until he came out. And he came out, and spake unto the <sup>30</sup> children of Israel *that* which he was commanded.

35 And the <sup>30</sup> children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face °again, until he went in to speak with Him.

X<sup>2</sup>  
(p. 122)

35 And Moses gathered all the congregation of the ° children of Israel together, and said unto them, "These *are* the words which ° the LORD hath commanded, that ye should do *them*.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a ° sabbath of rest to ° the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day."

V O  
(p. 123)

4 And Moses spake unto all the congregation of the ° children of Israel, saying, "This is the thing which ° the LORD ° commanded, saying,

5 'Take ye from among you ° an offering unto ° the LORD: whosoever is of a ° willing heart, let him bring it, ° an offering of ° the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and ° shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

P

10 And every ° wise hearted among you shall come, and make all that ° the LORD hath commanded;

Q

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 veil of the covering,

13 The table, and his staves, and all his vessels, and the shewbread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the ° door at the entering in of the tabernacle,

16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the ° door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

O

20 And all the congregation of the ° chil-

he took the veil off. And, when Israel turns thus to Jehovah, He will take the veil from their heart, as Moses did from his face, 2 Cor. 3. 16. We, now, are "not as Moses", v. 13.

35 again. So 2 Cor. 3. 13. Greek = kept putting a veil on his face" (imperfect tense). They could not see "the end of the Law", which is Christ. Rom. 10. 4.

35. 1-3 Before the work commences, they are reminded of the commandment as to the six days and the seventh, even in the making of the Tabernacle.

children = sons.

the LORD. Heb. Jehovah. Ap. 4.

2 sabbath of rest. Heb. "sabbath of sabbatizing". See note on 16. 23.

35. 4-40. 33 (V, p. 94). THE MAKING OF THE TABERNACLE (*Extended Alternation*).

V | O | 35. 4-9. Free-will offerings required.

P | 35. 10. Artificers called for.

Q | 35. 11-19. The work described.

O | 35. 20-29. Free-will offerings given.

P | 35. 30-36. 7. Artificers fitted.

Q | 36. 8-40. 33. The work executed.

4 commanded. See 25. 1, &c.

5 an offering. Note the Fig. *Polysyndeton* (Ap. 6), emphasising the 15 (3 × 5) articles in vv. 5-9 (Ap. 10). Heb. = heave offering. See note on 29. 27, and Ap. 43. II. viii.

willing heart. Note the "willing" hearted, 35. 5, 22, 29; the "wise" hearted, 35. 10, 25, 35; 36. 1, 2, 8; and the "stirred" heart, 35. 21, 26; 36. 2.

10 wise hearted. See note on v. 5.

11 Note the 42 items enumerated in vv. 11-19.

15 door = entrance (Heb. *petach*).

17 door = gate (Heb. *sha'ar*).

21 they came. Sam. and Sept. read "they brought in".

heart stirred. See note on v. 5.

spirit. Heb. *rūach*. See Ap. 9.

the LORD'S offering = the heave offering of Jehovah. See note on 29. 27, and cp. Ap. 43. II. viii.

tabernacle = tent. Heb. *'ohel*. Ap. 40.

22 men. Heb. pl. of *'ish*, or *'enōsh*. Ap. 14.

and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise the number four.

man = every one.

offered an offering. Fig. *Polyptōton* (Ap. 6). Heb. *t'nūphah*, a wave offering. See note on 29. 27, and Ap. 43. II. ix.

23 man. Heb. *'ish*. See Ap. 14. ii.

and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise the seven items divided into three and four. See Ap. 10.

linen. Egypt noted for it. The thread was dyed before being woven.

24 offer, &c. = "heave a heave offering". See 29. 27. Fig. *Polyptōton* (Ap. 6).

dren of Israel departed from the presence of Moses.

21 And ° they came, every one whose ° heart stirred him up, and every one whom his ° spirit made willing, and they brought ° the ° LORD'S offering to the work of the ° tabernacle of the congregation, and for all His service, and for the holy garments.

22 And ° they came, both ° men and women, as many as were ° willing hearted, and brought bracelets, ° and earrings, and rings, and tablets, all jewels of gold: and every ° man that offered ° offered an offering of gold unto ° the LORD.

23 And every ° man, with whom was found blue, ° and purple, and scarlet, and fine ° linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did ° offer an offering of

1491 silver and brass brought <sup>21</sup> the LORD'S offering: and every <sup>22</sup> man, with whom was found shittim wood for any work of the service, brought it.

