

The Works of Robert Hawker

This work, authored by Robert Hawker (1753-1827), is the result of countless hours of labor and devotion by several individuals and congregations coordinated by Grace Baptist Church of Danville, KY. The individuals and congregations have no desire for credit or recognition and it is intended to be freely duplicated and distributed without restraint. We believe the preservation of Mr. Hawker's work to be of profound importance to the Kingdom of our Lord, and pray that he will greatly use it in advancing the cause of Christ. This material is also available in editable formats including html and Word documents. You may obtain any of these files free of charge simply by contacting us.

Don Fortner, Pastor

Grace Baptist Church of Danville KY
2734 Old Stanford Road
Danville, KY 40422
(859) 236-8235
don@donfortner.com

For those who have internet access, here are a few sites we think you would enjoy:

FreeGraceRadio.com

SermonAudio.com

[Grace Books](#)

[Churches and Other Links](#)

DonFortner.com

GENESIS

GENERAL OBSERVATIONS

THE first, and most important observation, to be made on this Book of GOD, is what our LORD himself declared, concerning the writings of the Author of it, in general; that *Moses wrote of Him*. John 5:46. And as the Redeemer did not say, in what part of this man's inspired writings, more particularly it is, that mention is made of Him, (perhaps with an intention to enforce a more diligent search through all,) it should seem to be our wisdom to keep this direction in view, through every part, in going over the whole of the *five* Books of Moses; that we may not overlook a single passage, in our search for Him, *of whom Moses and the prophets did write, JESUS of Nazareth*.

Reader! I charge you to place these four words of the LORD JESUS, as a motto for remembrance, at the head of every Book, and every Chapter: *Moses wrote of CHRIST*. And as from this unquestionable authority, whenever we open any of the writings of Moses, we may with safety say, whether it be discovered by us or not, *JESUS is here*: conscious also that from our own blindness, untaught of the HOLY GHOST, we shall never find Him; how ought we to look up, for light, and direction from above, and say with David; LORD open thou mine eyes, that I may see the wondrous things of thy law!"

There is another general observation to be made upon this Book of Genesis, before the Reader enters upon the perusal of it; namely, how gracious, and condescending it was in GOD, to cause those Sacred Records to be made, and carefully handed down to us, for giving us information concerning those interesting points, without which, they never could have been known by us. May divine grace make us duly thankful for such distinguishing mercies!

In this first Book of Moses, we have brought before us the history of the creation; the original state of man as innocent; his fall, by reason of sin; the gracious promise of redemption; together with the Church's history, in the lives of the Patriarchs, comprising a period of about 2369 years.

Reader! in observing how short an account we have of the lives of the Fathers, during so long, a period, contemplate with due seriousness, the fluctuating transitory state of man upon earth! And while the reflection suitably affects the mind, recollect no less, how sweet, and reviving the thought is, that amidst all the changing scenes of succeeding generations, in which one passeth away, and another cometh, our Covenant GOD in CHRIST, liveth and abideth forever. LORD, grant to him that writes, and to him that reads these lines, that when their hour is also come, in which both will cease from their labors, be gathered to their fathers, and have seen corruption, they may find thee to be the strength of their heart, and their portion forever.

CHAPTER 1

CONTENTS

As the very foundation of religion must be formed in the knowledge of GOD, and our relation to Him; the Sacred Historian opens this Book of GOD, with a general account of the glorious work of the Divine Persons of the GODHEAD, in Creation; and the particular recital of each day's work, in the progress of it: concluding the Chapter with an account of the Divine Complacency, in the review of the whole, as being all perfect in its kind, and very good.

GENESIS 1:1

In the beginning God created the heaven and the earth.

In the beginning ;—that is the beginning of time; for from eternity, JEHOVAH himself subsisted in his threefold character of Persons, revealed in Scripture, under the sacred names of FATHER, SON, and HOLY GHOST. In proof of this his eternal power and GODHEAD, see Genesis 21:33. Psalm 90:2. Deuteronomy 33:27. Isaiah 44:6. Revelation 1:8, 17, &c.—GOD *created*, &c. that is, the three Divine Persons in one GOD, here spoken of as GOD in the plural number, in time Hebrew. In proof of the GODHEAD of each person, *first* consult 1 Corinthians 8:6. John 1:1—3. Job 26:13. And *then*, in further proof, that in this threefold distinction of Persons, there is but One in unity of the Divine Essence, consult 1 John 5:7. Matthew 3:16, 17. 28:19. 2 Corinthians 13:14.

GENESIS 1:2

And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Mark! what a resemblance there is between ,the empty void of nature, before the lights of heaven were introduced into the creation, and that of the human soul before the light of grace hath passed upon it. No expression can more strikingly point out the state of aim unawakened, unregenerated soul, than that of darkness covering it. Isaiah 60:2.

GENESIS 1:3

And God said, Let there be light: and there was light.

2 Corinthians 4:6. Is it not a sweet thought, that the same Spirit which gave light to the old creation, gives light to the new.

GENESIS 1:4-5

And God saw the light, that *it was* good: and God divided the light from the darkness. (5) And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Several sweet thoughts arise here. GOD'S approbation of his work. The light was good: James 1:17. And how good and precious is JESUS, who cometh to us from time FATHER, and who is the light and the life of men. GOD divided the light from darkness. Yes: there is an everlasting separation, as in the natural world so in the spiritual, between light and darkness. 2 Corinthians 6:14. The first day of the world was a day of light: so the first day in the spiritual world, in the new life in JESUS, is light indeed from the dead. Thus there is a beautiful correspondence in both. Hail, thou holy LORD! As the sons of GOD shouted for joy when the light at creation sprung out of darkness: so angels celebrated thy victory when, by the glories of thy resurrection, life arose from the dead. And how

ought thy people to adore thee, who are interested in this great salvation?

GENESIS 1:6-26

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. (7) And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. (8) And God called the firmament Heaven. And the evening and the morning were the second day. (9) And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.[†] (10) And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. (11) And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.^{*} (12) And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. (13) And the evening and the morning were the third day. (14) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:[§] (15) And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. (16) And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. (17) And God set them in the firmament of the heaven to give light upon the earth, (18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. (19) And the evening and the morning were the fourth day. (20) And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. (21) And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.⁺ (22) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.[^] (23) And the evening and the morning were the fifth day. (24) And God said, Let the earth bring forth

the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. (25) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good. (26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Job 37:18 Psalm 19:1 [†]Job 38:8 [†]Psalm 104:14, 15 [§]Psalm 74:16, 17 [†]Acts 17:25 [^]Psalm 107:38

And GOD said, Let us;— Pause over this verse; and in confirmation that the creation of man is the result of the Sacred Three, see Ecclesiastes 12:1. where the word Creator, (Hebrews Creators), being in the plural number, means FATHER, SON, and HOLY GHOST: so again, Job 35:10. where the word Maker, is Makers; see also Isaiah 54:5. Colossians 1:16. Ephesians 4:24.

GENESIS 1:27

So God created man in his *own* image, in the image of God created he him; male and female created he them.

Reader! mark the peculiarity of expression. Here is not, as before, a command to create, but a council is first called. The Holy Persons of the GODHEAD consult, as it were, before the formation of man. 'Let us make man in our image.' What image? what likeness? I desire to speak with all possible reverence while I propose the question. I do not presume to say what that image or likeness is, but only most humbly to enquire. Not the likeness of the invisible GOD, I conceive. For what likeness can man, even in a state of perfection and innocency, bear to GOD? What likeness hath a body to a Spirit? What similitude is there between a creature and his

Almighty Creator? But (10th not the HOLY GHOST, by his servant, the Apostle, give some information to this most interesting enquiry, when, speaking of the human nature of CHRIST, he saith, 'he is the image of the invisible GOD, the first-born of every creature.' Colossians 1:15. Supposing, then, Adam to have been created in this likeness of the first-born, what a sweet and delightful view is then opened to our meditation on this subject. And when we call to mind what other scriptures have said concerning JESUS as set up from everlasting, and the Lamb slain from the foundation of the world, it should seem that here, as in all things, JESUS hath the pre-eminence. Proverbs 8:22, 23. Revelation 13:8. Micah 5:2.

GENESIS 1:28-31

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (29) And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.[†] (30) And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. (31) And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Proverbs 10:22 Psalm 128:1. 4. [†]Acts 17:25 Psalm 104:14, 15

It is deserving our attention, that God's approbation of his work, at the close of it,- and after the creation of man, differs from what was said before. All was said to be good; but now it is said to be very good. Was this in consequence of his love to man? Was it as beholding his creature man in his Son

CHRIST JESUS? Reader! remember, I ask it as a question: far is it from me to decide upon it. But, methinks, wider this idea, it leads forth the soul of a true believer in CHRIST in sweet meditation from such a thought. If Adam was formed in the likeness of Him that should, in the fulness of time, appear in our manhood, and GOD, beholding Adam in Him, pronounced all his works on his account very good; doth it not lead us to look up and bless the Great Authors of all our n-mercies in creation and redemption, and especially for time personal interest every believer hath in JESUS? LORD! what is man that thou art mindful of him, or the Son of man that thou visitest him? Psalm 8:4.

REFLECTIONS

AMIDST many other precious instructions arising out of this Chapter, which I pray GOD the SPIRIT to unfold to the mind of the Reader, there are some which I venture to suggest to his more immediate attention.

And first. Is it not a very refreshing thought to the true believer in CHRIST, to behold, in the very opening of the Bible, in time first verse of it, and almost in the very first word of the verse, that the glorious doctrine of the Holy Trinity, which is the foundation of faith, is so strikingly set forth? What an exalted thought is this for the human mind to dwell in contemplation upon, that the GOD with whom we have to do, and from whose goodness we originate, is so widely distinguished, in the nature of his own existence, from all his creatures! And with what veneration, humility of soul, and the most profound homage, ought we at all times to be looking up to this first, greatest, and best of Beings!

But this is not all. It is not enough to look up to the Great I AM, as he is in himself; but we are authorized, nay enjoined, to contemplate and adore the Divine Majesty, as he stands revealed to his creatures. In the 26th verse of this Chapter, we behold the Sacred Three in One, conferring together for our creation: Let us make man in our image, after our likeness. As if by this act, they called upon the human mind to admire and adore the GODHEAD in this threefold character of Persons, as the united source of all our mercies. Well might David exclaim, and so may you and I, fearfully and wonderfully am I made! Wonderfully made, indeed, when our creation thus occupied the joint agency of the Sacred Three! Wonderfully redeemed, also, when the redemption of our nature engaged their joint concern! and wonderful will be that joy, which is unspeakable and full of glory, when their joint praises will employ the innumerable host of the faithful before the throne; when that hymn shall be sung: Thou art worthy, O LORD, to receive all glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 2

CONTENTS

This Chapter is remarkable for the events recorded in it, which took place immediately after creation-work was finished. In it is contained, also, the first institution of the sabbath, the blessings GOD pronounced upon it, and the sanctification of it. A description of the garden of Eden; of the tree of life; and of the tree of knowledge of good and evil. A more particular account of the formation of the first woman; and of the sacred institution of marriage.

GENESIS 2:1-3

Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.[†] (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Ecclesiastes 3:14. [†]Exodus 20:11.

Deuteronomy 3:14. How beautiful is it to behold the first institution of the Patriarchal sabbath. GOD rested from his work. Not from fatigue, but complacency. Beholding his creation and expressing his approbation, and then sanctifying it in a sabbath. Reader! think how delightfully recommended in this view, is the sabbath to man. How ancient, how honourable, how dignified, and how endeared it ought to be. And yet more if possible to the believer in JESUS, since by his glorious resurrection the Redeemer rested from his work of

salvation, and thereby commended its observance. Well may we cease from our work as GOD did from his. Hebrews 4:10.

GENESIS 2:4

These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

The LORD GOD made the earth, &c. As this is the first verse in the Bible, in which we meet with the sacred name of LORD GOD, joined together; the Reader would do well to pause over it, with profound reverence, and to seek grace from GOD, who alone can impart information, concerning Himself; to the mind, that he may have a proper conception of the meaning of the expression; so that, both in this passage of the Divine Word, and in every other, where it occurs, he may be brought under suitable impressions. And in order to help the Reader, in this most interesting subject, I would, once for all, beg of him to observe, that in what part soever of the Bible, he meets with the name of the LORD, in large letters, thus; LORD; it always means JEHOVAH. And wherever the name of the LORD is expressed in small letters, thus; LORD; the original is not JEHOVAH, but ADONAI. The translators of our English Bible, by this method, meant to show that there is a difference in the word itself: but have not pointed out, in what that difference consists. Perhaps they could not exactly do it. Neither, therefore, shall I attempt it. All I shall venture to do upon the occasion, by way of help to the humble Reader, is to give him my observations upon the subject, and which I beg him to accept as observations only, and not as a matter of determination. By the glorious incommunicable name of JEHOVAH, in scripture, which is translated LORD, in great

letters, is meant the Necessary, Self-existent, Independent, and Eternal Being; and considered in a covenant-way, as a promising and performing GOD. And in confirmation of this, it is worthy the Reader's most serious attention, that as we do not meet with this glorious name of JEHOVAH GOD, until creation-work, the heavens and the earth and all the host of them were finished; so the LORD, himself, in after ages, called upon Moses, to observe that he was not known by this name, among the Patriarchs, until the new creation-work, in redemption, was promised; and GOD had entered into covenant with Israel, that in his seed (meaning the LORD JESUS CHRIST after the flesh) should all the families of the earth be blessed. See Exodus 6:2, 3. It may be proper, also, for the information of the humble Reader, to add, that this glorious and incommunicable name of JEHOVAH, is equally applied to all the Persons of the GODHEAD, in various parts of scripture. In proof, I subjoin a few instances. To the FATHER, see Isaiah 40:28, under the character of *Creator*. To the SON, Isaiah 43:1, 3, where the SON is considered under His peculiar title of *Redeemer*. And to the SPIRIT, in His divine offices, in redemption-work, Isaiah 61:1-3. For a proof, in one and the same chapter, where, to each, is distinctly and severally ascribed this glorious name; see Isaiah 63:7,9,10. And, no less, to the Three Sacred Persons, in confirmation of the unity of the GODHEAD; see Deuteronomy 6:4, explained by the LORD JESUS himself, Mark 12:29.—I only repeat, under this article, that when the word LORD occurs, in smaller letters, in the Bible, and means not JEHOVAH, but ADONAI; the original carries with it the idea of a LORD or *Ruler*; an *Almighty Helper* or *Supporter*. And, in this sense, it is peculiarly applied to the Person of the LORD JESUS, when at any time He is spoken of,

in his mediatorial character, in the great work of redemption. A striking example we have in the 110th Psalm, ver. 1. *The LORD said unto my LORD*: that is, JEHOVAH said unto my ADONAI. Hence, the LORD JESUS assumed that name, and applied it to Himself. See Matthew 22:44. Mark 12:36. Luke 20:42. For further proofs, see Abraham's address to the LORD, under this character, ADONAI JEHOVAH, Genesis 15:2. See, also, other proofs, Isaiah 40:10. 25:8. Psalm 16:2. Isaiah 28:16, &c. &c.

GENESIS 2:5-17

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. (6) But there went up a mist from the earth, and watered the whole face of the ground.[†] (7) And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.^{*} (8) And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.[§] (9) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.⁺ (10) And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.[^] (11) The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; (12) And the gold of that land *is* good: there *is* bdellium and the onyx stone. (13) And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. (14) And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates. (15) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.[#] (16) And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Job 38:28. Psalm 104:14. [†]Job 38:26 [†]Job 33:6, 4. 32:8. [§]Genesis 13:10 [†]Revelation 2:7. 22:2, with John 6:48, 53. [^]Revelation 22:1
Psalm 46:4 [#]Psalm 128:2

The tree of Life, perhaps an emblem, or token of obedience, in the original covenant of works. And *the tree of knowledge of good and evil*; perhaps, a token, that man, by disobedience, had learnt the knowledge of the good he had lost, and the evil he had taken to him. But how sweet to view, in the Person of JESUS, both the tree of life, and all the treasures of wisdom and knowledge. Revelation 22:1, 2.

GENESIS 2:18-22

And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. (19) And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. (20) And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. (21) And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; (22) And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
Ecclesiastes 4:9

1 Timothy 2:13. Ephesians 5:31, 32. As the apostle speaks of this as a figure, and we know that Adam was a figure of Him that was to come; doth it not suggest to us, that as the woman was formed out of the side of the man, when fallen into a deep sleep; so the church of the LORD JESUS was redeemed and issued from his pierced side, when, in the debased state of the sleep of death; he, being delivered by the determinate counsel and foreknowledge of GOD, was taken, and by wicked hands, crucified and slain.

GENESIS 2:23-25

And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. (24) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (25) And they were both naked, the man and his wife, and were not ashamed.

REFLECTIONS

MANY are the sweet reflections which are suggested to the Reader's mind, from the perusal of this Chapter. Here is the first institution of the holy sabbath. And here we meet also with the first institution of the holy estate of marriage. Both of divine authority. Both sanctioned by GOD himself; and therefore both worthy to be observed with suitable reverence. Concerning the former, I would say to the pious Reader, may it be your mercy, and mine, to honour the LORD'S day, on account of the many precious purposes, for which the LORD himself honoured it: and to cease from our own works, as GOD did from His. And concerning the latter, I would add a prayer, that a due sense the Divine appointment, in the institution of holy wedlock, may make every one engaged in it, remember what the Apostle says: *Marriage is honourable unto all, and the bed undefiled; but whoremongers and adulterers GOD will judge*. But doth not the idea of union in the marriage-state, in this life, awaken a spiritual improvement, and call up to the recollection of the true believer in JESUS, the sweet thought of our spiritual union with Him, who hath betrothed his people to himself, forever? Oh! what a precious scripture is that; *Thy Maker is thy Husband, the LORD of hosts is his name*. Isaiah 54:5. Dearest JESUS, be Thou my Husband, Shepherd, Friend!

May the recollection, which the 7th verse of this chapter awakens, of the dust of which our nature was formed, remind you and me of our earthly extraction; so that we can truly say *to corruption, thou art my father; and to the worm, thou art my mother and my sister*. Job 17:14. But at the same time, may the pleasing thought, that the LORD GOD hath breathed into our nostrils the breath of life, make us never forget our heavenly relationship. And oh! that GOD the HOLY GHOST would breathe upon the dry bones, both of him that writes and him that reads, and bid us live.

Reader! do not overlook the very gracious doctrine of the 20th verse. *There was not found an help meet for Adam*. No! There is not, there cannot be, in any, or in all the creatures of GOD's providence, an help meet. And though the LORD GOD brought the woman to our first father, as a suitable help meet for the *body*; yet it is the *Seed of the Woman*, alone, which can become an Help-meet for the *soul*. Dearest JESUS! be thou my Help, my Hope, and my Portion forever.

CHAPTER 3

CONTENTS

I know not, whether we ought to consider this chapter, as the most melancholy, or the most pleasing in the whole Bible. It certainly contains the substance of what forms both. Here we read the sad origin of sin, and its unavoidable consequences, misery and death. And here, we, no less, behold the first discoveries of grace, in the promised redemption, by our LORD JESUS CHRIST. So that while that sentence is still felt, In Adam

all die; that mercy is, no less promised, In CHRIST that all be made alive. The contents of this chapter may be summed up under a few particulars. The account of the devices of Satan; the fall of our first parents; the arraignment of the sinners at the bar of Divine Justice; GOD's sentence, which followed; and the expulsion, in consequence thereof, of the first transgressors from Paradise.

GENESIS 3:1

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

It is worthy observation that the Scriptures uniformly distinguish our implacable enemy by this name. *John* calls the devil and Satan that *old serpent*, which deceiveth the whole world. Revelation 12:9. 20:2. So *Paul*; the *serpent*, saith he, beguiled Eve through his subtlety. 2 Corinthians 11:3. But I would recommend the Reader to remark with me, the arguments the great enemy made use of, in order to accomplish his purposes on our poor nature, in the person of our first mother. In this verse his conversation opens with seemingly questioning the truth of GOD's command. 'Yea!' saith he, 'hath GOD said?' thereby intimating, as though it were impossible for GOD's laws to be too rigorous. Reader! it is the same plan with him now. His stratagem is to raise doubts and questions in the mind, of the reality of divine judgments; and when once he hath tempted us to disbelieve what the LORD hath said, the next step to disobedience is not far to make.

GENESIS 3:2-3

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: (3) But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Observe, the woman had not lost sight of the commandment. She could not plead ignorance. Genesis 2:16.