**25** And all the ° women that were <sup>10</sup> 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 <sup>21</sup> 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 <sup>1</sup> children of Israel brought a willing ° offering unto <sup>1</sup> the LORD, every <sup>23</sup> man and woman, whose heart made them <sup>5</sup> willing to bring for all manner of work, which <sup>1</sup> the LORD had commanded to be made by the hand of Moses.

P R<sup>1</sup> a<sup>1</sup> (P. 124) **30** And Moses said unto the <sup>1</sup> children of Israel, "See, <sup>1</sup> the LORD hath ° called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

b<sup>1</sup> **31** And He hath filled him with the ° spirit of ° God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

c<sup>1</sup> **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.

a<sup>2</sup> **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.

b<sup>2</sup> **35** Them hath He filled with <sup>10</sup> wisdom of heart,

c<sup>2</sup> to ° work all manner of work, of the engraver, and of the <sup>33</sup> 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 <sup>33</sup> cunning work."

a<sup>3</sup> 1 Tisri 7th month. **36** Then wrought Bezaleel and Aholiab, and every ° wise hearted man, in whom ° the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that ° the LORD had commanded.

b<sup>3</sup> **2** And Moses called Bezaleel and Aholiab, and every <sup>1</sup> wise hearted ° man, in whose heart <sup>1</sup> the LORD had put wisdom, even every one whose ° heart stirred him up to come unto the work to do it:

**3** And they received of Moses all the ° offering, which the ° children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him ° free offerings every morning.

c<sup>3</sup> **4** And all the wise men, that wrought all the work of the sanctuary, came every <sup>2</sup> man from his work which they made;

**5** And they spake unto Moses, saying, "The People bring much more than enough for the

**25** women. In Egypt the women did the dyeing and spinning; the men did the weaving and embroidering. and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise the four items.

**28** And. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise the four items.

**29** offering. Heb. *nēdābā*. See Ap. 43. II. vii.

**35. 30—36. 7** (P, p. 123). THE ARTIFICERS FITTED (*Extended Alternation, Repeated*).

P | R<sup>1</sup> | a<sup>1</sup> | 35. 30. Bezaleel called.  
 | | b<sup>1</sup> | 35. 31. Bezaleel filled.  
 | | c<sup>1</sup> | 35. 32, 33. His gifts.  
 R<sup>2</sup> | a<sup>2</sup> | 35. 34. Aholiab called.  
 | | b<sup>2</sup> | 35. 35-. Aholiab filled.  
 | | c<sup>2</sup> | 35. -35. His gifts.  
 R<sup>3</sup> | a<sup>3</sup> | 36. 1. Bezaleel, Aholiab, and companions.  
 | | b<sup>1</sup> | 36. 2. Their filling.  
 | | c<sup>3</sup> | 36. 3-7. Their and the people's gifts.

**30** called by name. Cp. 31. 2. This, in Exodus, the book of the names. See note on 1. 1.

**31** spirit. Heb. *rūach*. Ap. 9.

God. Heb. *Elohim*, the Creator. Ap. 4.

**32** And to devise. This "and" is omitted in Sept. and in silver. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise the items in vv. 32, 33.

**33** cunning work = skilful work. See note on 26. 1.

**35** work all. Some codices, one early printed edition, and Sam. read "work in all".

in scarlet. Some codices, Sam., Onk., one early printed edition, Jon., and Syr. read "and in scarlet".

**36. 1** wise hearted. See note on 35. 5.

the LORD. Heb. *Jehovah*. Ap. 4.

**2** man. Heb. *'ish* (Ap. 14. ii).

heart stirred. See note on 35. 5.

**3** offering = Heb. *tērūmah* = heave offering. See note on 29. 27, and Ap. 43. II. viii.

free offerings. Heb. *nēdābāh*. Ap. 43. II. vii.

**36. 8—40. 33** (Q, p. 123). THE WORK CARRIED OUT (*Alternation*).

Q | S | 36. 8—39. 42. The Tabernacle made.  
 | | T | 39. 43. Approbation and blessing. Moses.  
 S | 40. 1-33. The Tabernacle set up.  
 | | T | 40. 34. Approbation and blessing. Jehovah.