GENESIS 3:4-5

And the serpent said unto the woman, Ye shall not surely die: (5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Reader! remark the progress of the enemy. He had before been working upon our mother's mind, to disbelieve what God hath said: and now he advanceth further, in a way of insinuation, that so far would the breach of the divine command be from producing any evil, that it would bring good. Reader! pause over this account, and in your own instance make the diligent observation, whether the approaches of this implacable foe are not always veiled under similar coverings. *Unbelief* is the grand point, in all his schemes, he strives to induce in us. And for the most part, I believe, it will be found that the commission of almost every sin begins in this. Hence we have reason, upon all occasions, to cry out with the Apostles, LORD *increase our faith*. Luke 17:5.

GENESIS 3:6

And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Pause over this verse, and remark the fatal mean by which, as the Apostle saith, *sin hath entered into the world, and death by sin*. Romans 5:12. In this transgression all our nature was involved, and necessarily, as in the rectitude of our first Parents, the whole race would have been interested; so in their fall, the whole were condemned. See those scriptures, which so fully prove the fact, and explain the cause. Romans 5:12-19. 1 Corinthians 15:22.

GENESIS 3:7-13

And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. (8) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.[†] (9) And the LORD God called unto Adam, and said unto him, Where *art* thou?^{*} (10) And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. (11) And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (12) And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.[§] (13) And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Job 31:33 [†]Psalms 130:7 Amos 9:3 Jeremiah 23:24 ^{*}Exodus 3:4

[§]James 1:13, 14

Observe the immediate effect of sin. Shame, guilt and fear, filled the mind of Adam. Observe also on the part of the LORD, how immediately grace manifested itself: *Adam, where art thou?* which, though implying the solemnity of enquiry concerning what Adam had done, yet no less implied, that prevenient mercy had pardon in store. 1 John 1:9.

GENESIS 3:14

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Micah 7:17. Luke 10:18. Revelation 20:2, 3, 10.

Revelation 12:7. Hebrews 2:14. Isaiah 53:10. Colossians 2:15. Romans 16:20. How sweet and precious are all these scriptures, in confirmation of this glorious promise!

GENESIS 3:16

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

Job 14:1. 1 Corinthians 14:34. Who should have thought, that under this sentence of the woman so much grace was hid. The Church, which our first mother might here be said to represent, is set forth in all the scriptures as having an unceasing desire after JESUS, her *Ishi*: that is, her husband. Isaiah 26:8. And JESUS after his Church: Song Of Solomon 7:10. So that beheld in this point of view, this sentence of the woman is productive, in after ages, of much mercy. I venture in this place to add, what appears to me to be the real sense of that expression, in Paul's writings: *The woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing.* 1 Timothy 2:14, 15. By her childbearing of the promised seed, that individual childbearing of the man CHRIST JESUS.

GENESIS 3:17-19

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I

commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; (18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Job 31:40.

Job 17:13, 14. Psalm 22:15. How sweet a relief ought it to be to the poor man who earns his bread by the sweat of his brow, while thus bearing a part in the sin and punishment of Adam's transgression; to consider how he bears a part in the precious interest of all that concerns JESUS, in whose sufferings we had no portion. Yes! thou dear Redeemer, thou didst tread the wine press of thy FATHER'S wrath alone. Thou didst bear the curse. Thou didst endure the bloody sweat. Thou didst die the death. And oh! what a thought? Thou wast made sin for us when thou knewest no sin, that we might be made the righteousness of GOD in thee. 2 Corinthians 5:21.

GENESIS 3:20

And Adam called his wife's name Eve; because she was the mother of all living.

I would desire the Reader to pause over this verse, and compare it with chapter 1:23. In that place, our first father called his wife (*Ishah*) Woman; meaning, that as the name Adam, signifies earth; so, Woman, signifies part of the same perishing materials. If, therefore, by this new name of (*Evah*, or Eve) which signifies life, as a mother, Adam meant an allusion to that reviving promise, (Verse 15) as the mother of our LORD, after the flesh, it forms a most illustrious instance of faith, in the promised redemption; for it proves that he

believed GOD, and looked upon Eve, as the mother of Him who was to come, as the Life and Light of men. And if it was by GOD'S appointment, was it not a sign or seal of the promise, as GOD did by Abraham and Sarah; see Genesis 17:5, 15.

GENESIS 3:21

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Romans 13:14. Were not these the skins of beasts slaughtered for sacrifice? They could not be for food, for at this time no animal food was made use of. And if it were so, how beautiful is it to trace sacrifices immediately after the fall. And let the Reader further remark, that not only was the blood of JESUS hereby set forth in type and figure, as the Lamb slain from the foundation of the world: but also the righteousness of JESUS, as a covering and a garment of salvation sweetly shadowed forth also. And Reader! do not overlook that other interesting part of the verse: the LORD GOD made Adam and his wife this covering. He that provides the righteousness must put it on also. Romans 13:14.

GENESIS 3:22-24

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.[†] (24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Revelation 22:2. 14 [†]Job 16:22

Numbers. 22:23. While the view of this tremendous sword which no created power could take away, alarms the mind, and seems to forbid all approaches any more to the garden of GOD, what a relief is it to the soul of the true believer in JESUS, when he contemplates it as removed, and never, never more to become a fence, since JESUS took it away by the sacrifice of himself. Reader! consult that scripture of the prophet, and behold this sword after sleeping for many ages, awaking at the voice of JEHOVAH, and sheathing itself in the heart of JESUS: by whose death he hath overcome death, and opened a new and living way by his blood, into the everlasting Paradise of GOD for all his people. Zechariah 13:7.

REFLECTIONS

How dreadful is sin! and to what an awful state hath it reduced our nature! Oh! my brother, let us pray for grace, to flee from the first approaches of sin, and never let us, as our deluded parent, tamper with the temptations of the devil; but seek strength from above, to resist him, that he may flee from us.

I would beg to suggest one precious thought to the Reader's mind, from the difference of the sentence pronounced by the LORD GOD, upon the several transgressions. The Serpent is cursed, but Adam is not. The earth, indeed, is cursed, for his sake, and the whole creation doomed to groan, and travail together in pain, on his account. But, praises to the divine mercy, in the midst of all this train of evil, induced by sin, our first father is not cursed; but, though justly condemned, is yet promised mercy. And is not this the reason? He, who in after ages, should come, *to do away sin, by the sacrifice of Himself*

was to assume the nature of man. Hence, therefore, the nature is not cursed, for he saith, *Destroy it not, there is a blessing in it.*

Is there not a spiritual signification in the sentence pronounced upon our first mother, when it is said, *In sorrow shalt thou bring forth children?* What travailing pains can exceed the pains of a guilty conscience? What are the pangs to bring forth in a state of nature, compared with those which sinners feel, before their delivery into a state of grace? But what were the unequalled pains of the LORD JESUS, when He travailed for souls, in the garden and on the cross! Dearest LORD! didst thou, for me sustain the wrath of thy FATHER against sin? Oh! mayest thou see the travail of thy soul in my salvation, as well as in the salvation of all thy church and people, that thou mayest be satisfied.

One thought more, let me add, before we leave this precious chapter, which is suggested to the mind, in the foolish attempt of our first parents, after their transgression, to seek shelter from the Divine presence. Reader! may it be your mercy and mine also, upon all occasions of guilt, to seek a throne of grace, though both sin and conscience accuse; and not run away from mercy. May we never forget that there is One there, whom the FATHER heareth alway. Oh! may the blessed SPIRIT lead us to our GOD in CHRIST, not in the flimsy covering of anything we call our own by way of finding favor, like the fig-leaf righteousness of our poor parents, to conceal our shame; but clothed in the perfect robe of JESUS' righteousness typified by the coat of skins, that we may appear comely, in His complete covering, and be accepted in the Beloved, *without spot, or wrinkle, or any such thing.*

CHAPTER 4

CONTENTS

This chapter begins that subject, which all succeeding history hath been manifesting, of the distinction between the church and the world. Abel and Cain form the great head of each, and their generations preserve the evidence of the original stock, to mark the difference between the righteous and the wicked, between him that serveth GOD, and him that serveth Him not. We see, in this chapter, the truth of that awful sentence, of the enmity, which the seed of the Serpent bears, in all ages, to the Seed of the Woman. The sacred historian carries on the account, in this chapter, of the different branches of Adam's family, down to Enos, the son of Seth.

GENESIS 4:1

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

If, by this expression, Eve meant to say that this was the GOD-MAN, which was promised to bruise the Serpent's head, how sad the mistake!

GENESIS 4:2

And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And if, by the name of Abel, which signifies *vanity*, our first mother meant, that his birth was of little consequence, now she had gotten Cain; how strikingly was that Scripture fulfilled! Isaiah 55:8.

GENESIS 4:3-4

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. (4) And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

Proverbs 15:8. Psalm 11:7. See, also, particularly, Hebrews 11:4, which, at once, proves that Abel knew under what character the promised Seed should come; and, therefore, by faith in that redemption, he brought his offering. Sweet and precious testimony *to the truth as it is in JESUS!*

GENESIS 4:5-10

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. (6) And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?[†] (7) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.^{*} (8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.[§] (9) And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?[†] (10) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Proverbs 19:3 [†]Luke 15:28 ^{*}Deuteronomy 30:15, 19 [§]Galatians 4:29 1 John 3:13, 15 [†]Numbers 32:23

Hebrews 12:24. In the original, it is, thy Brother's *bloods*; as if, not only the death of Abel was concerned, but the cause of CHRIST included in the deed. See Revelation 6:10. Hebrews 12:24.

GENESIS 4:11-15

And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; (12) When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.[†] (13) And Cain said unto the LORD, My punishment *is* greater than

I can bear.* (14) Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.† (15) And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.
Job 3:2, 3, &c. †Revelation 9:5, 6. *Lamentations 3:39 ‡Psalm 109:10

Revelation 14:9, 11. How striking a difference to Ezekiel 9:4.

GENESIS 4:16-22

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. (17) And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.† (18) And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. (19) And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.* (20) And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle. (21) And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. (22) And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah.
Psalm 16:11 †Psalm 49:11 *Genesis 2:24

Reader! Observe here how little notice is taken of the posterity of Cain. This is all which is said of him and his race, until they were all destroyed by the deluge. Compare Psalm 21:10 with Psalm 102:28.

GENESIS 4:23-26

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. (24) If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. (25) And Adam knew his wife again; and she bare a son, and

called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. (26) And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Enos, signifying wretchedness: in allusion, perhaps, to the fallen state of nature, which even the children of gracious parents are born to, as well as others. Psalm 51:5. Ephesians 2:2-3. By men calling upon the name of the LORD is, perhaps, meant calling themselves by his name. And if so, hence began that distinction of character, which hath, ever since, marked the precious from the vile, in the character of the LORD'S people; they, who, in the first ages, lived in faithful expectation of the LORD'S coming, and such as are now counted *to the LORD for a generation*. Psalm 22:30-31.

REFLECTIONS

The honest employment of our fathers, in the patriarchal age, gives the highest sanction, both of antiquity, and right order, to the different labours of life. It was the saying of a good old saint, now with GOD, "Give your children a Bible, and an honest calling, and then leave them with GOD, for his blessing." From the offerings of the sons of Adam, of their first-fruits to GOD, we learn how early the practice hath been, and how becoming it is to acknowledge the LORD, as the original Giver of all we have or enjoy. And is it not right that, as we are but tenants at will, we should be always ready to pay our rents, by way of acknowledging our holding. But what a sweet thought it is, that amidst all GOD'S gifts, of which we are only stewards, he hath given us the LORD JESUS, to have and to hold forever!—Contemplate, my soul, with due self-abasement, the awful effects of our fallen nature, in the horrible view of the murder of Abel. Alas! what crime is there,

that man is not capable of committing, unless restrained by Almighty grace. LORD, keep me in the hour, and from the power, of temptation! Reader! remark, with me, that the first who tasted death, in consequence of the fall, died in the faith of JESUS. Blessed Redeemer! as thou art, thyself, the first-fruits in resurrection, so the first-fruits of the dust of the earth are thine! But, do I not see in Abel, a type of the blessed JESUS? Was not JESUS hated, and, at length, murdered by his brethren, when, as the great Shepherd of his FATHER'S sheep, he came to seek and save that which was lost? But, Oh! how infinitely short, Abel falls, in comparison of JESUS. The blood of Abel cries for vengeance. The blood of JESUS pleads for mercy. Dearest LORD! in all things it behoves thee to have the pre-eminence. May it be my happiness, like Abel, to offer all my poor offerings, in faith, with an eye to thy blood and righteousness; then will GOD my FATHER have respect unto them, and I myself shall be accepted in the Beloved.

CHAPTER 5

CONTENTS

This is an interesting chapter, though at the first view, it seems to contain nothing but the pedigree of the first patriarchs. But when we consider that this is the pedigree which, uniformly leads on to the promised Seed, and ends not, until it is summed up in the Person of the LORD JESUS CHRIST, it is not what the apostle calls the fables of endless genealogies, (1 Timothy 1:4.) but contains the power of an endless life. Hebrews 7:10. This chapter is further remarkable for containing the short lives, and short history of the patriarchs, before the flood, including no less a period than 1656 years.

GENESIS 5:1-3

This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; (2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.† (3) And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

Isaiah 6:13 Matthew 1:1 †Isaiah 51:1

I beg the reader to remark the particularity of expression, in this verse; Adam begat a son, in his own likeness. Not in the image of God, in which he himself was made; but in *his own* likeness, that is, a fallen, sinful, faded likeness.

GENESIS 5:4-20

And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: (5) And all the days that Adam lived were nine hundred and thirty years: and he died. (6) And Seth lived an hundred and five years, and begat Enos: (7) And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: (8) And all the days of Seth were nine hundred and twelve years: and he died. (9) And Enos lived ninety years, and begat Cainan: (10) And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: (11) And all the days of Enos were nine hundred and five years: and he died. (12) And Cainan lived seventy years, and begat Mahalaleel: (13) And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: (14) And all the days of Cainan were nine hundred and ten years: and he died. (15) And Mahalaleel lived sixty and five years, and begat Jared: (16) And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: (17) And all the days of Mahalaleel were eight hundred ninety and five years: and he died. (18) And Jared lived an hundred sixty and two years, and he begat Enoch: (19) And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: (20) And all the days of Jared were nine hundred sixty and two years: and he died.

In passing hastily over so many verses, and which contains so many ages, in the lives of the patriarchs, we have reason to be humbled in the reflection, and to feel the full force of the prophet's words, *All flesh is grass*. But it is worthy observation, at the same time, how express the HOLY GHOST is, in so particularly enumerating the holy seed, while that of the ungodly is so shortly noticed, and so speedily ended. See Genesis 4:18. So true is that scripture, Proverbs 10:7

GENESIS 5:21-24

And Enoch lived sixty and five years, and begat Methuselah: (22) And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: (23) And all the days of Enoch were three hundred sixty and five years: (24) And Enoch walked with God: and he *was* not; for God took him.

Enoch, signifies the dedicated one.— Amos 3:3. Observe! at the age 65, he is said to have walked with GOD. May not this be supposed to mean the period of his conversion? Hebrews 11:5 Sweet testimony to his faith in the promised seed. Psalm 104:33

GENESIS 5:25-29

And Methuselah lived an hundred eighty and seven years, and begat Lamech: (26) And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: (27) And all the days of Methuselah were nine hundred sixty and nine years: and he died. (28) And Lamech lived an hundred eighty and two years, and begat a son: (29) And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Noah signifies rest. A proper name for him, who was a type of the promised rest to all the people of GOD. Methinks, I would ask my heart, while reading the name of Noah, and his

father's hopes concerning him, whether I can say, in reference to our spiritual Noah, even the LORD JESUS CHRIST, shall the same comfort *me*?

GENESIS 5:30-32

And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: (31) And all the days of Lamech were seven hundred seventy and seven years: and he died. (32) And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

REFLECTIONS

What a vast succession of years and ages, related in so few words! Here is no less than the whole history of 1656 years, folded up in a chapter of 32 verses! Oh! my soul, seriously consider the frailty and shortness of all human excellence. What doth the whole history of man contain, more than this short history of the patriarchs, than that one man lived so many years, and he died! and another lived so many years, and he died. Blessed JESUS! what a relief is it to my soul, amidst all the death of the world, that thou livest and abidest forever!

Are we not (in the view of Enoch, the dedicated one, walking with GOD, amidst a crooked and perverse generation) led to contemplate him who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens? He was, indeed, the only one who truly walked with GOD, being one with the FATHER, from the beginning, over all, GOD blessed forever. How sweet are all the types of JESUS! But how sweeter far, he, to whom all types, prophecies, and sacrifices, ministered? Walk thou with me, O LORD, and, by thy blessed

SPIRIT, may I be enabled to walk with thee, until, like Enoch, I come to be translated from this region of shadows and ordinances, to serve thee in thy temple for evermore.

Let us not dismiss the view, which the sacred historian here gives us, of that highly favoured servant of the Most High GOD, until we have taken another look at his character. By faith, (saith an Apostle) Enoch was translated, that he should not see death; and was not found, because GOD had translated him; for before his translation, he had this testimony, that he pleased GOD. Precious testimony! Gracious GOD, may it be my portion. Enable me, O thou Holy and Eternal SPIRIT, so to walk with GOD, by a living faith on the person and righteousness of JESUS, as to please GOD, that having my conversation holy in this world, I may be truly happy in another.

CHAPTER 6

CONTENTS

This chapter relates to us the evil effects of sin, and the sure consequences which follow; the wages of which, is, and must be, death. The abounding iniquity of mankind, and God's just determination to take vengeance thereof by an universal destruction. The distinguishing mercy of GOD, in the salvation of His people, in times of general visitation, is here beautifully represented, in the case of Noah and his family. GOD's compassion to the brute species, in providing for their preservation. Noah, in obedience to the Divine command, prepares an ark, to the saving of his house.

GENESIS 6:1-2

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, (2) That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

The increase of mankind is, in itself a blessing. Genesis 1:28. But see Proverbs 29:16.

Observe the different expressions: *sons of God*, and *daughters of men*. If you turn to Genesis 4:26. you there discover that the *children* of Seth are said to call on the name of the LORD; including both sons and daughters; and hence, therefore, these are meant by the sons of GOD. See 2 Corinthians 6:18 Galatians 3:28. And if you turn to Genesis 4:16, then Galatians 4:19 and then compare both with Genesis 2:24, you will discover that the posterity of Cain, both by departing from GOD, and throwing off the reverence due to his Divine authority in the institution of marriage, by a plurality of wives, are they which are thus distinguished as *the daughters of men*. See, also, in the further confirmation. Matthew 19:3-9 2Peter 2:14 2 Corinthians 6:14,15 Exodus 34:15,16.

GENESIS 6:3

And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

An awful scripture! Read, in confirmation of it Ezekiel 16:42, compare both with Hosea 4:17, and then remark, that when the LORD ceases to correct, destruction is at hand.

GENESIS 6:4-5

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and

they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. (5) And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Reader! pause over this verse, and read it twice before you dismiss it once. When you have duly attended to it, look within, and see whether your own case corresponds to it. If you are tempted to doubt the truth of it, in your own instance, consult Jeremiah 17:9-10. If this affords no conviction, read that sweet promise, or rather, that string of promises, Ezekiel 36:25-29. And then recollect that these precious promises can be nothing to *you*, if you are ignorant of the want of them. Great Father of mercies! graciously bestow them on me, for I need them every hour!

GENESIS 6:6

And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

By this expression, cannot be meant any change in the mind of GOD, but only a change in the circumstances of his providence towards men, according to their conduct. See 1 Samuel 15:11-29 Malachi 3:6 Numbers 23:19 James 1:17

GENESIS 6:7-8

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (8) But Noah found grace in the eyes of the LORD. Romans 8:22

Proverbs 8:35. Is not Noah, in this instance, a type of the blessed JESUS? And is not the finding of Him the grace and

favor here spoken of? John 1:43. Also, to *find* grace, implies GOD's *gift* of grace. Psalm 84:11 Exodus 33:12-13

GENESIS 6:9

These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

Is not a just man, in scripture language, a justified man, in the righteousness of GOD our Saviour? And is not this what is meant, in that expression concerning Noah, where it is said, that *he became heir of the righteousness which is by faith?* Hebrews 11:7 Romans 3:19-26. Perhaps that scripture, Ecclesiastes 7:20, cannot be explained upon any other terms. But, considered in this point of view, then all those scriptures are plain, Luke 1:6 Habakkuk 2:4 2 Corinthians 1:12 Psalm 15.