**36. 8—39. 42** (S, above). THE TABERNACLE MADE (*Alternation*).

S | U | 36. 8—37. 28. The Tabernacle (twelve items).  
 | | V | 37. 29. Its service.  
 U | 38. 1-20. The Tabernacle (three items).  
 | | V | 38. 21—39. 31. Its service.

**8-13** curtains (26. 1), fifteen in all (with the ark in the centre), divided into twelve (U) and three (U).

**8** tabernacle. Heb. *mishkan*. See Ap. 40.

fine twined linen. See 35. 23.

service of the work, which <sup>1</sup> 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 <sup>3</sup> offering of the sanctuary." So the People were restrained from bringing.

**7** For the stuff they had was sufficient for all the work to make it, and too much.

**8** And every <sup>1</sup> wise hearted man among them that wrought the work of the ° tabernacle made ten ° curtains of ° fine twined linen, and

Q S U

1491  
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to 1st  
Abib.  
6th  
mth.

blue, and purple, and scarlet: with cherubims of cunning work made he them.

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

20 And he made boards for the tabernacle of shittim wood, standing up.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their

cunning work. See note on 26. 1.

9 cubits. See Ap. 51. III. 2.

11 side. Heb. *sāphāh* = edge.

13 taches. Hooks, pins, or clasps. In Eastern tents, curtains not sewn together, but pinned with wooden pins. Here made of gold.

tabernacle = habitation. Heb. *mishkān*. Ap. 40.

#### 14 THE COVERING OF THE TENT.

18 brass. See note on 25. 3.

#### 20-30 THE BOARDS.

23 side. Heb. *pe'āh*, quarter or part.

24 sockets of silver. See note on 27. 10.

25 side. Heb. *zēl'ā* = rib, or corresponding side.

27 sides. Heb. *yārēk* = hinder side.

29 at. Some codices, with Sam. and Onk., read "upon".

#### 31-34 THE BARS.

32 boards of the tabernacle. Some codices, with Sam., Onk., and Jon., read "boards of the side of the tabernacle". Cp. 26. 27. 34 places = receptacles.

#### 37, 38 THE HANGING FOR THE ENTRANCE.

37 tabernacle = tent. Heb. *'ohel*. Ap. 40.

door = entrance. Heb. *pitath*.

38 fillets = cross or connecting rods.

sockets . . . brass. See note on 27. 10.

37. 1-5 THE ARK. Occupying the central position of the fifteen here described (Ex. 25. 10).

1 ark. See note on 24. 22.

shittim = acacia.

cubit. See Ap. 51. III. 2.

2 crown = rim. See note on 25. 24.

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 needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.

37 And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be

1491  
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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.

to 1st  
Abib.

5 And he put the staves into the rings by the 3 sides of the 1 ark, to bear the ark.

6 And he made the ° mercy seat of pure gold: two 1 cubits and a half was the length thereof, and one 1 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 7 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 7 cherubims.

10 And he made the table of shittim wood: two 1 cubits was the length thereof, and a 1 cubit the breadth thereof, and a 1 cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a 2 crown of gold round about.

12 Also he made thereunto a border of an ° handbreadth round about; and made a 2 crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the ° places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his ° spoons, and his bowls, and his ° covers ° to cover withal, of pure gold.

17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the ° sides thereof; three branches of the candlestick out of the one ° side thereof, and three branches of the candlestick out of the other ° side thereof:

19 Three bowls made after the fashion of almonds in one branch, a ° knop and a flower; and three bowls made like almonds in another branch, a ° knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:

21 And a 19 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 19 knops and their branches were

3 side. Heb. *zēl'ā* = rib, one of two corresponding sides.

### 6-9 THE MERCY SEAT AND CHERUBIMS.

6 mercy seat = propitiatory. See note on 25. 17

7 cherubims. See note on 25. 18, and Ap. 41.

8 on = out of.

### 10-15 THE TABLE.

12 handbreadth. See Ap. 51. III. 2.

14 places = receptacles.

### 16 THE VESSELS OF THE TABLE.

16 spoons = pans.

covers = bowls.

to cover = to pour.

### 17-24 THE LAMPSTAND.

18 side = Heb. *tzad*.

19 knop = knob.

23 snuffers. These were provided, but no extinguisher.

24 talent. See Ap. 51. II. vi.

### 25-29 THE ALTAR OF INCENSE (see 30. 1).

26 sides. Heb. *kīr* = walls.

27 sides = opposite sides. Heb. *'eber*.

29 (V, p. 124). THE SERVICE OF THE TABERNACLE. (The oil and the incense, see 30. 85.)

### 38. 1-7 (U, p. 124). THE ALTAR OF BURNT OFFERING. (Cp. chapter 27. 1.)

1 cubits. See Ap. 51. III. 2.

2 brass. See note on 25. 3.

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.

25 And he made the incense altar of shittim wood: the length of it was a 1 cubit, and the breadth of it a 1 cubit; it was foursquare; and two 1 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 2 crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ° sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

38 And he made the altar of burnt offering of shittim wood: five ° cubits was the length thereof, and five ° cubits the breadth thereof; it was foursquare; and three ° cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with ° brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

V  
(p. 124)

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4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

to 1st  
Abib.

5 And he cast four rings for the four ends of the grate of <sup>2</sup>brass, to be places for the staves.

6 And he made the staves of shittim wood, and overlaid them with <sup>2</sup>brass.

7 And he put the staves into the rings on the <sup>o</sup>sides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made the laver of brass, and the foot of it of brass, of the <sup>o</sup>lookingglasses of the women <sup>o</sup>assembling, which assembled at the <sup>o</sup>door of the <sup>o</sup>tabernacle of the congregation.

9 And he made the court: on the south <sup>o</sup>side southward the hangings of the court were of fine twined linen, an hundred <sup>1</sup>cubits:

10 Their pillars were twenty, and their brasen <sup>o</sup>sockets twenty; the hooks of the pillars and their <sup>o</sup>fillets were of silver.

11 And for the north <sup>o</sup>side the hangings were an hundred <sup>1</sup>cubits, their pillars were twenty, and their sockets of <sup>o</sup>brass twenty; the hooks of the pillars and their <sup>10</sup>fillets of silver.

12 And for the west <sup>o</sup>side were hangings of fifty <sup>1</sup>cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their <sup>10</sup>fillets of silver.

13 And for the east <sup>o</sup>side eastward fifty <sup>1</sup>cubits.

14 The hangings of the one <sup>o</sup>side of the gate were fifteen <sup>1</sup>cubits; their pillars three, and their sockets three.

15 And for the other <sup>14</sup>side of the court gate, on this hand and that hand, were hangings of fifteen <sup>1</sup>cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of <sup>o</sup>fine twined linen.

17 And the sockets for the pillars were of <sup>10</sup>brass; the hooks of the pillars and their <sup>10</sup>fillets of silver; and the overlaying of their chapters 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 <sup>1</sup>cubits was the length, and the height in the breadth was five <sup>1</sup>cubits, answerable to the hangings of the court.

19 And their pillars were four, and their <sup>10</sup>sockets of brass four; their hooks of silver, and the overlaying of their chapters and their <sup>10</sup>fillets of silver.

20 And all the pins of the <sup>o</sup>tabernacle, and of the court round about, were of <sup>11</sup>brass.

V d  
(p. 127)

21 This is the sum of the <sup>20</sup>tabernacle, even of the <sup>20</sup>tabernacle of testimony, as it was <sup>o</sup>counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

e

22 And <sup>o</sup>Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that <sup>o</sup>the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a <sup>o</sup>cunning workman, and an embroiderer

7 sides. Heb *zēl'ā* = rib, or side of the altar.

8 THE LAVER. (Ex. 30. 18.)

8 lookingglasses = mirrors of polished metal. Cp. 2 Cor. 3. 18.

assembling = doing service, or worshipping according to Egyptian practice. By using these for the laver this practice was abolished. Cp. Num. 4. 23 (same word), and see Luke 2. 37.

door = entrance. tabernacle = tent. Heb. *'ohel*. See Ap. 40.

#### 9-20 THE HANGINGS OF THE COURT.

9 side. Heb. *pē'āh*, region, or quarter.

10 sockets. See note on 27. 10.

fillets = connecting rods.

11 brass. See note on 25. 3.

14 side = shoulder. Heb. *kāthēph*.

16 fine twined linen. See note on 35. 23.

20 tabernacle. Heb. *mishkān*. See Ap. 40.

#### 38. 21-39. 31 (V, p. 124). THE SERVICE OF THE TABERNACLE (Alternation).

V d | 38. 21. Computation.

e | 38. 22, 23. Artificers.

d | 38. 24-31. Computation.

e | 39. 1-31. Garments.

21 counted = accounted.