GENESIS 6:10-13

And Noah begat three sons, Shem, Ham, and Japheth. (11) The earth also was corrupt before God, and the earth was filled with violence. (12) And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. (13) And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
Hosea 4:1, 2.

Observe how GOD makes Noah acquainted with his designs. Psalm 25:14 Genesis 18:17.

GENESIS 6:14-18

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. (15) And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. (16) A window shalt thou make to the

ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. (17) And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. (18) But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Sweet promise! Is not Noah, here again, a type of the blessed JESUS? Doubtless, it was with JESUS the covenant was made, and therefore, with Noah, as his type. In this sense, in sparing Noah, the LORD spares Noah's offspring. What a mercy is it to have godly parents, godly relations, and godly friends! But what a greater mercy to belong to Him in whom *all the families of the earth are blessed*. See Isaiah 59:21. Reader! while attending to this verse, search diligently for your own personal interest in it. JESUS is both the Ark and the Covenant to his people. Am I in Him! is the grand enquiry.

GENESIS 6:19-22

And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. (20) Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. (21) And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. (22) Thus did Noah; according to all that God commanded him, so did he.

Faith in GOD'S word, joined to a dependence on GOD'S promises, in CHRIST, will ever induce holy obedience. Romans 4:20-24.

REFLECTIONS

WHAT dreadful consequences of the guilt related in this chapter, soon followed ungracious and unholy connections in the marriage state, between the seed of Seth and the seed of Cain! What sad events is sin ever producing in private life, and in public bodies! How hath it drawn away the wisest of men to idolatry! See 1 Kings 11:1,4. How hath it corrupted the church itself, and brought misery upon it! See Ezra 9:1,2. Reader! remember what the Apostle saith, *Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? Or what concord hath CHRIST with Belial?*

What a sweet thought is that of the apostle: *The gifts and callings of GOD (he saith) are without repentance.* Romans 11:29. Though it is said, GOD repented that he had *made* man; yet it is nowhere said, he repented that he *redeemed* him.

May it be my mercy, to remember, while reading the account of Noah's finding favor with GOD, that it is by him alone, of whom Noah was a type, even the LORD JESUS CHRIST, that I can find favor and acceptance with GOD in this life, or salvation in another. In him, as the True Ark, may I be found, when GOD shall arise to judge the world.

CHAPTER 7

CONTENTS

This is a very interesting Chapter, in that it enables us to look back and read the destruction of the old world, by water; as

the scriptures teach us to look forward to the sure destruction of the world that now is, by fire, in the great day of the LORD JESUS. We here behold Noah and his household entering into the ark, on the seventeenth day of the second month, in the year of the world, 1656, before CHRIST'S manifestation in the flesh, 2348 years, and in the six hundredth year of Noah's life. The fountains of the great deep are broken up from beneath; the rains descend from above; and forty days without intermission, the deluge continues to increase, until the highest mountains are covered, and the waters prevail, to the depth of nine yards, above the surface of the earth. All flesh is destroyed excepting Noah, and those who are with him in the ark; and the flood continues upon the earth for the space of one hundred and fifty days.

GENESIS 7:1

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

This invitation to Noah, if we consider the ark (as scripture authorizes us to do, See 1 Peter 3:20, 21) as a type of JESUS, will be best explained by those parallel passages, Isaiah 26:20; then Matthew 11:28 and then Revelation 22:17. The *first* of them, is the call of GOD the FATHER: *Come, my people, enter thou into thy chambers,* &c. And what are those *chambers*, but the covenant of redemption, in CHRIST JESUS? The *second* is the invitation of CHRIST himself; *Come unto me, and I will give you rest,* &c. see also Isaiah 28:12 Jeremiah 6:16. And the *third* is the call of GOD the HOLY GHOST; *And the Spirit and the Bride say come,* &c. proving the gracious part which that Eternal SPIRIT bears, in the work of redemption.

Reader! is it not refreshing to the soul, to discover testimonies in every part of scripture, carrying with them such decided evidences *to the truth as it is in JESUS*? In this verse, also, God saith to Noah, *Thee have I found righteous*, &c. For the clear apprehension of this, consult Romans 4:3, and then compare it with Hebrews 11:7. No doubt but that the righteousness of Abraham and Noah was the same; *believing in God*, which was counted for righteousness.

GENESIS 7:2-5

Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. (3) Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. (4) For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. (5) And Noah did according unto all that the LORD commanded him.
Deuteronomy 14:4, 6.

Sweet view, this, of Noah's obedience. In this act let it be observed, that the patriarch quitted house and land, and all that he had, to rely upon the Divine assurance alone, in the security of the ark. Is not this similar to the faith of the believer in the present hour, in renouncing all self-confidences and self-attainments, to rest for salvation alone on the righteousness of the LORD JESUS? And what greater authority than the command of JEHOVAH? Is not this the warrant?

GENESIS 7:6-16

And Noah *was* six hundred years old when the flood of waters was upon the earth. (7) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. (8) Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, (9) There went in two and two unto Noah into the ark, the male and

the female, as God had commanded Noah. (10) And it came to pass after seven days, that the waters of the flood were upon the earth. (11) In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. (12) And the rain was upon the earth forty days and forty nights. (13) In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; (14) They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. (15) And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. (16) And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

Observe the expression, *Shut him in*; then turn to 1 Peter 1:5.

GENESIS 7:17-18

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. (18) And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

Doth not this verse suggest, that as the ark arose higher and higher, in proportion as the waters prevailed; so, when the waters of tribulation abound, consolation also, by CHRIST, aboundeth? 2 Corinthians 1:5.

GENESIS 7:19-24

And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. (20) Fifteen cubits upward did the waters prevail; and the mountains were covered. (21) And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:[†] (22) All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. (23) And every living substance was destroyed which

was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. (24) And the waters prevailed upon the earth an hundred and fifty days.

Jeremiah 3:23 [†]Romans 8:22

REFLECTIONS

WHAT a precious consideration is it to the faithful, that amidst all the judgments of GOD, upon the wicked, the LORD is never inattentive to the interests and safety of his people. Before the flood sweeps away the sinner, an ark shall be provided for the saint. Before that the wicked shall be driven, with everlasting destruction, from the presence of the LORD, JESUS will make up his jewels, and be glorified in them that believe. In that decisive hour, LORD, may it be my portion to be found in Thee. Reader! pause over this wonderful deliverance, in the instance of Noah and his family, and consider, whether in the ark, you do not behold a type of the LORD JESUS, preserving his church and people. Doth not his GODHEAD appear in the fulness and all-sufficiency of his salvation? Is not the almightiness of his merits and death demonstrated, in bearing up the whole weight of redemption, when the wrath of GOD, like the torrents and tempests descending upon the ark, destroyed everything but this place of safety? And who doth not see, that in the blood and righteousness, the doing and suffering, of CHRIST JESUS, the eternal safety of the believer alone is found, O! for an ardent faith, to believe *the record which GOD hath given of His SON*.

Let us not dismiss the contemplation of this interesting subject, until that we have taken another and another view of

the ark of safety. While GOD, as a kind Father, foreseeing the storm approaching, doth not think it enough to call his children from the field, but takes them by the hand, to bring them home into the house; so, the same mercy, which provides the shelter of the Saviour, provides help to the sinner, to embrace it. The call of grace, is not, to Noah, Go thou into the ark, but *come*; evidently teaching, that while GOD the FATHER hath so loved the world, as to give his only begotten SON, for salvation, he gives also his HOLY SPIRIT, to render that salvation effectual. Holy and Eternal SPIRIT! while thou kindly enablest me to hear the voice of entreaty, calling me to enter into the ark CHRIST JESUS; and while thou, as graciously, art pointing to Him, as the Way, the Truth, and the Life; Oh! add another blessing to the undeserved favor, and *make me willing, in the day of thy power; work in me, both to will and to do, of thy good pleasure.*

One word more, before we close the Chapter. As all are not Israel, which are of Israel; so, let it be remembered, that all who went into the ark, were not like faithful Noah. Men, by virtue of the *profession* of religion, may mingle with the people of GOD, may be found at ordinances, and, from their connection with them, may receive many temporal deliverances. Hence, we find *Ham*, among the household of Noah, in the ark; and *Judas* among the disciples of CHRIST. But all this is widely distinguished from the *possession* of the divine life. Tares may, and will spring up with the good seed. And we know who it is that hath said, *Let both grow together until the harvest.* But the hour is hastening, when a perfect discrimination shall take place, and then an everlasting separation will follow, *between the righteous and the wicked,*

between him that serveth GOD, and him that serveth him not. My soul! be it thy earnest prayer to GOD, never to rest in a name to live, while virtually dead before him. Grant, dearest LORD! that, while fleeing to the LORD JESUS, as the Ark, for refuge, CHRIST may be formed in my heart, the hope of glory.

CHAPTER 8

CONTENTS

The last Chapter concluded with the melancholy relation of the world destroyed, and the church brought within very narrow limits. This opens with an account of the renewals of mercy, in restoring the former and enlarging the borders of the latter. The fountains of the great deep, which were broken up, are stopped; the windows of heaven, for the out-pouring of the rain, are closed; the whole earth recovers its verdure: and Noah and his family are brought forth from the ark, after inhabiting it for the space of a year and ten days. Noah erects an altar, and offers sacrifice. GOD accepts the oblation, and promiseth never more to drown the world, but that the seasons of the year shall have their appointed weeks, while the earth remaineth.

GENESIS 8:1

And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

By GOD's remembrance, we must suppose is meant, only some fresh instance of grace. Luke 12:6 Isaiah 49:15,16. Pious believers may learn from hence, that every renewed

manifestation of divine love, is among the remembrances of their God.

GENESIS 8:2-5

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; (3) And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. (4) And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (5) And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

Proverbs 30:4 Psalm 148:8 Psalm 135:7

The gradual decrease of the waters, afforded scope to the exercise of Noah's faith. And is not the same process of mercy made use of now, by way of calling forth the faith and patience of the believer? see Hebrews 10:36.

GENESIS 8:6-7

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: (7) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Opening the window of the ark, and sending forth the messengers of enquiry, serves to teach, no less, that while faith is in the liveliest exercise, in waiting for the fulfillment of the Divine promises, it is no impeachment of faith, but, on the contrary, the truest proof of its being genuine, that we humbly send forth the enquiries of prayer and supplication, for the time of the LORD'S deliverance from trouble.

GENESIS 8:8-9

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; (9) But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

It is worthy remark, that in Psalm 116:7, where the sacred writer saith, *Return unto thy Rest, O my soul*, the original is, *Return unto thy Noah*; evidently meaning, that JESUS is the alone Rest of a seeking soul.

GENESIS 8:10

And he stayed yet other seven days; and again he sent forth the dove out of the ark;

I humbly conceive that it was the Sabbath-day, at each of these distinct periods of seven days, in which Noah waited between sending forth those messengers of enquiry; and if so, what a precious thought doth it suggest, that in the ark, as on the earth, Noah religiously observed the LORD'S day, as a day, particularly, to enquire of GOD. Psalm 5:3.

GENESIS 8:11-13

And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. (12) And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. (13) And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

James 5:7, 8.

A memorable new-year's day, (as you will find by the calculation it was) and a memorable lesson it holds forth to

gracious souls, who wait patiently the LORD'S promises. As Noah, after a long wintry season, now again beheld the face of the earth; so exercised believers, after long waiting, again behold the face of God with joy.

GENESIS 8:14-16

And in the second month, on the seven and twentieth day of the month, was the earth dried. (15) And God spake unto Noah, saying, (16) Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Observe, Noah did not go forth, until the LORD issued the divine command; see Lamentations 3:26.

GENESIS 8:17

Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

What a sweet improvement doth this verse suggest! All that went into the ark, were preserved alive, during this eventful year. Reader! when a whole year hath run out its course in your life, and death hath made no breaches in your house, or among your relations and family; ought not the distinguishing mercy to be as remarkably distinguished in praise?

GENESIS 8:18-20

And Noah went forth, and his sons, and his wife, and his sons' wives with him: (19) Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. (20) And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Is not the LORD JESUS both our New Testament, Altar, Priest, and Sacrifice? Hebrews 13:15.

GENESIS 8:21

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

As this offering was in faith, the apostle explains what the sweet smelling savour was. Ephesians 5:2. The promise in this verse is a gracious promise, and, confirmed in CHRIST JESUS, is, like all others, yea and amen. 2 Peter 3:13.

GENESIS 8:22

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

How hath time, through a period of near 4000 years, stamped the truth of this, all over the earth.

REFLECTIONS

I SHALL detain the Reader but with two observations, only, on this Chapter; and if they are well founded, may a gracious God give them their due weight on the mind!

Did Noah and his family remain perfectly secure in the ark, in the time of such awful destruction of the whole world? Think, then, O my soul, what infinite and inexhaustible resources are in CHRIST JESUS, for all the wants of all his people. There are no straits, neither is there any narrowness, but what we ourselves make, in the everlasting covenant of grace, founded on the blood and righteousness of the LORD JESUS CHRIST; but

abounding love and abounding mercy, answering to every necessity of his people. Gracious God! cause the reader and writer of this reflection to be abundantly supplied out of this fulness, and grace for grace, until the heart's experience of both, can join issue in the apostle's song, and, under the same assurance, say, as he did, *For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.*

The other observation I would beg to offer, ariseth from the different characters which the raven and the dove seem to suggest to our minds. May we not, without violence, consider the raven as an emblem of the carnal mind, which, amidst all its profession, can live upon the mere carcass without, and feels no desire to enter within the ark, for its comfort and enjoyment? and is not the dove a lovely similitude of a gracious soul, which can find no rest for the sole of its feet, until taken in and secured in CHRIST JESUS? LORD! grant that I may never be found among those that can rest satisfied *without* the ark; but, give me that dove-like simplicity, and godly sincerity, which pants to enter *within*. And Oh! Thou, who art the *Almighty Noah* of thy church and people, as without thee, LORD, I can do nothing, do thou, like him who was thy type, put forth thine hand, and take me into the ark, that I may live forever with thee, that where thou art, there I may be also.

CHAPTER 9

CONTENTS

This Chapter opens, to us, the beginning of the account of the new world, after the destruction of the old; so that here we commence, again, as it were, the history of mankind, in general, and of the Church of GOD in particular. In the contents of this chapter, we are highly interested; not only because it relates to us the goodness of GOD, in a way of providence to the world at large; but because we have in it the outlines of divine mercy, in the way of grace, confirmed afresh by covenant engagements, to Noah and his descendants, unto the latest generations.

GENESIS 9:1-3

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. (2) And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.[†] (3) Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Genesis 1:28. Psalm 128:3-5. Job 5:25. [†]Ezekiel 14:21. Leviticus 26:6, compared with Leviticus 26:22.

Liveth; that is, fit for food, 1Timothy 4:4.

GENESIS 9:4

But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

There is somewhat very striking in this precept; and which is more than once, again repeated, under the law, with the reason of its appointment; see Leviticus 17:10,11. No doubt, the grand object aimed at, all along, is in reference to the blood of atonement, by the LORD JESUS. And it is a matter of infinite moment, worthy the Reader's closest regard, how particular the HOLY GHOST hath been, in every age of the

church, from the fall of man to the death of CHRIST, to keep alive this leading doctrine in the minds of the people.

GENESIS 9:5-6

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. (6) Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Psalm 9:12, compared with Exodus 21:26, and with Acts 17:26.

It is worthy particular notice, what is said in this verse, that GOD will require the life of man, even of the *irrational* part of the creation, with the reason given. It may serve to show in what light the crime of murder is held in the sight of God.

GENESIS 9:7-9

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. (8) And God spake unto Noah, and to his sons with him, saying, (9) And I, behold, I establish my covenant with you, and with your seed after you;

Once for all, I beg the Reader to remark with me, the distinguishing features of the divine covenant; namely, that it is all of GOD: that it is to be fulfilled by GOD; and that it is ultimately leading to GOD, in the promotion of his glory. How precious the thought, that he who makes it, undertakes for its completion; and therefore leaves not the issue of it, to anything doubtful or uncertain. Well might the apostle draw that sweet conclusion from it, Galatians 3:15 to the end of the chapter.

GENESIS 9:10-16

And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. (11) And I will

establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. (12) And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: (13) I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. (14) And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: (15) And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. (16) And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

Isaiah 54:9. Job 38:10, 11.

Reader! do not forget, while perusing those verses, to turn to two passages in the book of the Revelations; Revelation 4:3, and Revelation 10:1. Can anything be more decisive, in proof that all that is here said, refers to the person and covenant-righteousness of the LORD JESUS CHRIST?

GENESIS 9:17-21

And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth. (18) And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. (19) These *are* the three sons of Noah: and of them was the whole earth overspread. (20) And Noah began *to be* an husbandman, and he planted a vineyard: (21) And he drank of the wine, and was drunken; and he was uncovered within his tent.

Reader! it is not among the smallest of our mercies, that God the HOLY GHOST hath caused the infirmities of his saints to be left on record; by which we are taught, that the best of men are but men, and of like passions with ourselves. There is none but JESUS, to whom that sweet scripture is applicable,

Hebrews 7:26. For the real character of Noah, and, indeed, of all the faithful like him, compare this 21st verse with Genesis 6:9, then turn to 2 Chronicles 32:31, both which together will serve to explain what, in scripture language, is meant by a just man.

GENESIS 9:22

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

This may serve to show what an awful thing it is, in those who from despising the people of GOD, take pleasure in publishing their infirmities. GOD speaks of such, by the prophet, in a decided manner. Hosea 4:8.

GENESIS 9:23-26

And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. (24) And Noah awoke from his wine, and knew what his younger son had done unto him. (25) And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. (26) And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

These expressions are prophetical! 800 years after you may read their accomplishment. Joshua 9:23 Judges 1:28, &c,

GENESIS 9:27-29

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. (28) And Noah lived after the flood three hundred and fifty years. (29) And all the days of Noah were nine hundred and fifty years: and he died.

Noah lived, in all, 950 years; a sojourner in two worlds it may be said of him, and yet but a sojourner; for at length he died, and came under the universal sentence. Genesis 3:19

REFLECTIONS

READER! if your feelings correspond with mine, from the perusal of this sweet chapter, you will like to dwell with peculiar rapture on what GOD saith in it, concerning the rainbow; and if, under the HOLY GHOST's teaching, you are led to discover some of those precious things, which seem to be connected with it, you will love to consider it again and again, in the most devout contemplation. Methinks, I could forever gaze on it, while the words of the LORD vibrate on my ear, or are present to my remembrance. What though I know that beautiful arch it forms in the heavens is produced from natural causes, and is constructed solely from the reflection of the sun-beams on the drops of rain; yet do I not know, also, that the God of nature is the GOD of grace too; and that such is the sovereignty of his goodness and his power, that all things are made to act subordinate to his high designs, who worketh according to the counsel of his own will. And shall I not indulge the pleasing thought, when my GOD causeth this glorious object to be hung out for man's notice in the heavens, though the means producing it be natural, yet the sign intended from it is gracious? Great FATHER of mercies! hast thou said, that thou wilt set thy bow in the cloud, that it shall be a token of thy merciful engagements to mankind; that thou wilt look upon it, and that thou wilt remember thine everlasting covenant? Oh! then, give me grace, to look upon it also; and to behold in it, by an eye of faith, that mighty

Angel, even the LORD JESUS CHRIST, whom John, the beloved apostle, in after ages, saw clothed with a rainbow round the throne. May I so look by grace, until mine eye awakens all the affections of my heart, and my soul is confirmed and established in the full assurance of faith and dependence upon all the covenant promises of GOD the FATHER, in CHRIST JESUS the LORD.

CHAPTER 10

CONTENTS

This Chapter contains the history of the first branching out of the race of men, into families and households, of which, in after ages, the whole earth is overspread. Here are no less than seventy distinct roots of nations noticed, but only one nation upon earth, and that is, GOD'S ancient people, the Jews, who can say from which of the seventy it sprung. The sacred historian gives a short account of the posterity of Japheth, and of Ham, but enlargeth chiefly upon that of Shem, because from that stock, after the flesh, the Messiah was to arise.

GENESIS 10:1-5

Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. (2) The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.† (3) And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. (4) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. (5) By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Genesis 5:1. Matthew 1:1. †1 Chronicles 1:5.

Jeremiah 25:22. This verse is, in my apprehension, the most interesting, to us of the Gentile church, of any in the chapter. Reader! pause over it, and remark, that as the posterity of Japheth is here said to have the isles divided unto them for an inheritance; and as the prophet Isaiah, in Isaiah 42:4, saith *The isles shall wait for the Redeemer's law*; is it not highly probable, that the faithful, in this our British Isle, to which we belong, are of the descendants of Japheth? Moreover, it is said in Genesis 9:27, that Japheth shall dwell in the tents of Shem; meaning, no doubt, that the Gentile and the Jewish church, shall; in the latter day glory, be one fold under one Shepherd. But do not forget what is there said, concerning this glorious event: GOD *shall enlarge Japheth*; or, as the margin of the Bible hath it, and so it might have been translated, GOD shall *persuade* Japheth. Yes! it is the divine teachings and influence alone, which can accomplish this gracious work.