22 Bezaleel. Cp. 31. 2 and 35. 30-36. 7.

the LORD. Heb. *Jehovah*. Ap. 4.

23 cunning workman. See note on 26. 1.

24 offering = wave offering. Heb. *'nūphah*. See 29. 27, and Ap. 43. II. ix.

talents. See Ap. 51. II. vi.

shekel. See Ap. 51. II. v.

25 them that were numbered. The sanctuary was thus made (in part) out of the redemption money.

26 bekah. See Ap. 51. II. i. man = poll.

27 hundred. See Ap. 10.

28 chapters = capitals.

and filleted them = and united them with connecting rods.

30 door = entrance.

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 <sup>o</sup>offering, was twenty and nine <sup>o</sup>talents, and seven hundred and thirty <sup>o</sup>shekels, after the <sup>o</sup>shekel of the sanctuary.

25 And the silver of <sup>o</sup>them that were numbered of the congregation was an hundred <sup>24</sup>talents, and a thousand seven hundred and threescore and fifteen <sup>24</sup>shekels, after the <sup>24</sup>shekel of the sanctuary:

26 A <sup>o</sup>bekah for every <sup>o</sup>man, that is, half a <sup>24</sup>shekel, after the <sup>24</sup>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 <sup>24</sup>talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an <sup>o</sup>hundred sockets of the hundred <sup>24</sup>talents, a <sup>24</sup>talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their <sup>o</sup>chapters, <sup>o</sup>and filleted them.

29 And the <sup>2</sup>brass of the <sup>24</sup>offering was seventy <sup>24</sup>talents, and two thousand and four hundred <sup>24</sup>shekels.

30 And therewith he made the sockets to the <sup>o</sup>door of the <sup>8</sup>tabernacle of the congregation,



1491 and the brasen altar, and the brasen grate for  
1st it, and all the vessels of the altar,

Eth. 31 And the sockets of the court round about,  
and the sockets of the court gate, and all the  
to 1st pins of the <sup>20</sup>tabernacle, and all the pins of  
Abib. the court round about.

(p. 127) **39** And of the blue, and purple, and scar-  
let, they made cloths of service, to do  
service in the °holy place, and made the holy  
garments for Aaron; °as °the LORD com-  
manded Moses.

2 And he made the °ephod of gold, blue,  
and purple, and scarlet, and °fine twined linen.

3 And they did beat the gold into thin plates,  
and cut it into °wires, to work it in the blue,  
and in the purple, and in the scarlet, and in  
the fine linen, with °cunning work.

4 They made shoulderpieces for it, to couple  
it together: by the two edges was it coupled  
together.

5 And the curious °girdle of his ephod, that  
was upon it, °was of the same, according to  
the work thereof; of gold, blue, and purple,  
and scarlet, and fine twined linen; °as °the  
LORD commanded Moses.

6 And they wrought onyx stones inclosed in  
ouches of gold, graven, as signets are graven,  
with the names of the °children of Israel.

7 And he put them on the shoulders of the  
ephod, that they should be stones for a memo-  
rial to the °children of Israel; °as °the LORD  
commanded Moses.

8 And he made the °breastplate of °cunning  
work, like the work of the ephod; of gold,  
blue, and purple, and scarlet, and fine twined  
linen.

9 It was foursquare; they made the breast-  
plate 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, accord-  
ing to their names, like the engravings of a  
signet, every °one with his name, according  
to the °twelve tribes.

15 And they made upon the breastplate  
°chains at the ends, of wreathen work of pure  
gold.

16 And they made two ouches of gold, and  
two gold rings; and put the two rings in the  
two ends of the breastplate.

17 And they put the two wreathen chains  
of gold in the two rings on the ends of the  
breastplate.

18 And the two ends of the two wreathen  
chains they fastened in the two ouches, and  
put them on the shoulderpieces of the ephod,  
before it.

19 And they made two rings of gold, and put  
them on the two ends of the breastplate, upon

**39. 1** holy. See note on 3. 5.

as=according as. Note this in each of the seven-  
fold repetition of the words "as the Lord com-  
manded Moses" in this record of the completion of the  
work: and again in the work of the setting up of the  
tabernacle, ch. 40. Thus in 39. 1, 5, 7, 21, 26, 29, and 31;  
and in 40. 19, 21, 23, 25, 27, 29, and 32, the former is  
followed by the blessing of Moses, and the latter by  
the blessing of Jehovah. See the Structure "Q", p. 124.  
the LORD. Heb. Jehovah. Ap. 4.

2 ephod. See note on 28. 6.

fine twined linen. See note on 35. 23.

3 wires=threads, or cords. cunning=skilful.

5 girdle. See note on 28. 8. was="it [was]".

6 children=sons.

8 breastplate. See 28. 15-21. Always used of the  
Aaronic breastplate except Lev. 8. 8.

cunning work=work of a skilful deviser. See note  
on 26. 1.

9 span. Ap. 51. III. ii.

14 one=Heb. 'ish, man. See Ap. 14.

twelve tribes. The names according to the tribes.  
On the shoulders according to their births. See Ap. 45.

15 chains. See 28. 22-30.

20 sides. Heb. kâtheph=shoulders.

21 as, &c. See note on v. 1.

22 robe. See 28. 31-35.

25 habergeon=coat of mail. From O. French  
haubere=neck defence.

24 pomegranates. See note on Num. 13. 23.

twined. Some codices, with Sam., Sept., and Syr.,  
read "fine twined linen".

27 coats. See 28. 39-43. 28 mitre=turban.

goodly bonnets=ornamental tiaras or turban orna-  
ments. See Isa. 61. 10 and Ezek. 24. 17.

the border of it, which was on the side of the  
ephod inward.

20 And they made two other golden rings,  
and put them on the two °sides of the ephod  
underneath, toward the forepart of it, over  
against the other coupling thereof, above the  
curious girdle of the ephod.

21 And they did bind the breastplate by his  
rings unto the rings of the ephod with a lace  
of blue, that it might be above the curious  
girdle of the ephod, and that the breastplate  
might not be loosed from the ephod; °as °the  
LORD commanded Moses.

22 And he made the °robe of the ephod of  
woven work, all of blue.

23 And there was an hole in the midst  
of the robe, as the hole of an °habergeon,  
with a band round about the hole, that it  
should not rend.

24 And they made upon the hems of the  
robe °pomegranates of blue, and purple, and  
scarlet, and °twined linen.

25 And they made bells of pure gold, and  
put the bells between the °pomegranates up-  
on 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 command-  
ed Moses.

27 And they made °coats of fine linen of  
woven work for Aaron, and for his sons,

28 And a °mitre of fine linen, and °goodly  
bonnets of fine linen, and linen breeches of  
fine twined linen,

29 And a girdle of fine twined linen, and

1491

blue, and purple, and scarlet, of needlework; <sup>1</sup>as <sup>1</sup>the LORD commanded Moses.

30 And they made the plate of the holy crown of pure gold, and <sup>o</sup>wrote upon it a writing, like to the engravings of a signet, <sup>o</sup>HOLINESS TO <sup>1</sup>THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the <sup>8</sup>mitre; <sup>1</sup>as <sup>1</sup>the LORD commanded Moses.

32 Thus was all the work of the <sup>o</sup>tabernacle of the tent of the congregation finished: <sup>o</sup>and the <sup>6</sup>children of Israel did according to all that <sup>1</sup>the LORD commanded Moses, so did they.

33 <sup>o</sup>And they brought the <sup>32</sup>tabernacle unto Moses, the tent, and all his furniture, his <sup>o</sup>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 veil of the covering,

35 <sup>o</sup>The ark of the testimony, and the staves thereof, and the <sup>o</sup>mercy seat,

36 <sup>o</sup>The table, <sup>o</sup>and all the vessels thereof, and the shewbread,

37 <sup>o</sup>The pure candlestick, <sup>o</sup>with the lamps thereof, <sup>even</sup> 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 <sup>o</sup>tabernacle <sup>o</sup>door,

39 <sup>o</sup>The brasen altar, and his grate of <sup>o</sup>brass, <sup>o</sup>his staves, and all his vessels, the laver and his foot,

40 <sup>o</sup>The hangings of the court, <sup>o</sup>his pillars, and his sockets, and the hanging for the court gate, <sup>o</sup>his cords, and his pins, and all the <sup>o</sup>vessels of the service of the <sup>32</sup>tabernacle, for the tent of the congregation,

41 <sup>o</sup>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 <sup>1</sup>the LORD commanded Moses, so the <sup>6</sup>children of Israel made all the work.

T  
(p. 124)

43 And Moses did look upon all the work, and, behold, they had done it <sup>1</sup>as <sup>1</sup>the LORD had commanded, even so had they done it: and Moses blessed them.