GENESIS 10:6-21

And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. (7) And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. (8) And Cush begat Nimrod: he began to be a mighty one in the earth.[†] (9) He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.^{*} (10) And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. (11) Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, (12) And Resen between Nineveh and Calah: the same *is* a great city. (13) And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, (14) And Pathrusim, and Casluhim, (out of whom came Philistim,) and Capthorim. (15) And Canaan begat Sidon his firstborn, and Heth, (16) And the Jebusite, and the Amorite, and the Girgasite, (17) And the Hivite, and the Arkite, and the Sinite, (18) And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of

the Canaanites spread abroad. (19) And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. (20) These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations. (21) Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

1 Chronicles 4:40. † Micah 5:6. *Jeremiah 16:16. Ezekiel 13:18.

Eber, meaning *Hebrew*, from whence sprung the Jews. Numbers 24:24.

GENESIS 10:23-32

And the children of Aram; Uz, and Hul, and Gether, and Mash. (24) And Arphaxad begat Salah; and Salah begat Eber. (25) And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan. (26) And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, (27) And Hadoram, and Uzal, and Diklah, (28) And Obal, and Abimael, and Sheba, (29) And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan. (30) And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. (31) These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations. (32) These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

REFLECTIONS

How graciously hath GOD watched over the promised seed, in the family of *Shem*, and so particularly marked down the descendants of the chosen race, from whom, after the flesh, that Holy Thing (as he is emphatically called in his own word) was to spring, CHRIST in the flesh, who is over all, GOD blessed forever. And how graciously hath GOD been pleased to note

the features of his people in every age, by that uniform mark, by which they are known, of a poor and afflicted people. While the posterity of *Ham*, are said to be the *Nimrod's* of the earth; the offspring of *Shem*, with whom the blessing was deposited, is among the bond-slaves in Egypt. Let this teach us, how much better it is to be poor and humble, while belonging to the household of faith, than, void of faith, to be found related even to nobles.

CHAPTER 11

CONTENTS

The sacred historian relates in this Chapter an awful proof of man's fallen nature, and thereby confirms the divine declaration concerning it, that every imagination of the thoughts of his heart was only evil continually. For notwithstanding that the flood had swept away the whole human race, excepting that part preserved with Noah in the ark; and GOD'S displeasure against sin had manifested itself in this dreadful judgment, yet the sin of man soon broke out afresh; and, in the daring attempt of building the tower of Babel, evidently discovered that man ventured to defy the Omnipotency of GOD. The relation of this foolish, as well as impious undertaking, is contained in this Chapter, together with, the divine judgment which followed. Towards the close of the chapter, the Reader is first introduced to the history of Abram, of whom such honourable testimony is afterwards given throughout the whole volume of Scripture.

GENESIS 11:1

And the whole earth was of one language, and of one speech.

Happy world, may it not be said, when no confusion or misapprehension could arise from a diversity of languages! What a train of evils hath this variety alone produced in the earth in after ages! Is it not more than probable that this was the holy tongue, (Hebrew), and learned first in Paradise?

GENESIS 11:2

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

Or journeyed *eastward*, as Genesis 13:11. Shinar or Senaar was afterwards called Chaldea or Babylonia.

GENESIS 11:3

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

Observe how sinners encourage sinners by their counsel: Proverbs 1:11. And ought not saints to provoke one another *to love and to good works*? Hebrews 10:24.

GENESIS 11:4

And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Reader! I charge you to see that your foundation be that which is mentioned, 1 Corinthians 3:11, and then those blessings will follow: Isaiah 54:11, 12 Revelation 21:10-12. It is worth observing, that *Cain* was the first builder of a city: Genesis 4:17. And those Babel-builders were the next. If the Reader would see the opposite characters, let him turn to Hebrews 11:13-16.

GENESIS 11:5

And the LORD came down to see the city and the tower, which the children of men builded.

This is spoken after the manner of men: Psalm 113:6.

GENESIS 11:6-7

And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. (7) Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Observe the form of expression, *let us go down*; and recollect what was remarked in the Commentary on Genesis 1:26.

GENESIS 11:8

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

What dispersions have since taken place, both of nations and individuals!

GENESIS 11:9

Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Babel means confusion. Hence is derived *Babbler*. Here was afterward founded Babylon the great seat of idolatry and persecution. This tower was then either rebuilt, or enlarged, and converted into the temple of Belus, which, according to history, was both higher and larger than St. Paul's cathedral.

GENESIS 11:10-26

These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood: (11) And Shem

lived after he begat Arphaxad five hundred years, and begat sons and daughters. (12) And Arphaxad lived five and thirty years, and begat Salah: (13) And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. (14) And Salah lived thirty years, and begat Eber: (15) And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. (16) And Eber lived four and thirty years, and begat Peleg: (17) And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. (18) And Peleg lived thirty years, and begat Reu: (19) And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. (20) And Reu lived two and thirty years, and begat Serug: (21) And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. (22) And Serug lived thirty years, and begat Nahor: (23) And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. (24) And Nahor lived nine and twenty years, and begat Terah: (25) And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. (26) And Terah lived seventy years, and begat Abram, Nahor, and Haran.

These verses are all highly interesting, in that they lead to Him, after the flesh, *in whom all the families of the earth were to be blessed* Matthew 1:1-16. I would desire the Reader to remark with me, how careful the HOLY GHOST hath been, through all his sacred word, to preserve the names of the faithful. Certainly they occupy more place in the Bible than those of all the world beside.

GENESIS 11:27-31

Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. (28) And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. (29) And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. (30) But Sarai was barren; she *had* no child. (31) And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they

went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

Harran is the same as *Charran*, between Ur and Canaan, Acts 7:4. Sarai was Abram's half sister, Genesis 20:12, and supposed to be the same as Iscah verse 29.

GENESIS 11:32

And the days of Terah were two hundred and five years: and Terah died in Haran.

Observe, how the lives of men have gradually been shortened!

REFLECTIONS

WHAT an awful view is here again afforded of man's apostacy! So little effect had the remembrance of the deluge left upon the human mind, that instead of being humbled under the mighty hand of GOD, we behold the workings of the heart occupied in contriving a plan to counteract the divine sovereignty in future. Perhaps infidelity, which is the same in all ages, ventured to do, what it is forever doing, to put down to second causes what was evidently the effect of a first ordination; and denied any divine interference in the flood of waters. Alas! my soul, what are all the rebellious murmurings and transgressions arising in my heart, but the effects of the same cause, unbelief! LORD I would pray, (as a pious father of old used to pray) "Preserve me from that evil man, myself."

I cannot close this chapter without stopping to remark, how striking an instance of the sovereignty of Almighty grace is here given, when we consider that from the confusion of languages, sent as a judgment in this instance, arose, in after

ages, an occasion for the display of mercy, in the gift of tongues, to the Apostles; so that the wonders of the day of Pentecost sprung out of the ruins of *Babel*. What a precious testimony to the truth of that scripture: *Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain*. Psalm 76:10.

CHAPTER 12

CONTENTS

The History of Abram, just glanced at in the close of the preceding Chapter, the HOLY GHOST enters upon in this Chapter more particularly. The account of GOD's first call of Abram; his gracious manifestations unto him; the removal of the Patriarch in consequence thereof, from his native country, to go into Canaan; his going down into Egypt, with the events which followed. These form the subject of the present Chapter

GENESIS 12:1

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

Reader! Is not this call of GOD, to Abram, similar to the calls of his grace, in the present hour! Psalm 65:10 2 Corinthians 6:17, 18 "Into the south:" *i.e.* the southern part of Canaan which lay north-east of Egypt.

GENESIS 12:2

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

How eminently was this fulfilled in Abram's history. *First*, according to *nature* in the flesh, in the children of Ishmael. See Genesis 16:10 17:20. *Secondly*, according to *promise*. Here Abram was greater still in the issue of Isaac, Jacob, and the Patriarchs. Numbers 22:10. And *Thirdly*, and above all, in his *spiritual* seed, in which all the followers of his faith and obedience, are in scripture accounted his children: as well in the *Gentile*, as the *Jewish* Church. Galatians 3:8, 9. Revelation 7:9.

GENESIS 12:3

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Reader! pause over this precious verse; and when you have duly meditated upon it, ask your own heart, whether it is not fully verified? Acts 4:12 2 Corinthians 1:20.—Note, when God eminently blesses any one, it is that he may be a blessing unto others.

GENESIS 12:4

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

If my Reader be among the aged, and is fearing that he may have outstayed the day of grace, I do not know a more precious encouragement than what this verse holds forth, *to revive the heart of the contrite ones*. Forget it not my aged brother, that Abram the great father of the faithful, was 75 years old, when the visions of God began with him.

GENESIS 12:5

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

What an illustrious act of faith was this? How highly it is spoken of by the HOLY GHOST? Hebrews 11:8.

GENESIS 12:6-7

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. (7) And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Nine times (if I mistake not) it is noticed of God's appearing to Abram. The HOLY GHOST by the mouth of Stephen explains how: Acts 7:2 See Genesis 13:3, 4 15:1 17:1 18:1 21:12 22:2, 15.

GENESIS 12:8

And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

Abram not only served God for himself, but erected an altar for his public worship.

GENESIS 12:9-10

And Abram journeyed, going on still toward the south. (10) And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

Was not this *particularly* intended for the exercise of Abram's faith? Had he consulted flesh and blood would he not have said, "Is this the land of promise? Is this the end of *my*

pursuits? And have I for this left *my* Father's house, and *my* own land, to perish here by famine?" But what saith the *Apostle*? Romans 4:18-21. And particularly Romans 4:23, 24? Reader! what saith your own experience to this, amidst the trials of *your* faith? Have you left all for JESUS; and are you frequently discouraged on the way? See that sweet scripture: Mark 10:28-30.

GENESIS 12:11-18

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon: (12) Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive. (13) Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee. (14) And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.[†] (15) The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. (16) And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. (17) And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. (18) And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?
See Observation on Genesis 9:21. [†]Genesis 20:12.

I think it probable, that those plagues were diseases of a particular nature. 1 Samuel 5:6-9. And it should seem that they were so considered. God's rod has a *voice*, and speaks as well as corrects. Micah 6:9.

Reader! it is a melancholy reflection, when the people of God give occasion for the carnal to reprove them.

GENESIS 12:19

Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

Observe how GOD provides for his people's safety. Psalm 105:13-15.

GENESIS 12:20

And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

REFLECTIONS

METHINKS I would not read this call of GOD to Abram, and observe the Patriarch's ready faith to obey it, without begging grace from GOD, to attend to the many precious invitations with which I am called upon to follow JESUS in the regeneration; and, like Abram, to arise, leave house and home, and kindred, and relations; and by faith become *the follower of them who now through faith and patience inherit the promises*. And oh! that He, who endued the patriarch with such holy fortitude, would arm my mind with the like confidence, that, amidst every discouragement, *against hope I might believe in hope*; and trust GOD, where I cannot trace him. Dearest JESUS! grant me as thou didst the patriarch, the frequent visits of thy love, and then whatever famine shall arise, or straits surround me, in the midst of all, a wilderness with thee will, to my soul, be far preferable to a land flowing with milk and honey without thee!

CHAPTER 13

CONTENTS

The history of the Patriarch Abram, is continued through the whole of this Chapter. He is still in his pilgrimage state, wandering and removing under the guidance of Heaven, from one place to another. His wealth is here particularly noticed; as also his remarkable piety. But troubles beset him. A strife between his servants and the servants of his kinsman Lot, soon causeth them to separate from each other. Lot removes eastward towards the fruitful plains of Sodom, and Abram remains still in Canaan.

GENESIS 13:1

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

It will be profitable to remark in this place (considering it spiritually) how the LORD, in the several ages of the church, hath led his people down into Egypt, and brought them up again. Genesis 46:34 Hosea 11:1 Matthew 2:15 Revelation 11:3

GENESIS 13:2-3

And Abram *was* very rich in cattle, in silver, and in gold. (3) And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;
Proverbs 10:22

Bethel; that is the house of God, made remarkable by divine manifestations, Genesis 28:19 35:1

GENESIS 13:4-6

Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. (5) And Lot also, which went with Abram, had flocks, and herds, and tents. (6) And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

Such are all creature comforts! See 1Timothy 6:9

GENESIS 13:7

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

And is it not a serious question, whether the disputes and contentions among the professors of godliness, do not give occasion frequently to the enemy to blaspheme?

GENESIS 13:8-9

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren. (9) *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

Sweet and endearing argument! Oh! that it were more generally made use of, and its power more generally felt. *Canaanites* and *Perizzites* may quarrel; for nature untaught, unrestrained by grace, hath corruptions to beget it. But let not you and I, who profess to be disciples of the lovely and all-loving JESUS; John 13:35.

GENESIS 13:10

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed

Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

See the cause of this mistaken choice, 1 John 2:16 Ezekiel 16:49.

GENESIS 13:11-14

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. (12) Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. (13) But the men of Sodom *were* wicked and sinners before the LORD exceedingly. (14) And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

Observe GOD's renewed visit to Abram. How much better was the patriarch in a barren land, with GOD for his portion, than Lot in all the fruitfulness of Sodom, amidst *the filthy conversation of the wicked*.—Reader! pause to remark, how abundantly the presence and favor of JESUS, compensate the absence of earthly friends.

GENESIS 13:15-16

For all the land which thou seest, to thee will I give it, and to thy seed for ever. (16) And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

If the Reader wishes to observe, how very precious the exercise of Abram's faith was upon this occasion, I refer him to the account of it in Stephen's Sermon: Acts 7:5.

GENESIS 13:17

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Was not this a type of Emanuel's land, the glory of all lands? And is not every true believer like the patriarch, called upon to enter upon the possession of it by faith *here*, before he comes to the realizing of it hereafter? Psalm 48:12 Hebrews 11:14.

GENESIS 13:18

Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

Still in a pilgrimage state. Observe Abram again builds an altar. And what doth his conduct in this instance teach, but this, that it is very meet, right, and our bounden duty, in all places wheresoever a gracious God meets his people, in the visits of his love, that there they should raise a memorial of tribute to his praise?

REFLECTIONS

AMIDST all the competitions, strifes and jealousies, which this world's goods excites among men in life, let Abram's portion be my portion. Let me but be able, in a well-grounded assurance to call JESUS mine, and I value not what sinners value of the perishing things of time and sense. Precious Redeemer! it is thy favor which gives a sweetness to every joy, and softens every sorrow. Let the cisterns of all creature-comforts be dried up, if thy wisdom see it fit: the stream of thine everlasting love will still flow. And while, like the prophet, I can truly *rejoice in the LORD, and joy in the GOD* of my salvation it matters not, even if *the fig-tree doth not blossom, neither fruit be in the vine.*

Methinks this gracious call of GOD to Abram, which is always sweet in mercy, is uncommonly so in this instance: *lift up thine eyes, and look from the place where thou art*. And is not the same in effect said to every believer? Lift up thine eyes, and behold in every direction, northward, and southward, and eastward, and westward, how all mercies and promises are continued to the faithful, in the Covenant of grace which is in CHRIST JESUS. *All are yours* saith the Apostle, *if ye are CHRIST'S*; whether the world, or life, or death, or things present, or things to come. Blessed GOD! May it be my mercy to enjoy all things in JESUS, and JESUS in all things!

CHAPTER 14

CONTENTS

If the history of the first battle ever fought be interesting, this chapter which relates it, must be so. But alas! what is the relation of all wars, but the relation of our fallen state. From whence come wars and fightings, but of our lusts which war in our members! Sodom, the land of plenty, becomes now the land of desolation. The battle of the king's involves Lot, Abram's kinsman, in the evil. The patriarch hearing of it, hastens to his rescue, and delivers both him and his household from captivity. In this enterprise Abram meets Melchizedec, king of Salem and Priest of the Most High God; is refreshed by him after the battle and blessed.

GENESIS 14:1-4

And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; (2) *That these made war with Bera king of Sodom, and*

with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.[†]

(3) All these were joined together in the vale of Siddim, which is the salt sea.* (4) Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

Genesis 10:10. and 11:2. †Genesis 19:20. *Joshua 3:16.

The Reader is desired to recollect, that the *Sodomites* were the descendants of *Canaan*; on whom that memorable denunciation was prophetically made by *Noah*. Genesis 9:25

GENESIS 14:5-13

And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, (6) And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.[†] (7) And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.* (8) And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;[§] (9) With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. (10) And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. (11) And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. (12) And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.[†] (13) And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

Rephaims, 2 Samuel 5:18-22. *Emims*, Deuteronomy 2:10, 11. *Zuzims*, Deuteronomy 2:20, 21.

† Deuteronomy 2:12. ‡ Deuteronomy 1:19-46. § Genesis 19:22. + 2 Corinthians 6:17. Revelation 18:4

Abram might be called the Hebrew, either from Eber, his ancestry as above, or else from his having passed the Euphrates, when he became a passenger, or pilgrim, in the land of Canaan.

GENESIS 14:14-20

And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan. (15) And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus. (16) And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. (17) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale. (18) And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. (19) And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Compare with Genesis 12:2. 1 Samuel 14:6.

I beg the Reader, very particularly, in entering upon the perusal of these verses, to call to mind our motto: *Moses wrote of CHRIST*. And with this impression, to turn to Hebrews 7, and diligently compare both Scriptures: and may the same Almighty Teacher, who guided the apostle's pen in that chapter, to explain this Old Testament Scripture, lead the Reader into a clear apprehension of the whole. Of this Melchisedek it is said, that he was *without father, without mother, without descent, having neither beginning of days, nor end of life*. Of whom could this be said, but of Him of whom the prophet speaks: Isaiah 53:8 Proverbs 8:23 compared with Acts 8:33-35? Again. Of Melchisedek, it is said,

that he is a *priest forever*. But who is a priest forever, excepting Him described in Psalm 110:4 Hebrews 7:17-21? So once more. Of Melchisedek it is said, that he *abideth continually like to the SON of GOD*, and that it is witnessed of him *that he liveth*. Hebrews 7:3-8. But that no question of doubt might arise to whom these things referred, the apostle points out by many infallible marks to Him, of whom these things were spoken. See Hebrews 7 throughout.—Reader! Who think you was this Melchisedek? Can you bear testimony as Nathaniel did upon a similar occasion? John 1:49.

GENESIS 14:21-24

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. (22) And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, (23) That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich: (24) Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

REFLECTIONS

How very awful is it to contemplate the bloodshed, ravages, and desolation made by war among the inhabitants of the earth! See Reader, what hath sin done, and what a train of evils originate from that one fatal source! The HOLY GHOST here opens to our view in this chapter, the first display of war. Calculate, if it be possible, since that period, the dreadful amount of the vast volume in this history alone, by which the peace of private life and public bodies hath been destroyed. O! Who shall speak the groans, the heart-aches, and the sorrows, which like a flood have broken in upon the world,

and desolated every part of it. Blessed JESUS! hasten that glorious period promised to thy Church, when *nation shall not lift sword against nation, neither shall they learn war any more.*

But my soul! while in the mention of the adorable name of JESUS, leave, I charge thee, every other consideration as trifling and unimportant, to attend to what is related in this chapter concerning this Melchisedek, *priest of the Most High GOD.* Surely I behold in him, JESUS the Son of GOD, who was indeed set up as the Covenant-head from everlasting, in the Eternal Councils and *whose delights were with the sons of men, before he made the earth or the highest part of the dust of the world.* He was indeed, in the truest sense of the word, *without father,* as Man, and *without mother* as GOD; having neither beginning of days nor end of life: for he is JESUS CHRIST, *the same yesterday, today, and forever.* And is he not also *King of Righteousness?* Yes! even the LORD *our Righteousness.* And, blessings to his holy name, He hath wrought out, and brought in an everlasting Righteousness, which is *unto all and upon all that believe.* And he is no less *King of peace;* for he hath made our peace in the *blood of his cross.* Hail thou Great Almighty Melchisedek! Be thou a *priest upon thy throne* for me; since thou hast an *unchangeable priesthood,* and ever *livest to make intercession for sinners, and art able to save to the uttermost, all that come to GOD by thee.* SON of GOD! help me by thy HOLY SPIRIT, to go forth in the spiritual warfare, against all the enemies of my salvation, as Abram did to the slaughter of the kings. And do thou bring forth thy bread and thy wine, even thy precious body and blood, which is *meat indeed, and drink indeed,* and refresh

my soul by the way. And since I have nothing, LORD, to offer thee but what is thine, accept of thine own, which thou hast given me. By thee, blessed LORD, would I desire grace, *to offer the sacrifice of praise to GOD continually*, the fruit both of my lips and of my heart, *giving thanks to thy name*.