S f  
(p. 129)

40 And <sup>o</sup>the LORD spake unto Moses, saying,

2 "On <sup>o</sup>the first day of the <sup>o</sup>first month

g

shalt thou set up the <sup>o</sup>tabernacle of the <sup>o</sup>tent of the congregation.

h

3 And thou shalt put therein the <sup>o</sup>ark of the testimony, and <sup>o</sup>cover the <sup>o</sup>ark with the veil.

4 And thou shalt bring in the table, and <sup>o</sup>set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and <sup>o</sup>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 <sup>o</sup>door to the <sup>2</sup>tabernacle.

6 And thou shalt set the altar of the burnt

30 wrote. See note on 17. 14.

HOLINESS, &c. See on 28. 36-38.

32 tabernacle. Heb. *mishkân*, habitation (Ap. 40). and the children of Israel did, &c. Read "thus did the children of Israel, according", &c.

33 And. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 33-41 emphasising each separate detail, and impressing the fact that nothing was omitted. Thirty-six "ands" in nine verses.

taches = hooks, clasps, or pins, 36. 13.

35 The ark. Some codices, with Sam., Onk., Jon., and Syr., read "And the ark".

mercy seat. See note on 25. 17.

36 The table. Some codices, with Onk., read "And the table".

and. Some codices, with Sam., Onk., and Syr., read "and all".

37 The pure. Some codices, with Jon. and Syr., read "And the pure".

with. Some codices, with Sam., Onk., Jon., and Syr., read "and the lamps".

38 tabernacle. Heb. *'ohel*, tent. Ap. 40.  
door = entrance.

39 The. Some codices, with Jon. and Syr., read "And the".

brass. See note on 25. 3.

his. Some codices, with Onk. and Syr., read "and his".

40 The. Some codices, with Sam., Onk., Jon., Syr., and Vulg., read "And the".

his. Some codices, with Sam., Onk., Jon., Syr., and Vulg., read "and his".

vessels = utensils, or furniture.

41 The. Some codices, with Sam., Onk., and Syr., read "And the".

#### 40. 1-33 (S, p. 124). THE TABERNACLE SET UP (Extended Alternation).

S | f | 1, 2-. The date.

g | -2. The Tabernacle set up.

h | 3-8. The placing of the furniture.

i | 9-16. Consecration.

f | 17-. The date.

g | -17-19. The Tabernacle set up.

h | 20-33-. The placing of the furniture.

i | -33. Completion.

1 the LORD (Heb. Jehovah) spake. See note on 6. 10, and cp. note on 3. 7.

2 the first day of the first month. Six events in Scripture on this day. See note on Gen. 8. 13.

first month. On the fourteenth day the first Passover was kept (Num. 9. 1-3). On the first day of the second month they were numbered (Num. 1. 1, 2): (50 days between Ex. 40. 17 and Num. 10. 11). In the interval comes the book of Leviticus, and Num. chaps. 1. 1-10. 10. On the twentieth day of the second month the Tabernacle was taken down, and the journey began from Sinai to Canaan (Num. 10. 11). See Ap. 50. vii. 3.

tabernacle. - habitation. Heb. *mishkân*, Ap. 40.  
tent. Heb. *'ohel*. Ap. 40.

3 ark. See note on Ex. 25. 22.

cover = screen.

ark. Some codices, with Sam. and Jon., read "ark and the mercy seat".

4 set in order: i. e. in two piles, six loaves in each pile, answering to the stones on the shoulders of the High Priest. There was a golden dish at the bottom of each, and another reversed on the top, with a golden bowl of frankincense on the top. Cp. 25. 23-30.

light = set up, or mount.

5 door = entrance.

1491

offering before the <sup>5</sup>door of the <sup>2</sup>tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the <sup>2</sup>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.

i  
(p. 129)

9 And thou shalt take the anointing oil, and <sup>o</sup>anoint the <sup>2</sup>tabernacle, and all that *is* therein, and shalt <sup>o</sup>hallow it, and all the <sup>o</sup>vessels thereof: and it shall be <sup>o</sup>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 <sup>o</sup>most holy.

11 And thou shalt anoint the laver and his <sup>o</sup>foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the <sup>5</sup>door of the <sup>o</sup>tabernacle of the congregation, and <sup>o</sup>wash them <sup>o</sup>with water.