CHAPTER 15

CONTENTS

In the two former chapters, we find many tokens of GOD's gracious intention towards Abram. In this Chapter GOD confirms the same by the solemn treaty of a covenant. Abram had the most delightful assurances given to him by a faithful GOD; and all folded up within a covenant of promise. A bountiful GOD, not only pledged himself to give the Patriarch an extensive estate, but an extensive issue to enjoy it. And as these blessings of the promised seed and the promised land, spiritually considered, were types of better things to come, even the LORD JESUS CHRIST as the seed of the woman, and the heavenly possession through him which Canaan represented; they serve to teach us, under the gospel state, the greater privilege of those who are blessed with faithful Abram.

GENESIS 15:1

After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

Several precious things are contained in this verse. Observe the expression *how* the LORD communed with Abram. Is not

JESUS the un-created word? Might not this vision be some manifestation of the *Shechinah*? Observe also, the LORD called Abram by name: so JESUS speaks to his sheep. John 10:3. Observe also, the sweetness of divine communications, *Fear not*. GOD's people are peculiarly exposed to fears. And if they had no fears to encounter, many precious promises in the covenant would have no place for exercise. Observe also, what the LORD promiseth, not only to defend, but to bless; not simply to reward, but himself to be the reward, and that exceedingly great. Psalm 16:5 84:2.

GENESIS 15:2-3

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? (3) And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Those expressions are not the language of unbelief, but of humble enquiry. See Genesis 12:2 and Genesis 13:16. It is sweet to spiritualize. Doth not every faithful son of Abram say the same, until CHRIST, the promised seed, is formed in the heart?

GENESIS 15:4

And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

How instant sometimes are the divine communications! See that promise, Isaiah 65:24.

GENESIS 15:5

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

GOD had before promised, that his seed should be as the dust of the earth. Genesis 13:16. Here it is promised to be as the stars of heaven; meaning, perhaps, not only that the seed should be numerous, but glorious.

GENESIS 15:6

And he believed in the LORD; and he counted it to him for righteousness.

Reader! behold how the apostle *Paul* extols this faith. Romans 4:19-21. But may we not add, that this was a believing faith, on the person and righteousness of JESUS? See John 8:56 and Hebrews 11:4. There is one thing highly observable in this account of Abram's faith, and which I beg the Reader particularly to remark; that the Patriarch's justification, on account of it, was before his circumcision. The apostle dwells at length upon this in his Epistles: see Romans 4:3 Galatians 3:6. And we shall do well to dwell upon it also.

GENESIS 15:7

And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

It is delightful to observe, that when GOD engageth to bless his people, how he makes reference to his own glorious character, by way of assurance. Hebrews 6:13, &c.

GENESIS 15:8-11

And he said, Lord GOD, whereby shall I know that I shall inherit it? (9) And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. (10) And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. (11) And when the fowls came down upon the carcases, Abram drove them away.

See observations on Genesis 15:2, 3.

It is not altogether fanciful to trace even in the minute circumstances of sacrifice, somewhat referring to Him unto whom all the sacrifices referred? Is not the three years of age a type of the Redeemer's three years ministry? And what do those birds of prey, which came down on Abram's sacrifice, intimate, but the vain thoughts which hover over our minds in our holy seasons?

GENESIS 15:12

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

The sun going down denotes the season of sacrifice, Daniel 9:21.—Concerning the *sleep*, see Genesis 2:21. Song Of Solomon 5:1 Matthew 25:5. Concerning the *horror*— (perhaps a cry in the soul, like that at midnight, Matthew 25:6) See Psalm 55:5 Acts 2:37 16:29, 30. Or may we not in both observe an emblem of the different tendencies in the law and the gospel? 2 Corinthians 3:13 Hebrews 12:18, 22. As it was said of the LORD JESUS, that CHRIST ought *first to suffer, and then enter into his glory*, so his people. Luke 24:26-46.

GENESIS 15:13-17

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; (14) And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.† (15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.‡ (16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.§ (17) And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Exodus 12:40-42. [†]Psalms 37:12, 13. Exodus 6:56. 12:35,36.
^{*}Isaiah 57:1. Job 5:26 [§]Job 21:7. Matthew 23:32.

Smoking furnace. See Deuteronomy 4:20 Isaiah 48:10. Burning lamp. See Isaiah 62:1 Exodus 3:2. The *former* intimating affliction: the *latter* comfort. But do not both mean, in passing between the pieces of sacrifice, that JESUS is the one all-sufficient offering by which acceptance is found? See Psalm 50:5 Judges 13:23.—passing between the parts of the sacrifice was an ancient form of confirming the most solemn covenants. Jeremiah 34:18-19. The burning lamp, (or lamp of fire), was a symbol of the divine presence, and by this probably the sacrifice was consumed. Leviticus 9:24 1 Kings 18:38 Judges 6:21

GENESIS 15:18-21

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: (19) The Kenites, and the Kenizzites, and the Kadmonites,[†] (20) And the Hittites, and the Perizzites, and the Rephaims, (21) And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Genesis 12:7. 13:15. [†]Exodus 23:23-31.

REFLECTIONS

LET the visions of GOD with Abram have this effect upon all the true seed of Abram, earnestly to desire and as highly to prize, all the gracious manifestations of the divine love. May we esteem all the ordinances and means of grace, which tend to open a channel of communication between GOD and our souls. But yet more affectionately covet communion with the GOD of ordinances. Blessed JESUS! I would say, both for myself and for the Reader, Oh! do thou manifest thyself unto me

otherwise than thou dost unto the world! May I know that thou art my portion, my shield, and my exceeding great reward.

Reader! behold the Patriarch Abram, and learn in his history the sweetness of exercised faith. Amidst all those precious promises of a faithful God, yet how long, how seemingly tedious and trying, the dispensation was appointed to be to his seed, before the fulfillment. Oh! for faith, that against hope, you and I may believe in hope; and in all our trials, *may we run with patience the race that is set before us, looking unto JESUS the author and finisher of our faith.* And as the patriarch considered himself as sojourning in a strange country, and was looking beyond the tabernacles which he inhabited, for a *city which had foundations*, so may we never lose sight of that most certain truth, that *here we have no continuing city*, but may we be *seeking one to come*. And oh! thou Almighty giver of faith, increase our faith, and enable us to *walk by faith*, and *not by sight*, until we realize the divine presence in all the glories of eternity, and *receive the end of our faith, even the salvation of our souls.*

CHAPTER 16

CONTENTS

The private history of an event in the family of Abram forms the contents of this Chapter. But as no scripture is of private interpretation, it is probable, that the HOLY GHOST thought proper to introduce it to the knowledge of the Church, in order to manifest that the explanation of it is to be considered

spiritually. And this is one, among the innumerable other proofs, in GOD'S word, how much the right interpretation of scripture depends upon scripture. Paul the Apostle, was commissioned to explain this history, in his Epistle to the Church of Galatia. Galatians 4:22-25. The relation itself is simply this: A bond-woman called Hagar, is by Sarai given in marriage to Abram; the effects of this illicit marriage are related; the flight of Hagar into the wilderness, upon being hardly dealt with by her mistress; the mercy shown her by an Angel there; her return to her mistress, and her being delivered of a Son.

GENESIS 16:1

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

That's a sweet scripture to correct impatience, Isaiah 28:16.
He that believeth shall not make haste.

GENESIS 16:2

And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Observe what Sarai saith, that this restraint was of the LORD's appointment; and yet though she had grace to see this, yet she had not grace to act accordingly. Compare Genesis 30:2 with Genesis 33:5.

GENESIS 16:3

And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

For a proof that this was sinful. See Matthew 19:3-9

GENESIS 16:4-7

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. (5) And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.[†] (6) But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.^{*} (7) And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Proverbs 30:20-23 [†]1 Samuel 1:6. ^{*} Proverbs 15:1. 1 Peter 2:20.

I pause here to remark, that this is the first account we meet with in the Bible of the ministry of an Angel. Reader! Observe how kind his ministry. And then call to mind how very precious the services of those celestial guardians have been, upon innumerable occasions, in the Church! And if so, how very gracious must He be who hath appointed them! See Hebrews 1:14 Matthew 18:10. Reader, do you know anything of wilderness mercies, like Hagar? See Hosea 2:14.—*Shur*. See 1 Samuel 15:7 Exodus 15:22.

GENESIS 16:8-10

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. (9) And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. (10) And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Reader! I entreat you to remark with me, the peculiarity of the expression. The angel doth not promise in another's name, as would certainly have been the case had he been a

created angel, but in his own. He saith, I *will multiply thy seed*, &c. And who then could this be but the *Angel of the Covenant*, even the LORD JESUS CHRIST. See Malachi 3:1. It is very gratifying to the true believer in JESUS, to discover the LORD in places where we least expected him.

GENESIS 16:11

And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

The name *Ishmael* signifies, GOD will hear. Psalm 10:17 31:22.

GENESIS 16:12

And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

The Hebrew reads, "*a wild-ass man.*" Unrenewed nature is always thus. Job 11:12. See this promise concerning Ishmael fulfilled. Genesis 25:18. The wild Arabs, which are descendants of Ishmael, preserve the same character to this day.

GENESIS 16:13

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

It is but just to set up tokens of praise, where GOD hath set up banners of love. Reader! pray pause over this verse. Then remember, that the same eye which looked on *Hagar*, looks on you, on me, on all. An all-present GOD, must be an all-seeing GOD. And is the eye of JESUS indeed upon me? Surely

then it is upon me for good. For though my *secret sins are in the light of his countenance*; yet doth he not also see my sorrow for them, my trouble under them, and my desire to be freed from the guilt and dominion of them? Precious Redeemer! how ought a sense of these things to endear thy blood and righteousness to my soul.

GENESIS 16:14

Wherefore the well was called Beerlahairoi; behold, *it is* between Kadesh and Bered.

This name means 'The Well of Him that lives and looketh on.'

GENESIS 16:15-16

And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. (16) And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

Galatians 4:23.

REFLECTIONS

What awful effects have been in all ages reduced by unlawful connections! See, how this illicit marriage, in defiance of the divine law, involved all the parties concerned in it in trouble! The unhallowed attempt to hasten the accomplishment of GOD'S promise, in opposition to GOD'S way, brought *Sarai* into distress, *Abram* into vexation, and *Hagar* into misery.

Let us again remark, how very sweet and refreshing to the soul are wilderness visits from JESUS, when for the exercise of faith and patience, his people are at any time brought there. Dearest LORD! do thou visit me when there, and then the wilderness will *rejoice and blossom as the rose*. Let me in every dispensation, and in every place, carry with me this

memorial: *Thou* GOD, *my Saviour*, *seest me*; and the consciousness of thy presence, will comfort my heart in the most solitary desert.

CHAPTER 17

CONTENTS

This Chapter is rendered the more memorable, in that it contains the substance of the Covenant of Grace, which, though here represented as made between GOD and Abram, yet in reality, forms the outline of that everlasting Covenant made with the LORD JESUS CHRIST, for all the spiritual seed of Abram. In this Chapter, GOD's appearance to Abram is taken notice of: the effect induced by it on the mind of the patriarch: the names of Abram and Sarai are changed; the rite of circumcision appointed as an outward visible sign or seal of the Covenant, and the Patriarch's obedience to the divine command.

GENESIS 17:1

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

If the Reader will be at the pains to calculate the distance between the former revelations of the LORD to Abram, and the one mentioned in this verse, he will find it to amount to thirteen years! No doubt, Abram kept up the remembrance of the LORD, by ordinances and family worship. And the LORD, no doubt, manifested his remembrance of the Patriarch in many a kind providence! Let every exercised believer remember

this: and in his dark seasons call to mind how the great father of the faithful was exercised. Let him remember also, that the communications of divine love, are precious things; and learn to prize them accordingly! Proverbs 6:22 John 14:26 Genesis 35:11. *El Shaddai*, means GOD All-sufficient. Sweet thought! The Christian's GOD is indeed All-sufficient, according to Covenant-promises, for all we want, and for all our joys. Sufficient in himself: sufficient for us: sufficient to us. And all that he is, as relating to the work of redemption, he is for his people. Reader! examine yourself by that standard, Psalm 16:2-5. And then see whether you can adopt that language, Psalm 73:25.

GENESIS 17:2-4

And I will make my covenant between me and thee, and will multiply thee exceedingly. (3) And Abram fell on his face: and God talked with him, saying, (4) As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Charming view of Abram's faith and humility. So, depend upon it more or less, are all Abram's spiritual children. See Daniel 8:17 10:9-15 Revelation 1:17.

Reader! do not overlook the expression. GOD calls it his Covenant. Yes! a Covenant *ordered in all things, and sure*, must be GOD's. And it is the happiness of his people, that He who hath made it, undertakes for its accomplishment. Jeremiah 32:40 Isaiah 54:10. Under this verse, it may not be amiss to remark, that Abram had more children *naturally* considered, than any other of the Patriarchs; and *spiritually*, who shall number them? Romans 4:16 Revelation 7:9.

GENESIS 17:5

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

The name *Abram* signifies a great Father: and *Abraham*, the Father of a multitude. It is pleasing to observe, that the Gospel Church when married to the Bridegroom hath her name changed: See Isaiah 62:2-4. And is not every individual believer the same? See Revelation 2:17.

GENESIS 17:6-7

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. (7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Genesis 35:11. Ezra 4:20.

Reader! pause over that very precious word in this place, *everlasting*, and then read it afresh; and beg the HOLY GHOST to write it on your heart. An everlasting Covenant founded in divine love, established in divine mercy, and secured in everlasting faithfulness. Oh! how delightful to the view of a poor perishing sinner. See Isaiah 54:10.

GENESIS 17:8-16

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (9) And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. (10) This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.[†] (11) And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.[‡] (12) And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.[§] (13) He that is

born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. (14) And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.* (15) And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. (16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

Hebrews 4:9. 11:16. † Acts 7:8. Romans 4:11. * Exodus 24:8. Hebrews 9:22. § *Stranger!* Galatians 3:14. Ephesians 2:19. 1 Peter 2:10. † Exodus 4:24, 25.

Observe, it is the same letter added to *Sarai's* name, which was to *Abram's*. *Sarai* signifies a Princess, and *Sarah* Princess of a multitude; intimating the number and greatness of her children: and no doubt, principally in reference to Him, whose seed are *Kings and Priests, to God and the FATHER*.

GENESIS 17:17

Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

It is profitable to observe, how God's purposes are accomplished, concerning the fulfillment of this promise. As this child was a child of promise, Sarah shall be left past the period allowed to child-bearing, that God's grace in the gift, might more illustriously appear. Surely that song of the Church, sung in after ages, was peculiarly sweet here. Isaiah 54:1 Galatians 4:27 And is not the verse following delightful? Yes! if you and I can personally adopt it. Galatians 4:28

GENESIS 17:18

And Abraham said unto God, O that Ishmael might live before thee!

Oh! that all parents had Abraham's spirit, and used this prayer!

GENESIS 17:19

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

How condescending are the repetitions of promises! Hebrews 6:18. The name of *Isaac*, signifies laughter: Romans 9:8.

GENESIS 17:20-23

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. (21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.† (22) And he left off talking with him, and God went up from Abraham.‡ (23) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

Isaiah 65:24. †Genesis 26:3-5. ‡Genesis 35:13. Luke 24:31.

Abraham *made haste and delayed not*. See Psalm 119:60.

GENESIS 17:24-27

And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin. (25) And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin. (26) In the selfsame day was Abraham circumcised, and Ishmael his son. (27) And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

REFLECTIONS

My Christian Brother! Are you included in this blessed Covenant? Have *you* the marks and characters of it? Can you say as *Paul* did, We are *the true circumcision, which worship GOD in spirit; rejoice in CHRIST JESUS; and have no confidence in the flesh*. Pause over the question! And oh! that a gracious GOD may grant you an answer of peace. If this be your portion, then need you nothing more to make you happy. For GOD saith to *you* as to the Patriarch; *I will give you the land wherein you are a stranger*. And where is that, but heaven? Dearest JESUS! hast thou not taken possession of it in the name of thy people? and hast thou not promised, that *thou wilt come again and receive them to thyself, that where thou art, there they shall be also*.

Poor timorous, doubting Believer! Did GOD say to Abraham that he would bless him, and in confirmation of it, reveal himself by this glorious name the Almighty GOD; beg of him then for grace to convert this promise into a prayer: and plead, that the same GOD may be to thee and thine, the GOD all-sufficient. And oh! that every gracious soul may find grace as the Patriarch did, to intreat GOD for the Ishmael's of his household, the unawakened and careless around him. And may the LORD'S answer be as gracious. I *have heard* thee.

CHAPTER 18

CONTENTS

In this Chapter, we have the account of another revelation of the divine will, which GOD was pleased to make to Abraham. The subject of the conversation is also recorded, and the

hospitable manner in which the Patriarch received the messengers. A renewal of the divine promise, concerning a son by Sarah, is now made, and the time fixed for its accomplishment. The purposes of GOD relating to the destruction of Sodom, are made known to Abraham; and the Patriarch's intercession for the salvation of the place, is also taken notice of in this Chapter.

GENESIS 18:1

And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

In what manner the LORD appeared is not said, but the Reader is enabled to form an idea by what follows. See Judges 13:3, 21.

GENESIS 18:2

And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

That is a sweet precept of the HOLY GHOST by the Apostle, and founded, no doubt, on this circumstance. Hebrews 13:2.

GENESIS 18:3

And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

I beg the Reader to remark with me, the change of person in this verse to the former. There the appearance was spoken of as *three men*. Here Abraham addresses but *one*, and calls him LORD. Compare this with Genesis 18:12, then read Genesis 18:15; and compare that again with John 5:22. Let the Reader duly consider that feature of character peculiarly

belonging to the LORD JESUS CHRIST; and let him determine (for I don't presume) whether this be not the CHRIST?

GENESIS 18:4

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

Washing the feet in Eastern countries, was part of the courtesy shown, to travelers. Hence 1 Timothy 5:10 Luke 7:44.

GENESIS 18:5-7

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. (6) And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. (7) And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

Judges 6:18. 13:15.

Observe Abraham's liberality and hospitality. Isaiah 32:8 Hebrews 13:2.

GENESIS 18:8-13

And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat. (9) And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent. (10) And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.[†] (11) Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.^{*} (12) Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?[§] (13) And the LORD said unto Abraham, Wherefore did

Sarah laugh, saying, Shall I of a surety bear a child, which am old?

See Luke 24:43. † Romans 9:8, 9. Genesis 21:2. ‡ Hebrews 11:11. § Luke 1:18.

Here the speaker is expressly called JEHOVAH; so in the 17th and following verses.

GENESIS 18:14-15

Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. (15) Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. 2 Kings 4:16.

Isaiah 57:11. What mercy that she was not instantly struck dead! Reader! hath not the same mercy been yours also, in the numberless instances of your unbelief?

GENESIS 18:16-18

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. (17) And the LORD said, Shall I hide from Abraham that thing which I do; (18) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? Psalm 25:14.

Reader! do not overlook what the HOLY GHOST hath caused to be marked so often, the cause why so much grace was shown to Abraham; even for that *promised seed*, the LORD JESUS.

The letter H added to both the names, Abram and Sarai, has been thought, not only to imply this wonderful increase, as above mentioned, (see Genesis 17) but also, being a radical letter in the sacred name jah, or JEHOVAH, it has been thought to intimate a nearer relation in the covenant of grace.

GENESIS 18:19

For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Precious testimony to Abraham's character, as a Parent and a Master! How true is what St. Paul saith, Titus 3:8.

GENESIS 18:20

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

Observe! Sin is said to cry for judgment.

GENESIS 18:21

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

This is spoken of after the manner of men. See Genesis 11:5.

GENESIS 18:22

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

A striking verse to point out the immense distinction of character between two of the men which accompanied the third, and the LORD of whom it is said, that Abraham stood *yet* before him. See Genesis 19:1.

The following is the first form of prayer recorded in the Bible, and observe it is all along in the style of intercession. Was not Abraham here, a type of the blessed JESUS? Luke 13:9.

GENESIS 18:23-33

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? (24) Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? (25) That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? (26) And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. (27) And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes: (28) Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. (29) And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. (30) And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. (31) And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. (32) And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. (33) And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

I would not interrupt the Reader with either references or remarks, through the whole of this sweet prayer, and now only at the end of it, beg the Reader to determine, how it was the communion broke off, since GOD was so gracious and Abraham so successful: Did the patriarch conclude, that if less than *Ten* righteous persons were in Sodom, the place ought not to have been saved: or, was it that the decree having gone forth, GOD restrained prayer in his servant? See Jeremiah 7:16 and Jeremiah 11:14. But what a delightful consideration it is, that though Abraham gave over interceding, JESUS never doth. And though Abraham could not

find *ten*, nor even *one* righteous man in Sodom to save that city from destruction; yet JEHOVAH himself hath found One in the Sodom of our earth, for whose sake he hath spared, and will everlastingly spare, his redeemed. Yes! the LORD hath laid help upon *One that is mighty*, whose name is *Wonderful*. JESUS hath been found tabernacling in our nature, by whose perfect obedience and death, he hath magnified the divine law, and made it honourable, and hath brought in *an everlasting righteousness, which is unto all, and upon all, that believe*. Oh! blessed be GOD for JESUS CHRIST!

REFLECTIONS

How sweet were those days of primitive simplicity, when men were in the habit of enjoying intercourse of friendship with Angels. And if (as there seems great reason to suppose), one of those celestial visitors which called on Abraham, was indeed the SON of GOD, in an human form; what a charming evidence doth it give of favor and condescension on the part of GOD, and of happiness on the part of man.

But stop, my soul! pause over the thought, and remark with suitable joy and thankfulness, the far happier state of the Church in the present hour, among those highly favoured saints unto whom the LORD JESUS manifests himself, *otherwise than he doth to the world*. Since those days of Abraham, the SON of GOD hath come down, not merely in the form, but really and truly man, and *dwelt among us*. And his gracious visits have been, not as in the earlier ages when his name was *secret*, but to everyone unto whom his blessed SPIRIT hath made him known, and they have *seen* his glory: *the*

glory as of the only begotten of the FATHER, full of grace and truth.

In beholding the patriarch *Abraham* drawing near and pleading with GOD for *Sodom*, who can forbear to call to mind that precious character of the LORD JESUS; or overlook that gracious Intercessor with GOD for his people, *whom the FATHER heareth alway*. My soul! never, I charge thee, forget thy JESUS, in this his High-Priestly office. Only for thy comfort recollect, that though Abraham's mediation was not successful, such can never be the issue of the Redeemer's pleading. *He ever liveth to make intercession*. And oh! the blessedness of that assurance: *he is able to save to the uttermost all that come to GOD by him*.

CHAPTER 19

CONTENTS

The Sacred Historian, prosecutes in this Chapter, the account of what was hinted at in the former; namely, the destruction of Sodom, Lot is delivered from the overthrow: he is constrained by the Angels to flee for his life; his wife becomes a monument of the divine displeasure for looking back: Lot retreats into Zoar: he removes to the mountain: he there falls into the horrid sins of drunkenness and incest.

GENESIS 19:1-2

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; (2) And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up

early, and go on your ways. And they said, Nay; but we will abide in the street all night.

The same observations meet us here, as in the opening of the foregoing Chapter; which see.

GENESIS 19:3

And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Doth not the Reader call to mind, Him, who in the days of his flesh was constrained in like manner. Luke 24:28,29. And is not the Reader's heart prompted by the view of both scriptures, to constrain JESUS also, to enter in and tarry with him. Oh! for a spirit of heart-wrestling with GOD our Saviour, not to be refused!

GENESIS 19:4

But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

Observe, old and young, *all*; an universal infection of sin. See Isaiah 1:5-7.

GENESIS 19:5-10

And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. (6) And Lot went out at the door unto them, and shut the door after him, (7) And said, I pray you, brethren, do not so wickedly. (8) Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.[†] (9) And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will

we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.* (10) But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

Romans 1:26, 27. Isaiah 3:9. Jude 7. †1 Samuel 30:23. Acts 17:26. * Isaiah 65:5. 2 Chronicles 36:16.

Observe how GOD protects his people in the moment of danger.

GENESIS 19:11

And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Perhaps such blindness as that mentioned; 2 Kings 6:18. or like *Elymas* the sorcerer. Acts 13:11. But awful as both these instances are, how much more the blindness of the soul. Romans 11:8.

GENESIS 19:12

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

Sweet thought! mercy you see is shown to ungodly relations, in the suspension of judgments. Matthew 13:30 1 Corinthians 7:14-16.

GENESIS 19:13-17

For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. (14) And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.† (15) And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in

the iniquity of the city.[†] (16) And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.[§] (17) And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

Psalm 11:5, 6. [†] Revelation 18:4. ^{*} Ezekiel 14:14. Numbers 16:26. [§] Ephesians 2:8.

1 Kings 19:3. And what is the cry of GOD in the soul of every truly awakened believer, but the same: Escape for thy life from sin: Look not back with any hankering after the world: Neither stay thyself upon any creature-righteousness, or creature enjoyments: but flee unto the rock CHRIST JESUS, lest thou art consumed?

GENESIS 19:18-20

And Lot said unto them, Oh, not so, my Lord: (19) Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: (20) Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

Zoar means a little one.

GENESIS 19:21-23

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. (22) Haste thee, escape thither; for I cannot do any thing till thou be come thither.[†] Therefore the name of the city was called Zoar. (23) The sun was risen upon the earth when Lot entered into Zoar.

Ephesians 1:6 [†] Revelation 7:3. Ezekiel 9:4.

JESUS the Sun of righteousness, may be said to be arisen on the soul, when the faithful enter within his shelter. See Malachi 4:2 Isaiah 32:2

GENESIS 19:24-25

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; (25) And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
Job 31:3 18:15

Numbers 34:12 Psalm 83:15. A standing monument of God's judgment! Deuteronomy 29:23 2 Peter 2:6 Matthew 10:15.

GENESIS 19:26-28

But his wife looked back from behind him, and she became a pillar of salt. (27) And Abraham gat up early in the morning to the place where he stood before the LORD:[†] (28) And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Luke 17:32. Ezekiel 3:18-20 Hebrews 4:1. Romans 11:22 [†]
Hebrews 2:1. Psalm 5:3.

Revelation 19:3. So we are told, the saints will behold the destruction of Spiritual Sodom at the last day.

GENESIS 19:29

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Precious consideration to the believer. Hebrews 6:10 Isaiah 63:11 Exodus 32:13.

GENESIS 19:30-36

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. (31) And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth: (32) Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. (33) And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. (34) And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. (35) And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. (36) Thus were both the daughters of Lot with child by their father.

I detain the Reader but to turn to two scriptures, after the perusal of this melancholy subject. The *first* is, 1 Corinthians 10:12. The *other* is 1Peter 1:5.

GENESIS 19:37-38

And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day. (38) And the younger, she also bare a son, and called his name Benammi: the same *is* the father of the children of Ammon unto this day.

Awful effects of sin! Those nations were the sworn foes of the LORD'S people through all generations. Here ends the history of Lot.

REFLECTIONS

My soul! do not hastily turn thine eyes of reflection from this Chapter. Behold in it the graciousness of God's mercy in the midst of judgment, and connect with it this precious

assurance, in all times of prevailing corruption like this, that *the LORD knoweth how to deliver the godly out of danger* as well as *temptation*. Who shall say in the present hour what nations, ripe for destruction by sin, are still preserved by the *Lots* which are dwelling among them? Who knows, or can calculate, the extent and efficacy of those prayers of the faithful, which being quickened by divine grace are heard in the divine mercy, for the suspension of the LORD's anger from breaking forth upon a guilty land! My soul! I counsel thee to seek earnestly a spirit of grace and supplication from above, that in lamenting before a throne of mercy those sins of our common nature in which I bear a part, my spirit may so earnestly wrestle with GOD in the Redeemer's name and righteousness, that I may find acceptance in the Beloved.

Reader! what various views of men and things, of mercy and judgment, of grace and nature, and the very different terminations between the righteous and the wicked, doth this chapter furnish. Gracious God! let it be my mercy to be called out of Sodom; to disregard the reproaches of the ungodly, and resolutely, like Lot, to bear an open testimony against them. And when in tenderness to my lingering footsteps, thou layest thy gracious hand upon me, oh! for thy quickening power in my soul also, that I may hasten to the Zoar of safety, even to the LORD JESUS CHRIST, who alone *delivereth from the wrath to come!*

CHAPTER 20

CONTENTS

The history of the patriarch Abram is reassumed. In his journey (for he is still in the pilgrimage state) he is going towards the South. In Gerar, where he sojourned, Abimelech, the King of the place, beholdeth the beauty of Sarah, Abraham's wife; and she is, in consequence thereof, taken into the King's house. God, by the ministry of a dream, restrains Abimelech from his evil designs. Abimelech is informed of the relationship between Abraham and Sarah; he reproves Abraham, for not informing him of it himself; and sends him away from him, with his wife, and all that he had. Upon Abraham's Prayer, God removes the affliction from Abimelech and his family.

GENESIS 20:1-3

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. (2) And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.† (3) But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

Chap. 16:7-14. See Hebrews 11:8-13 †Compare Genesis 12 and 26

By the ministry of dreams and visions of the night, in the early ages of the world, the LORD was pleased to convey many great and important discoveries, not only to the faithful, but (for the benefit of his people), to the profane also. Genesis 41:1 &c. Daniel 2:1 &c.

GENESIS 20:4-7

But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? (5) Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.† (6) And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee

from sinning against me: therefore suffered I thee not to touch her. (7) Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

Genesis 18:23-25. [†]Psalm 24:4 73:13. 76:2.

Numbers 22:32; Psalm 105:14-15. Abraham is the first person called a prophet in the Scriptures, and that on account of his immediate intercourse with God by way of divine revelation.

GENESIS 20:8-12

Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. (9) Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. (10) And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? (11) And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.[†] (12) And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

Genesis 39:9. Joshua 7:25. [†] Psalm 36:1.

This was the case. See Genesis 11:29

GENESIS 20:13-16

And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He *is* my brother. (14) And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife. (15) And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.[†] (16) And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reprov'd.

Genesis 12:13 [†] Chap. 13:19.

About 115£. in value. See Genesis 24:65

GENESIS 20:17-18

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*. (18) For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.[†]

Numbers 12:13. James 5:16. Job 42:8. [†]Chap. 12:17. 16:2. 30:2.

REFLECTIONS

READER! let not the greatness of Abraham's character tempt you to overlook Abraham's infirmity. Alas! what is man in his highest attainments! Had not the Patriarch lost sight that JEHOVAH himself was *his shield and his exceeding great reward*, he need not have condescended to such a pitiful resource for the safety of his wife. GOD forbid, that this weakness of the Patriarch should ever be made a pretence for the sins of others, when we see how it displeased the LORD!

Surely the HOLY GHOST causeth the infirmities of the faithful to be recorded, in order to teach his people that most unquestionable truth; that *there is not a just man upon earth, that doeth good and sinneth not*; and to constrain the heart into the love of JESUS; whose perfect righteousness is the alone cause of justification before GOD. Dearest LORD! how increasingly sweet and interesting, in every renewed instance of human infirmity which I feel in myself, or meet with in others, is thy finished salvation to my view. Oh! Do thou establish my soul in it more and more. Give me to see, and know that I am thine in an everlasting Covenant, which *cannot be broken*: that from having committed my soul-

concerns into thy hands; all my earthly interests I may safely leave at thy disposal; and that *the fear of man, as in the case of the Patriarch, may not bring a snare.*

CHAPTER 21

CONTENTS

The long-looked for blessing of a son to Abraham and Sarah, is at length bestowed; and Isaac, the child of promise, is born. This Chapter relates the auspicious event. The casting out of Ishmael, the Son of Hagar, the bond-woman, is also noticed, with the circumstances attending it. Some inferior matters, which occurred in Abraham's family, and a covenant of amity, which the Patriarch entered into with Abimelech; form the remainder of the particulars, related in this Chapter.

GENESIS 21:1

And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

That is a precious Scripture of the prophet, Habakkuk 2:3-4. And the apostle's comment upon it, is not less so. Hebrews 10:36, &c. These words are not only applicable in the case of the Patriarch's trials of faith, but have been refreshing to thousands in their various exercises.

GENESIS 21:2

For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

Observe here, that it is twice mentioned by the HOLY GHOST, as if to impress it more strongly on the mind, that this event,

so contrary to the ordinary course of nature, was, as *the LORD had said* (verse 1) and as *the LORD had spoken*, (verse 2).

GENESIS 21:3

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

This was the name, which the LORD himself had appointed. Genesis 17:19. *Isaac* signifies *laughter*.

GENESIS 21:4

And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

It was proper, that he, who was equally interested in the *blessings* of the covenant with Abraham, should partake with him, in the *seal* of the covenant. Genesis 17:10-14.

GENESIS 21:5

And Abraham was an hundred years old, when his son Isaac was born unto him.

Observe, how particular the HOLY GHOST is, to mark down again Abraham's age, in order to manifest, that the mercy of a Son was not within the ordinary course of natural expectation. Galatians 4:23.

GENESIS 21:6-7

And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me. (7) And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

Luke 1:46

Reader! Pause here to remark, that while the gift of a Son became such a subject of astonishment to Sarah; what

greater cause have you and I to be astonished, that God *should have given his only begotten SON*, to the end, *that all which believe in him should not perish, but have everlasting life!* Nay, to advance one step farther in the wonderful mercy, who could have believed that such a gift should have been given to *you*, or to *me*? Well may we exclaim with the prophet: *Wonder, O Heavens, and be astonished, O earth.*

GENESIS 21:8

And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

In all seasons of enjoyment, see that they are sanctified seasons. I would desire to do as the disciples did; invite Jesus to be present. John 2:2; 1 Timothy 4:4-5.

GENESIS 21:9-10

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. (10) Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

The spiritual meaning of this never could have been known, had not the HOLY GHOST graciously condescended to have taught the Church, by his servant the apostle. See Galatians 4:22-31.

GENESIS 21:11

And the thing was very grievous in Abraham's sight because of his son.

Probably, the pious Patriarch, made it a subject of prayer. Reader! may grace enable us, in all our trials to do the same.

GENESIS 21:12-13

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. (13) And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

Observe how gracious the LORD is! How sure is that promise: Deuteronomy 28:2-14.

GENESIS 21:14-16

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. (15) And the water was spent in the bottle, and she cast the child under one of the shrubs. (16) And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

Luke 14:26.

Sweet subject, spiritually considered. Is not the whole world a wilderness state? But yet, the greatest distresses will not open our eyes to discover our relief; until the HOLY GHOST performs this mercy, and directs to the LORD JESUS. And although, like the well to Hagar, he is always near us in the everlasting covenant of grace, yet we shall see him not, unless He, whose office it is, *takes of the things of JESUS to show them unto us*. John 16:15.

GENESIS 21:17-33

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. (18) Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.† (19) And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.‡ (20) And God was with the lad; and he

grew, and dwelt in the wilderness, and became an archer.[§] (21) And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.[†] (22) And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest.[^] (23) Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.[#] (24) And Abraham said, I will swear. (25) And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away. (26) And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day. (27) And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. (28) And Abraham set seven ewe lambs of the flock by themselves. (29) And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves? (30) And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. (31) Wherefore he called that place Beersheba; because there they sware both of them.^{\$} (32) Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. (33) And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

Genesis 16:11. [†]Genesis 25:12-18. ^{*}Luke 24:16-31. [§]Genesis 39:2. [^]Judges 14:3. [^]Genesis 12:10. Zechariah 8:23.

[#]Hebrews 6:16. ^{\$}Meaning; the *well of the oath*.

Observe, though Abraham is still in a pilgrimage state, yet in every place, where the LORD manifested himself to him, he sets up his Ebenezer. Isaiah 40:28.

GENESIS 21:34

And Abraham sojourned in the Philistines' land many days.
Hebrews 11:9.

REFLECTIONS

THE long exercise of Abraham and Sarah's faith respecting this child of promise, and the happy issue of it, may serve to teach us how sure GOD's promises are; and the certainty, that those who, with faith and patience, wait the fulfillment of the divine promises, shall not be disappointed of their hope. It is exceedingly precious upon all occasions to remark, the LORD's gracious dealings with his people. Faithful men love to dwell upon the evidences of a faithful GOD.

My Brother! Look, I beseech you, beyond the subject of this promised Isaac, unto Him, of whom Isaac was but a type; even unto JESUS, in whom all the promises center, and in whom they are *all yea and amen*. And as Sarah rejoiced in her Isaac, may it be your mercy and mine, with all *the children of promise*, as Isaac was, to rejoice in infinitely higher strains of joy in our Redeemer; that *unto us a child is born; unto us a Son is given: whose government is upon his shoulders, and whose name is Wonderful: Counsellor: the mighty GOD: the everlasting FATHER: the Prince of Peace*.

When the Reader hath duly contemplated his person, of whom Isaac became a striking type, and in whom all the promises center; I would beg of him to make earnest enquiry concerning his own personal interest in this divine Saviour, Paul tells the believing church of *Galatia*, that as *Sarah* was a figure of the church, so *Isaac* became a figure of the children of that church. *Now we, brethren*, (says he) *as Isaac was, are the children of promise*. My brother, is this *your* privilege? Are you of the seed of the bond-woman or of the free? Are you one of the descendants of *Hagar* or of *Sarah*? In other words, (according to the apostle's beautiful illustration of it), do you seek favor with GOD from a *covenant of works*, which

gendereth to bondage; or are your hopes of salvation founded on a *covenant of grace*, which maketh free. Upon the decision of this grand question will depend your everlasting welfare.

May it be the happy portion, both of the Writer and Reader, to be found as Isaac was among *the children of promise!* The LORD in mercy grant, that we may not be looking for justification from a covenant of works, which never did, or ever will, be able to save the soul! The law is the ministration of death. It is the dispensation of terrors from Mount Sinai. For Hagar is Mount Sinai, which is in bondage with her children, a spiritual bondage to sin, and a legal bondage to wrath. But the gospel is the ministration of life: freeing the soul, by the blood and righteousness of our LORD JESUS CHRIST, from the guilt and condemnation of sin, and bringing it into that liberty, wherewith the children of grace are made free. Grant, O LORD! that this may be our mercy: that in the great day it may be found that we have not been *children of the bond-woman, but of the free.*

CHAPTER 22

CONTENTS

This Chapter contains the account of that memorable instance of the trial of Abraham's faith, in respect to the proposed sacrifice of his son Isaac; the result of which hath handed down the Patriarch's character, with such honourable testimony in the church; and as deservedly hath procured him the name of the father of the faithful. GOD'S command to

Abraham to perform this service; the Patriarch's ready obedience; his journey to the place appointed, with Isaac his son; his resolute perseverance in the intended sacrifice; an angel from heaven staying his hand and, in the moment of doing it; the Substitution of a ram in the place of his son; GOD'S gracious approbation; and the renewal of the promises of the covenant; these form the subject of this chapter.

GENESIS 22:1-2

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. (2) And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Tempt, i.e. try to prove. Hebrews 11:17-19 for a right idea of temptations, consult James 1:13, 14, compared with verses 2, 3, 12 1 Peter 1:6, 7.

Mount Moriah, where the temple was afterward built. 2 Chronicles 3:1.

GENESIS 22:3

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

That is a sweet scripture, to explain Abraham's conduct. Galatians 1:15, 16.

GENESIS 22:4

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Probably God gave the Patriarch some token, by which he might know the spot.

GENESIS 22:5

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Reader! recollect, how JESUS, in His unequalled agony in the garden, was withdrawn from the more immediate followers which he had taken with him there. Matthew 22:41.

GENESIS 22:6

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

So Jesus carried his cross. John 19:17.

GENESIS 22:7

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

If he be a parent, or a master of a family, who is reading this Chapter, I would beg of him to observe how well instructed Isaac was, in the nature of religious services. Reader! may we not say as Isaac did, in all our ordinances, behold the fire, and the wood, the outward signs of worship: but where is the SPIRIT'S work? Where is JESUS? Whose heart is warmed with the FATHER'S love!

GENESIS 22:8

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Reader! it is no interesting question, though perhaps not easily answered; did Abraham really know, that God had already provided a Lamb for a burnt-offering; even *the Lamb slain from the foundation of the world*? There are two passages in the scriptures, which seem to imply as much. JESUS hath given the one; and the HOLY GHOST by his servant the apostle hath given the other. John 8:56 and Hebrews 11:17. But Reader! whether Abraham in those distant ages, had such clear views of JESUS or not; what blessings, what privileges are ours, before whom the LAMB of GOD is not only provided, but hath fully taken away sin by his blood. John 1:29 Revelation 13:8.