13 And thou shalt put upon Aaron the holy garments, and <sup>o</sup>anoint him, and sanctify him; that he may minister unto Me in the priest's office.

14 And thou shalt bring his sons, and <sup>o</sup>clothe them with coats:

15 And thou shalt anoint them, <sup>o</sup>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 <sup>1</sup>the LORD commanded him, so did he.

j  
1492

17 And it came to pass in the <sup>2</sup>first month in the second year, on the first *day* of the month, *that* the <sup>2</sup>tabernacle was reared up.

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18 And Moses reared up the <sup>2</sup>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 <sup>2</sup>tabernacle, and put the covering of the tent above upon it; <sup>o</sup>as <sup>1</sup>the LORD commanded Moses.

h

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the <sup>o</sup>mercy seat above upon the ark:

21 And he brought the ark into the <sup>2</sup>tabernacle, and set up the vail of the covering, and covered the ark of the testimony; <sup>19</sup>as <sup>1</sup>the LORD commanded Moses.

22 And he put the table in the tent of the congregation, upon the <sup>o</sup>side of the <sup>2</sup>tabernacle northward, without the vail.

23 And he set the bread in order upon it before <sup>1</sup>the LORD; <sup>19</sup>as <sup>1</sup>the LORD had commanded Moses.

24 And he put the candlestick in the <sup>2</sup>tent of the congregation, over against the table, on the <sup>22</sup>side of the <sup>2</sup>tabernacle southward.

25 And he lighted the lamps before <sup>1</sup>the LORD; <sup>19</sup>as <sup>1</sup>the LORD commanded Moses.

26 And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; <sup>19</sup>as <sup>1</sup>the LORD commanded Moses.

28 And he set up the hanging at the <sup>5</sup>door of the <sup>2</sup>tabernacle.

9 anoint. Cp. 30. 22-29.

hallow . . . holy. See note on "holy", 3. 5. vessels = furniture.

10 most holy. Heb. holiness of holinesses. Fig. *Polyptōton* (Ap. 6) for emphasis.

11 foot = base.

12 tabernacle = tent. Heb. *'ohel* (Ap. 40).

wash = bathe. Cp. 29. 1-4.

with, or in.

13 anoint him. Cp. 29. 5-7.

14 clothe. Cp. 29. 8, 9.

15 as = according as.

19 as = according as. See note on 39. 1, and note the seven occurrences of the expression "as Jehovah commanded Moses" in this chapter as in chapter 39.

20 mercy seat. See note on 25. 17.

22 side. Heb. *yārēk* = the opposite side.

29 burnt offering. Heb. *'olah*. See Ap. 43. II. ii.

31 washed. The ceremonial cleansings or "baptisms" (Heb. 6. 2), always performed by the persons themselves.

33 the work. Some codices, with Sam., Sept., and Vulg., read "all the work".

#### 34, 35 THE APPROBATION AND BLESSING OF JEHOVAH,

Corresponding with that of Moses in 39. 43.

(See the Structure Q on p. 123).

36 when the cloud, &c. This continued till Moses' death, when the ark (which till then was carried in the midst of the host) took its place and went "before them". See Josh. 3. 3-6, 11.

children = sons.

journeys = journeyings. Lit. settings forward.

38 on it: i.e. in the cloud.

house of Israel. See note on 16. 31.

29 And he put the altar of <sup>o</sup>burnt offering by the <sup>5</sup>door of the <sup>2</sup>tabernacle of the tent of the congregation, and offered upon it the <sup>o</sup>burnt offering and the meat offering; <sup>19</sup>as <sup>1</sup>the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons <sup>o</sup>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; <sup>19</sup>as <sup>1</sup>the LORD commanded Moses.

33 And he reared up the court round about the <sup>2</sup>tabernacle and the altar, and set up the hanging of the court gate.

So Moses finished <sup>o</sup>the work.

34 Then a cloud covered the tent of the congregation, and the glory of <sup>1</sup>the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of <sup>1</sup>the LORD filled the <sup>2</sup>tabernacle.

36 And <sup>o</sup>when the cloud was taken up from over the <sup>2</sup>tabernacle, the <sup>o</sup>children of Israel went onward in all their <sup>o</sup>journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of <sup>1</sup>the LORD was upon the tabernacle by day, and fire was <sup>o</sup>on it by night, in the sight of all the <sup>o</sup>house of Israel, throughout all their <sup>36</sup>journeys.

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(p. 124)

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(p. 94)