GENESIS 22:9-10

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. (10) And Abraham stretched forth his hand, and took the knife to slay his son.

I pass over many interesting things, which belong to this history, considered *naturally*, in order to regard such as are *spiritual*. How delightful a representation doth the whole transaction afford of GOD the FATHER'S love? Romans 8:32. How sweet a *type* is given, in the obedience and voluntary surrender of Isaac, of the free and voluntary offering of the LORD JESUS on the cross? John 10:18 Philippians 2:8 Ephesians 5:2.

GENESIS 22:11-12

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I (12) And he said, Lay not thine hand upon the lad, neither do thou any thing

unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.
Genesis 16:7.

This knowledge is not meant, as referring to GOD, but as proving the faith of his people to the world. Deuteronomy 8:2. But were not those three days during which Isaac lay under a sentence of death, until released by an order from heaven, typical of CHRIST'S lying under death, until raised the third day from the grave? 1 Corinthians 15:3, 4.

GENESIS 22:13

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Job 33:24. Another type of JESUS, as a substitute. 1 Peter 1:19
1 Corinthians 5:7. CHRIST *our passover is sacrificed for us.*

GENESIS 22:14

And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

That is, *the Lord will provide.* Reader! cannot *your* experience bear a thousand testimonies to this sweet scripture? Have *you* not been called upon many times, to set up your JEHOVAH-*jirehs*?

GENESIS 22:15-16

And the angel of the LORD called unto Abraham out of heaven the second time, (16) And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

Hebrews 6:13-18. *Zacharias* refers to this oath and promise, and applies both to CHRIST. Luke 1:73

GENESIS 22:17-20

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (19) So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. (20) And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

Galatians 3:14-16. Isaiah 65:16.

The pedigree of *Rebekah* is here introduced, because she afterwards becomes a subject of much note in the church of GOD.

GENESIS 22:21-24

Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, (22) And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. (23) And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. (24) And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Concubines were a kind of half wives; they themselves were considered as servants in the house; and their offspring were not entitled to any inheritance. Genesis 25:5, 6.

REFLECTIONS

When we behold the happy termination of the trial of Abraham's faith, who doth not see the certainty of that precious promise, *Blessed is the man that endureth*

temptation! Oh! the vast privilege of those whom the LORD enables to be faithful, and whom he supports in the trying hour. Gracious GOD! be it my portion, to be kept by thy grace in every conflict, then shall I be *more than conqueror, through Him that hath loved me.*

But while I derive this instruction, under grace, from the Patriarch's bright example of faith, teach me, LORD, to behold a more glorious object of contemplation, in which this scene so strikingly represents of divine mercy. Do I not see in Abraham, as a father, so readily offering up his son, the type of that unequalled love of GOD our FATHER, in giving his only begotten Son as a sacrifice for the salvation of his people? And in the free-will offering of Isaac, to his father's direction, is not JESUS' voluntary submission to the death of the cross strongly represented? Oh! matchless love of both! May it be my happiness always to connect, in the view of redemption, the love of both, as the united cause and source of all my hopes; and under the precious application of the FATHER'S grace, and the SON'S merits to my heart, by the merciful influences of GOD the HOLY GHOST, may I live in the full enjoyment of this assurance, until I come to enter upon the possession of the realized felicity unto all eternity.

CHAPTER 23

CONTENTS

The subject of this chapter is that common place subject which belongs to our nature universally, and forms a part in the history of all persons and families. Death (here we are

told) makes an inroad into the house of Abraham, and takes away Sarah, the desire of his eyes, with a stroke. The Patriarch's concern for the purchase of a burying-ground is here related; his treaty for that purpose with the sons of Heth; his agreement with them: the place obtained: and the funeral of Sarah is observed with all due solemnity.

GENESIS 23:1-2

And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah. (2) And Sarah died in Kirjatharba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

Genesis 50:10 Acts 8:2. How suited the observation of the Patriarch, both to this, as well as to himself and to all other cases, Genesis 47:9. How applicable that prayer! Psalm 90:12. How delightful that thought! Psalm 102:24-27.

GENESIS 23:3-4

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, (4) *I am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

Acts 7:5. How sweetly David made use of the same expression, and converted it into a motive for prayer. Psalm 39:12, 13. Reader! while we behold Abraham parting with his beloved Sarah, and desiring to bury her remains out of his sight; think, what a blessed relief it is to consider, that the covenant relationship with Jesus, rots not in the grave. When the comeliness of his people is turned to corruption, their ashes are equally precious to him as when their bodies were animated. Delightful thought! Yes, thou dearest Redeemer, the covenant of redemption holds good as ever in the grave;

by thy death thou hast slain the enmity of the grave: and by thy resurrection secured the resurrection of thy People. Death as well as life is ours, if JESUS be ours. 1 Corinthians 3:22, 23.

GENESIS 23:5-7

And the children of Heth answered Abraham, saying unto him, (6) Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. (7) And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

Observe, Abraham considered himself but a wayfaring man, whilst others thought him a prince. See Luke 14:11. A mighty prince, prince of GOD. Genesis 23:6.

GENESIS 23:8-16

And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, (9) That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. (10) And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying, (11) Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. (12) And Abraham bowed down himself before the people of the land. (13) And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there. (14) And Ephron answered Abraham, saying unto him, (15) My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead. (16) And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

In point of value about *50£*. of our money.

GENESIS 23:17-19

And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure (*18*) Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. (*19*) And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

This became a memorable sepulchre afterward for the holy seed. Genesis 49:31-32

GENESIS 23:20

And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

REFLECTIONS

I DETAIN the Reader but with *two* reflections on this Chapter. May the HOLY GHOST increase them largely, and profitably to his mind! The *one* is, that in the confirmation of GOD's promises to Abraham, to give him Canaan for an everlasting possession, the first spot of it which he could truly call his own, was his burying-place. This was indeed possessing it, until the glorious morning of a resurrection. The *other* is, from hence the first sound of that sweet declaration was made, which *John* in after ages heard more distinctly: *Blessed are the dead which die in the LORD. These all died in faith*, said the Apostle. They fell asleep in JESUS. LORD, grant me the same faith! May it be my portion that, wherever the *Machpelah* for my earthly house may be, JESUS may receive my soul: and may it be found in that hour that *I have a*

building with GOD, an house not made with hands, eternal in the heavens.

CHAPTER 24

CONTENTS

The subject still continues, of Abraham's history. Every circumstance relating to the Patriarch becomes important, and as such the HOLY GHOST hath been pleased to transmit it to the church. In this Chapter we find the Patriarch engaged in making provision for the settlement of his son Isaac. Accordingly he sends his eldest servant to seek a wife for him among his own kindred: the departure of the servant on this embassy, and the success of it are here related. Rebekah, the daughter of Bethuel, consents to become the wife of Isaac, and the marriage is consummated.

GENESIS 24:1

And Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

What was said to Hezekiah, Isaiah 38:1, is in effect said to every aged person.

GENESIS 24:2-3

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:
(3) And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

It is an anxious concern, with every gracious parent, that his children should not be connected with ungracious partners, 2 Corinthians 6:14-18.

GENESIS 24:4

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Some have thought, that as Isaac was in many respects a type of the blessed JESUS, what is said here, in reference to the servant's embassy, to bring home a wife for Isaac, may shadow out the service of ministers of the gospel in their bringing home souls to CHRIST. Certain it is, that the church is called the bride, the LAMB'S wife. Revelation 21:9. And CHRIST himself is called the bridegroom. John 3:29 Ephesians 5:23-27 2 Corinthians 11:2.

GENESIS 24:5-7

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? (6) And Abraham said unto him, Beware thou that thou bring not my son thither again.[†] (7) The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

Joshua 2:17. [†]Hebrews 11:15

Precious instance again of Abraham's faith. Exodus 23:20.

GENESIS 24:8-10

And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. (9) And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. (10) And the servant took ten camels of the camels of his master, and

departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.
Hebrews 6:16.

Nahor was the same place as Haran.

GENESIS 24:11

And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

Kneeling is a method of giving rest to camels.

GENESIS 24:12

And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.

Observe the piety of the servant. Reader! set this down as a sure maxim: the soul which begins in prayer, will find cause to end in praise.

GENESIS 24:13-15

Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water: (14) And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master. (15) And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Proverbs 19:14.

Read this verse, and then turn to Isaiah 65:24.

GENESIS 24:16-19

And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. (17) And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. (18) And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. (19) And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

Was not that sweet promise of the gospel fulfilled to Rebekah, in the after stages of her life? Matthew 10:42.

GENESIS 24:20-21

And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. (21) And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

Reader! have you never found occasion in the review of GOD's dealings with you, to stand amazed, as this man did?

GENESIS 24:22-27

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold; (23) And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in? (24) And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor. (25) She said moreover unto him, We have both straw and provender enough, and room to lodge in. (26) And the man bowed down his head, and worshipped the LORD. (27) And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

Proverbs 12:10.

If I were to make any observation on this verse, it should be this: that those are the sweetest mercies which we receive as

answers to prayer. They are doubly blessed. *First*, in that they prove that GOD the HOLY GHOST must have taught the heart to ask them. Romans 8:26, 27. And *secondly*, in that they bring with them an evidence that our GOD is a prayer-hearing. and a prayer-answering GOD. Isaiah 65:24 John 16:23.

GENESIS 24:28-31

And the damsel ran, and told *them of* her mother's house these things. (29) And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. (30) And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. (31) And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

Proverbs 18:16.

So should ministers constrain their hearers. Luke 14:23.

GENESIS 24:32-65

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him. (33) And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. (34) And he said, I *am* Abraham's servant. (35) And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. (36) And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. (37) And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: (38) But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. (39) And I said unto my master, Peradventure the woman will not follow me. (40) And he said unto me, The LORD, before whom I walk, will send his angel with thee, and

prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: (41) Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath. (42) And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: (43) Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; (44) And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son. (45) And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee. (46) And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. (47) And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. (48) And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. (49) And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. (50) Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. (51) Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken. (52) And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth. (53) And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.[†] (54) And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. (55) And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go. (56) And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my

master. (57) And they said, We will call the damsel, and inquire at her mouth. (58) And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.* (59) And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. (60) And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.[§] (61) And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. (62) And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. (63) And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming. (64) And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. (65) For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil, and covered herself.

Ecclesiastes 9:10.

[†]Deuteronomy 33:13-16.

^{*}Psalms 45:13.

[§]Genesis 22:17

1 Corinthians 11:5, 6. Some have thought, that this bringing in of Rebekah into the tent, is no unapt similitude of the bringing in of the Gentiles to the church. Isaiah 55:1 Romans 11:11.

GENESIS 24:66-67

And the servant told Isaac all things that he had done. (67) And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

REFLECTIONS

READER! If God, in his providence, hath called you to the anxious and important trust of a parent; and hath given you, in your own experience, to know the invaluable preciousness of divine grace; surely you will need no argument to teach

you, how infinitely interesting it must be, to see that the connections which your children form in the marriage state, are gracious connections. It is a melancholy consideration, that even among truly serious persons too little attention is shown to this important article; and the after-consequences manifest, but too strikingly, the sad neglect. May the Patriarch's conduct in this particular, be followed by every truly gracious Parent of the Patriarch's spirit: and may GOD in his providence, direct the choice of every child of promise, like *Isaac*, to a true yoke-fellow in CHRIST JESUS; for there can be *no fellowship of righteousness with unrighteousness; neither communion of light with darkness. Wherefore come out from among them and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty.*

CHAPTER 25

CONTENTS

This Chapter closes the historical relation of Abraham's life. Having carried on the interesting account of the Patriarch, from his call of GOD, through all the several gracious manifestations, which, in a covenant-way, the same GOD made towards him: we are now arrived in this Chapter, to the period of his death. The particulars relating to the disposal of his effects to his children and family; and the interment of the Patriarch, by his sons, Isaac and Ishmael; are also related in this Chapter: and the sacred Historian, having done with the memoirs of Abraham, immediately takes up the narrative of

Isaac, with whom the promise is lodged, and through whom the history is to go on in succession, until He comes, to whom the whole of the promise is referred: and in whom it is finished. Here is an account of Isaac's prosperity: Of his two sons, Esau and Jacob: Of their different characters: Of the birth-right sold by Esau to Jacob: and the consequence hinted at, in which that event differently interested the parties.

GENESIS 25:1-2

Then again Abraham took a wife, and her name *was* Keturah. (2) And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Six sons added to Abraham's family. Genesis 12:2.

GENESIS 25:3-5

And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. (4) And the sons of Midian; Ephah, and Epher, and Hanoah, and Abidah, and Eldaah. All these *were* the children of Keturah. (5) And Abraham gave all that he had unto Isaac.

Was not this typical of CHRIST'S fulness? John 3:35 Colossians 1:19

GENESIS 25:6

But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

Sweet distinction, in comparing this verse with the former. *Providential* mercies are one thing: *Gracious* gifts are another. Reader! If JESUS be your portion, in possessing him, you possess all. 1 Corinthians 3:22, 23.

GENESIS 25:7-8

And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. (8) Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people.

Precious thought! He was gathered to his people! Whose people? See Genesis 49:10 John 11:52 Matthew 1:21.

GENESIS 25:9-10

And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; (10) The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

See how the grave is calculated to reconcile differences!

The mingling of the dust of relations, is an ancient custom. See Genesis 23:19.

GENESIS 25:11-16

And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. (12) Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: (13) And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, (14) And Mishma, and Dumah, and Massa, (15) Hadar, and Tema, Jetur, Naphish, and Kedemah: (16) These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

Genesis 16:14.

Ishmael's children become heads of nations. See Genesis 17:18.

GENESIS 25:17-18

And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. (18) And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

Chap. 16:12.

That is the south of Moab. From the river Euphrates on the east, to Egypt on the west.

GENESIS 25:19-21

And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac: (20) And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. (21) And Isaac entreated the LORD for his wife, because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived.

Twenty years Rebekah continued barren, for Isaac was 40 years old when he married Rebekah, and 60 years old when Esau and Jacob were born. See verse 26.

GENESIS 25:22-24

And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the LORD. (23) And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger. (24) And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. Galatians 5:17. Romans 9:12. Ezekiel 36:37.

Is not this of spiritual signification also in every true believer's experience? Compare Genesis 3:15 with Galatians 5:17

GENESIS 25:25-26

And the first came out red, all over like an hairy garment; and they called his name Esau. (26) And after that came his brother

out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

The HOLY GHOST mentions this, a thousand years after, with peculiar marks of approbation: See Hosea 12:3. *Esau* means perfectly made; and Jacob a supplanter.

GENESIS 25:27

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

How like was Esau to Nimrod! *A man of the field*, in scripture language means, a man of the world, carnally minded: *But dwelling in tents*, describes a pilgrim, one who hath here no continuing city: such was the Patriarch Jacob. See Hebrews 11:8-10.

GENESIS 25:28

And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

No doubt Rebekah had an eye to God's promise: Compare the 23rd verse with Romans 9:12.

GENESIS 25:29-31

And Jacob sod pottage: and Esau came from the field, and he *was* faint: (30) And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom. (31) And Jacob said, Sell me this day thy birthright.

See Deuteronomy 21:16, 17. Spiritually considered this is truly interesting, See Hebrews 12:15, 16. And doth not every carnal man the same, who barter JESUS, and the blessings in him, for the husks of the world?

GENESIS 25:32-34

And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me? (33) And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. (34) Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

REFLECTIONS

It is hardly possible, to close our view of the life of Abraham, without blessing GOD for such an illustrious testimony as his history affords of the triumph of faith. LORD, I would say, give to me a double portion of the same spirit! But do we not behold in the Patriarch, some faint outlines of resemblance of Him, who according to the flesh, was in after ages, to be his seed! Was not Abraham, as the chosen of GOD and the covenant head and father of millions of redeemed souls, a lively type of that Almighty Saviour, who was set up as the Covenant head of his people; and the one chosen of the FATHER before all worlds, in whom all nations are blessed! It is said, that by faith the Patriarch, when he was called of GOD to go out into a place which he should after receive for an inheritance, obeyed and went out, not knowing whither he went! and do we not from hence call to mind, the obedience of the SON of GOD, who left the realms of bliss, and came down a stranger in this strange land, that all his people might afterwards, through Him, receive the gift of an eternal inheritance? Blessed JESUS! May everything of a gracious nature in thy holy word, lead me to discover somewhat of thyself, that while I admire and learn to praise GOD for the exercise of the faith and grace which I behold among men, I may be looking up, with gratitude and thankfulness unto thee,

who art both the Author and Giver of Faith, and of all our Mercies.

CHAPTER 26

CONTENTS

The beginning of Isaac's spiritual warfare, like that of his father before him, affords large occasion for the exercise of faith. A famine prevails in Canaan: GOD directs the Patriarch what to do: Covenant promises are renewed: Isaac, through distrust and fear, denies that Rebekah is his wife, by calling her his sister: the consequence of this follows in a suitable punishment: after this Isaac prospers in worldly substance; GOD appears to him: his son Esau marries two Hittite women, which occasions great grief to Isaac and Rebekah. These are the principal things noticed in this chapter,

GENESIS 26:1

And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

Genesis 12:10. *Gerar*, a place to the north-east of Egypt. Reader! observe how extraordinary are the trials of faith. The very land which was the glory of all lands, is visited by famine: and in the country to which God promised a fullness of blessings, there is first a want even of bread. Such are the exercises of grace.

GENESIS 26:2-4

And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: (3) Sojourn in

this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;[†] (4) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Psalm 37:3 [†]Genesis 12:10

Very sweet are the renewals of divine assurances. My brother! if you know what it is, as one of old did, *against hope to believe in hope*, you will know also how *to walk by faith and not by sight*, Genesis 22:16-18.

GENESIS 26:5-7

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (6) And Isaac dwelt in Gerar: (7) And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

So did Abraham. Genesis 20:5. See also Genesis 12:13. Reader! do not hastily pass over this verse; but remark, in the perusal, the weakness of the patriarch's faith. Was it not enough that the LORD had appeared unto him, had assured him of his remembrance, of his covenant engagements, and that he would bless him: nay, that his dwelling in *Gerar* was by the express command of GOD. Could Isaac doubt of GOD's protection after this, and could he suppose that he would want means effectually to secure the chastity of his wife, so that he must descend to the pitiful conduct of dissembling? Alas! what do we see in this history of Isaac, but another evidence of what our poor faithless and unbelieving nature is, in the midst of all GOD's assurances of his love.

GENESIS 26:8-25

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife. (9) And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her. (10) And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. (11) And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.[†] (12) Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.[‡] (13) And the man waxed great, and went forward, and grew until he became very great: (14) For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.[§] (15) For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.[‡] (16) And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.[^] (17) And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. (18) And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. (19) And Isaac's servants digged in the valley, and found there a well of springing water.[#] (20) And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.^{\$} (21) And they digged another well, and strove for that also: and he called the name of it Sitnah.[∞] (22) And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.[<] (23) And he went up from thence to Beersheba.[>] (24) And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.⁼ (25) And he builded an altar there, and called upon the name of the LORD,

and pitched his tent there: and there Isaac's servants digged a well.

Genesis 20:9 †*Psalm* 105:14, 15. *That is a sweet promise *Isaiah* 65:18. *Psalm* 112:1-3 ‡*Psalm* 114:13, 14. *This was contrary to their covenant. *Genesis* 21:25. ^*Exodus* 1:9. **Living Waters Song Of Solomon* 4:15 †*Esek* means contention ∞ *Sitnah* means hatred ‹*Rehoboth* means roomy. *Psalm* 4:1. > *Beersheba* a city to the south of Canaan. †*Genesis* 12:2. 15:1-8. 17:6, 7.

See how faithful men in all places, desire to erect, and leave behind them their testimonies to GOD's faithfulness. *Genesis* 12:7 13:18 &c.

GENESIS 26:26-33

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. (27) And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? (28) And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;† (29) That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.* (30) And he made them a feast, and they did eat and drink. (31) And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. (32) And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. (33) And he called it Shebah: therefore the name of the city *is* Beersheba unto this day.

Proverbs 16:7 †*Proverbs* 21:1 **Genesis* 21:23.

Sheba means an oath, *Beer* the well; hence *Beersheba*, the well of the oath.

GENESIS 26:34-35

And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon

the Hittite: (35) Which were a grief of mind unto Isaac and to Rebekah.[†]

Hebrews 12:16. Deuteronomy 7:3 [†]Genesis 27:46

REFLECTIONS

Let no true believer in JESUS ever be discouraged by the trials he meets with, since the faithful in all ages have been so exercised. The Apostle makes this an evidence of the Christian character, that *no man should be moved by these afflictions, since (saith he) ye yourselves know that we are appointed thereunto*. Oh! it is sweet to see divine wisdom, and divine faithfulness, in all appointments concerning us; and to be able to say of every one of them, as *Paul* did, *I know that this shall turn to my salvation, through the supply of the Spirit of JESUS CHRIST*. But how very gracious is GOD amidst all the chequered circumstances of life, in famine, and in fullness, to renew to his people the unalterable assurances of his Covenant love in CHRIST JESUS! Reader! may it be your happiness and mine, to live upon this when all the supplies of creature cisterns be dried up; and like *David*, rejoice in that GOD hath made with us *an everlasting covenant, ordered in all things and sure*; and let this be *all our salvation, and all our desire, although he make it not to grow*.

I would have the Reader, methinks, (as I desire myself) to seek grace from the LORD, to profit by what this Chapter relates of the weakness of *Isaac's* faith, respecting the safety of his wife, and of his own life. Had he only considered, poor man, the faithfulness of that GOD who had promised him his assured favor and protection; there was nothing in the circumstances of his situation to have given him a real cause

of fear. But consulting with flesh and blood, and not laying hold of GOD's promises, his trust in the LORD gave way, and he fell into temptation, sin, and unbelief. Reader! let you and I mark it down among the memorandums of our hearts, that such will be the sure result in every believer's experience, when not upheld by divine strength, but left to the weakness of his own mind. Let you and I therefore pray with the apostle, that *we may be strengthened with all might according to his glorious power*, who is the alone strength of his people; for then, and not otherwise, shall we be able to act faith upon GOD's promises, *unto all patience and longsuffering, with joyfulness*.

CHAPTER 27

CONTENTS

This Chapter contains the history of Jacob's craftily obtaining the blessing of the birth-right from his father Isaac, and thereby supplanting his brother Esau: a circumstance, which unless read with a spiritual apprehension, will be to us, as it is always to the carnal, a stumblingstone and rock of offence. In this Chapter the HOLY GHOST also relates the sad conduct of the Patriarch Isaac, who, notwithstanding the open revelation GOD made to him before the birth of his two sons, Jacob and Esau, that the elder should serve the younger, in direct defiance of this will of GOD, sought to entail the covenant blessing on Esau. He gives directions to Esau! how to prepare for him venison, in order to receive this blessing; Rebekah contrives by stratagem to obtain it for her son Jacob: the success of Jacob, and the disappointment of Esau, are both related in this Chapter. Esau determines to be revenged of

Jacob: and Rebekah in order to prevent it, contrives to send Jacob to her brother's house by way of refuge.

GENESIS 27:1

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

I would earnestly beseech the Reader, before he enters upon the perusal of this chapter, to consult very carefully the following scriptures: *First*, Genesis 25:23. Here you see, that the appointment of Jacob to the birth-right was of the LORD. Also do not forget this one thing, that He, who thought proper to have this blessing given to Jacob, by a *transfer*, might, had he pleased, have as easily given it by *birth-right*. *Next* consult Genesis 25:32-34, and compare with Hebrews 12:16, 17. The construction which the HOLY GHOST hath put on Esau's conduct, clearly proves what that conduct was. He poured contempt upon the promised blessing of redemption; and how shall the soul that rejects that mercy, be made the rich partaker of it! *Thirdly*, consult Malachi 1:2, 3. And if these scriptures need any farther comment, let the Reader turn to the 9th chapter of Romans from the 7th verse to the end; and these are enough, under the divine teaching, to explain this whole transaction.

GENESIS 27:2

And he said, Behold now, I am old, I know not the day of my death:

Dying patriarchs always called their households round them. Genesis 49:1 Deuteronomy 33:1.

GENESIS 27:3-4

Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison; (4) And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

"hunt me venison." Hebrews

This blessing was the same as that mentioned, Genesis 28:4.

GENESIS 27:5-10

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*. (6) And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, (7) Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. (8) Now therefore, my son, obey my voice according to that which I command thee. (9) Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: (10) And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

There is not a passage in scripture which needs more the enlightening influences of the HOLY GHOST to guide into all truth, than these verses. Various have been the opinions of Commentators upon the transaction here recorded. Almost all, and indeed everyone which I have seen, condemn the conduct of Jacob and his mother, passing by at the same time all reproof upon Isaac. I confess it appears to me that Isaac was most faulty of the whole. I venture to propose one or two thoughts upon the subject, and shall then leave the matter to the Reader himself to form his own judgment, praying that GOD the HOLY GHOST may give him a right judgment in this, as well as all things.

The LORD had informed Rebecca, when she was with child, that she had twins in her womb, and that two manner of

people should be separated from her bowels; and that the elder should serve the younger. Genesis 25:21-23. Thus informed of God himself, how could Isaac presume to counteract, or attempt to alter, the appointment of God? The method Rebecca took to defeat the purpose of her blind husband was, no doubt, a deception; but it seems to have very clearly originated from the sense she had of what God had said. Perhaps it might have been better to have openly expostulated with Isaac, and have pointed out to him the danger of despising the divine precept. But she feared probably the success. And the object appeared to her important. Certain it is, that her conduct, as well as Jacob's, on this occasion is not spoken of, in this relation of it, as incurring the divine displeasure. Neither do I find in any other part of scripture a passage to this amount. But, as I said before, I do not presume to decide upon it. The LORD the SPIRIT be the Reader's Teacher!

GENESIS 27:11-15

And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: (12) My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. (13) And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. (14) And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved. (15) And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

Is not this a very apt similitude of Him, who assumed our likeness, the likeness, as the apostle terms it, of *sinful flesh*; and was made *sin for us, though he knew no sin, that we might be made the righteousness of God in him*? Romans 8:3,

4. 2 Corinthians 5:21. Reader! if you seek a blessing from GOD your FATHER, so must you be clothed, in the garment of JESUS, who is indeed our elder brother, and the *first born among many brethren*.

GENESIS 27:16-27

And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: (17) And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. (18) And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? (19) And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. (20) And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me. (21) And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. (22) And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. (23) And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. (24) And he said, *Art* thou my very son Esau? And he said, I *am*. (25) And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. (26) And his father Isaac said unto him, Come near now, and kiss me, my son. (27) And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

Song Of Solomon 2:13. 4:12, 13. 7:11-12. These scriptures prove the spirituality carried on through the whole of this transaction.

GENESIS 27:28

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

See Hebrews 11:20. Reader! remember every other mercy centers in CHRIST. Psalm 72:17. Compare Numbers 23:7-10, and Numbers 23:19-23.

GENESIS 27:29-33

Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee. (30) And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. (31) And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. (32) And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. (33) And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

It is probable that by this time, Isaac had learnt that the thing was of GOD. He now speaks positively that the blessing is sure.

GENESIS 27:34-38

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. (35) And he said, Thy brother came with subtlety, and hath taken away thy blessing. (36) And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? (37) And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?† (38) And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

Jacob means a *supplanter*. [†]Fulfilled, 2 Samuel 8:14.

No: there are not *two* Saviours. JESUS is one, and there is no other. Acts 4:12. Melancholy consideration in those who can be satisfied in *secondary* blessings. See Hebrews 12:17.

GENESIS 27:39-40

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; (40) And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

There is nothing here which distinguisheth JESUS. LORD! give me him for my portion, and in him I have all. Hosea 2:18
Ephesians 1:3.

GENESIS 27:41-45

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. (42) And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. (43) Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; (44) And tarry with him a few days, until thy brother's fury turn away; (45) Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?
Obediah 10.

Poor mistaken mother! These *few* days proved somewhat more than *20 years*.

GENESIS 27:46

And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

In this expression of *Rebekah's*, was there not a believing reference to the promised seed?

REFLECTIONS

How sweet and precious is it, to behold dying believers anxious to give their last testimony, to the faith of JESUS! Though the pious parents of the present age, have not, like the Patriarchs, a *prophetical* benediction respecting the coming Saviour to give their children; yet have they a *parental* blessing at parting to deliver. And oh! how precious in the sight of the LORD is the death of his saints, when life is closed with such an honourable testimony.

But ought not the improper, and frequently ill-bestowed, affection of parents, in the partiality among their children, to learn from this example of Isaac, how sinful it becomes in the divine eye? Reader! let us pray for grace, that nothing short of the *covenant* blessing, may satisfy the desires of our souls. The LORD put away far from us that awful spirit of a carnal state, which, like Esau, makes light of the covenant mercies of GOD in CHRIST JESUS, and finds, like him, *no place for repentance, though it be sought even with tears.*

CHAPTER 28

CONTENTS

No sooner are the people of GOD brought within the bond of the covenant, than persecution ariseth. Jacob having obtained the blessing, is obliged to flee to Padan-aram, to avoid the fury of his brother. The sacred historian relates in this Chapter, the memorable events of his journey. He is favoured with divine manifestations: GOD confirms to him the promised blessing: assures him of his gracious favor and protection: impressed with a deep sense of thankfulness for those visions of GOD, the Patriarch vows to have the LORD for his GOD, and to dedicate himself to his service for ever.

GENESIS 28:1

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Observe how cautious the Patriarchs were of mingling the holy seed: Ezra 9:2, 3. 2 Corinthians 6:14. Acts 2:40.

GENESIS 28:2-4

Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. (3) And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; (4) And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. Hosea 12:12.

Observe the same blessing still carried on. It is here called *Abraham's blessing*. And what is that but the gospel blessing of the LORD JESUS; *on* whom, and *in* whom alone, all blessings center. Precious expression! *A multitude of people*. Hebrews 12:22, 23. Revelation 7:9. Numbers 23:10.

GENESIS 28:5

And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

How different was the departure of Jacob to form an alliance, from the plan adopted by Abraham for Isaac. Genesis 24.

GENESIS 28:6-9

When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; (7) And that Jacob obeyed his father and his mother, and was gone to Padanaram; (8) And Esau seeing that the daughters of Canaan pleased not Isaac his father; (9) Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

Observe the policy of Esau. It was to please his father, not with a view to obtain the favor of GOD. And moreover, whom did he marry? The issue of the *bond-woman*, not the *free*. Still you see pursuing carnal, not spiritual objects.—Mahalath is called Bashemath. Genesis 36:3. Naboth, Chap. 25:13.

GENESIS 28:10-11

And Jacob went out from Beersheba, and went toward Haran. (11) And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

Called Charran, Acts 7:2.

Perhaps never one apparently more forlorn and friendless, when he lay down. Perhaps never one more blessed, before he rose up.

GENESIS 28:12

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

In the early ages, a very usual method, in which the LORD communicated himself to his people, was by visions and dreams.

GENESIS 28:13

And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Is not this a beautiful type of the LORD JESUS? Are not all revelations of GOD to man, made through the medium of JESUS CHRIST? John 1:18. Did not this ladder represent the constancy of the communication kept open between the LORD and his people? The top reaching to heaven, representing the *divine* nature of CHRIST; and the bottom resting on the earth, his *human* nature. And the angels of GOD ascending and descending, do they not confirm that scripture, Hebrews 1:14? And throw a light upon that precious declaration of JESUS, John 1:51.

GENESIS 28:14

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Observe how at every renewed visit of the LORD to his people, that first, and best of covenant mercies, is again confirmed: Genesis 17:7.

GENESIS 28:15

And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

All promises are *in* CHRIST, and *with* CHRIST; all promises are connected. And Reader! do not forget how the HOLY GHOST taught the church to apply his to all CHRIST'S seed. Hebrews 13:5, 6.

GENESIS 28:16

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

What gracious effects divine manifestations leave on the mind! Reader! would you know whether the LORD hath revealed himself to *your* heart? Look within. See what hath GOD wrought! What traces hath the HOLY SPIRIT left behind. Jacob felt surprise, holy fear, gracious assurance, devout meltings of the heart towards GOD, solemn dedications of the soul, and the warmest thanksgivings.

GENESIS 28:17-18

And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven. (18) And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.
Revelation 1:17. Matthew 17:6.

How sweet and grateful this token of GOD'S love, and Jacob's sense of it. What must have been the Patriarch's view of it twenty years afterward, when he came back to it again: See Genesis 32:9-12.

GENESIS 28:19

And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

Bethel, means the house of GOD. *Luz*, means an almond-tree. When souls are awakened and brought into the bond of the covenant, *gracious* names supply the place of those which are *natural*.

GENESIS 28:20

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

A vow is a solemn transaction of the soul with GOD. I believe, that every truly awakened believer, desires to dedicate himself to GOD, when GOD makes known the riches of his grace to him. Genesis 31:13.

GENESIS 28:21-22

So that I come again to my father's house in peace; then shall the LORD be my God: (22) And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

1 Timothy 6:8.

GOD'S house, means a spot made sacred to GOD'S worship. Genesis 35:7, 14.

REFLECTIONS

Reader! may you and I learn, from this interesting account of Jacob's pilgrimage, that when the providences of our God seem most to frown, the gracious tendencies of God are perhaps most smiling. And let the truly awakened soul say,

whether the sweetest seasons have not been those, when, like the Patriarch, tribulations from the world have been most powerful. But I must not close this Chapter of Jacob's mercies, when the visions of GOD began with him, without first requesting the Reader not to overlook the precious outlines which are here drawn by the HOLY GHOST of JESUS's manifestations to all his people. Is it not by him that a channel of communication is opened to our souls for access to GOD, when like Jacob, we have left our father's house, and are as wanderers on the earth? Is He not *the way, and the truth, and the life*, by which all mercies come down, and all praises and prayers go up, through his divine mediations. And is it not by him alone, that we humbly hope, when all the pilgrimage of this life is over, to come again to our FATHER's house which is in heaven: to which hope we are begotten by his glorious undertaking, and his accomplishment of our redemption? Precious, precious JESUS! be thou with me, and keep me in the way that I go; and give me food and raiment convenient for me: fill my soul with the bread of life, and clothe me with the garment of thy salvation; then wilt thou be indeed the LORD my GOD; and I shall be thine, in an everlasting covenant, not to be broken.

CHAPTER 29

CONTENTS

As was before remarked of the faithful, every minute circumstance is recorded by the HOLY GHOST, which concerns the church: so is this Chapter, the domestic occurrences of Jacob's family, occupy more attention than the history of all

the world beside, in that period. The sacred historian relates the journey of the Patriarch; his arrival at Haran; his reception by Laban; his servitude; his marriage; his children; these form the principal contents of this chapter.

GENESIS 29:1

Then Jacob went on his journey, and came into the land of the people of the east.

Acts 8:39. Grace in exercise, made Jacob go on his way, like the *Ethiopian*, rejoicing.

GENESIS 29:2

And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

A well of water was considered a great treasure in those hot eastern countries. Hence JESUS is often spoken of under that similitude. Isaiah 32:2. John 4:14. 7:37.

GENESIS 29:3-7

And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. (4) And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. (5) And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. (6) And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep. (7) And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and feed them*.

Acts 7:2

How sweetly is the LORD JESUS represented under the similitude of a shepherd! John 10:1-18. And how delightfully

is the church represented as his flock. Song Of Solomon 1:7. Rachael's name signifies a *sheep*.

GENESIS 29:8-9

And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep. (9) And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

How the LORD directed Jacob's way! Psalm 32:8.

GENESIS 29:10-12

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. (11) And Jacob kissed Rachel, and lifted up his voice, and wept. (12) And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

Brother, here means no more than a relation.

GENESIS 29:13-14

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. (14) And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

It is profitable to remark, of whom these things were spoken in after ages; our great kinsman after the flesh. Ephesians 5:30.

GENESIS 29:15-18

And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*? (16) And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

(17) Leah *was* tender eyed; but Rachel was beautiful and well favoured. (18) And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

How striking is that scripture, in which the HOLY GHOST takes notice of this event: Hosea 12:12. Reader! do not overlook in this precious lesson, what interest a covenant GOD takes, in even the seemingly small concerns of his people.

GENESIS 29:19-20

And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me. (20) And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

Labours of love are always apparently short and sweet. Hebrews 6:10. But what were the services of the Redeemer for his spouse, the church, and for whom *he travailed in soul*: Isaiah 53:11.

GENESIS 29:21-30

And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her. (22) And Laban gathered together all the men of the place, and made a feast. (23) And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. (24) And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid. (25) And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? (26) And Laban said, It must not be so done in our country, to give the younger before the firstborn. (27) Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. (28) And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. (29) And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. (30) And he went in also unto Rachel,

and he loved also Rachel more than Leah, and served with him yet seven other years.

See Judges 14:12.

Some have thought that by the two wives of Jacob, are represented the two churches, the Jew and the Gentile.

GENESIS 29:31-35

And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren. (32) And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. (33) And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.[†] (34) And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.^{*} (35) And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Reuben means *See a son*. [†]Simeon signifies *hearing*. ^{*}Levi means *joined*. See Numbers 18:2.

It was common among the Patriarchs, to give names to their children, such as might be expressive of somewhat remarkable. 1 Samuel 1:20. Judah signifies *praise*.

REFLECTIONS

Reader! remark in this Chapter, how the LORD conducts the steps of his people, when he graciously brings them *into the bond of the covenant*. Though he leads them into the wilderness, he will not leave them there, but will speak comfortably to them; and as, in all their ways they desire to acknowledge him, he will direct their steps. What a simplicity marked the primitive ages! A few flocks and herds, and the

produce of the field, constituted, for the most part, the riches of the Patriarchs. And even now, is not food and raiment with JESUS, all that the believer wants below! LORD! grant me the sure possession of JESUS, and keep my heart always with wise indifference to the things of time and sense; for having him, I shall in him possess all things.

I cannot pass over, in this place, what is said respecting the names of Jacob's children, without calling upon the Reader to observe with me, what a gracious practice it was, in the church of old, thus to minute down in the several providences they met with, the LORD'S gracious dealings with them. When godly parents perpetuate GOD'S mercies, in the names they give their children, every view of the child, and every renewed mention of the name, tends to refresh the recollection of those mercies. I venture to think, that the mother, or sister of *Moses* (though the name was given him by another, as the name signified *drawn out of the water*) yet never heard his name spoken of, but it brought again to mind his wonderful deliverance. And was not *Samuel's* name always refreshing to *Hannah*, when she herself gave it him, on this express account, in that it meant, what she too well knew ever to forget, that he was *asked of GOD*? Reader! pause over this, and let you and I enquire of our own hearts, how many Samuels we might name mercies by, if we were to number all that we have received, and which have been *asked of GOD*? Blessed LORD! revive in my forgetful heart continual remembrances of thy unnumbered mercies: and though I have neglected to mark them down by name, yet may the HOLY GHOST, who acts in the sweet character of Remembrancer to his people, continually bring all things (and

all mercies too) of my God and Saviour to my remembrance, whatsoever he hath shown me.

CHAPTER 30

CONTENTS

The further relation of the events in Jacob's history, is contained in this Chapter. Of the increase of his family, his children; of the increase of his wealth and riches: until after fourteen years in the service of Laban, his father-in-law, he proposeth to return to his father Isaac; but is detained by Laban, who agreeth to certain conditions which, Jacob had offered for his further labours in Laban's service; Jacob adopts a singular method for the increase of his flock, and succeedeth.

GENESIS 30:1-3

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. (2) And Jacob's anger was kindled against Rachel: and he said, *Am I in God's stead*, who hath withheld from thee the fruit of the womb?† (3) And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

Psalm 127:3. 1 Samuel 1:6. † See Job's conduct. Job 2:10.

Sad perversion of the original appointment of GOD! Genesis 2:24. Matthew 19:5. "Be built up by her." Hebrews

GENESIS 30:4-8

And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. (5) And Bilhah conceived, and bare Jacob a son. (6) And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Daniel (7)

And Bilhah Rachel's maid conceived again, and bare Jacob a second son. (8) And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Dan means judging, or a judge.

Great wrestlings. Hebrews *wrestlings* of GOD.
Naphtali signifies *my wrestlings*.

GENESIS 30:9-14

When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. (10) And Zilpah Leah's maid bare Jacob a son. (11) And Leah said, A troop cometh: and she called his name Gad. (12) And Zilpah Leah's maid bare Jacob a second son. (13) And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.[†] (14) And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

Gad means a *troop*. [†]Asher signifies *happy*, blessed.

Mandrakes, *dudaim* in the original; probably a rare kind of fruit, supposed to possess prolific virtues.

GENESIS 30:15

And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

It is proper to observe, that this earnestness for children, arose from the hope that the *Messiah*, the promised seed, might be of the number. And it is the same idea which operates in the present day among the Jews, who rejoice in the birth of a son, but are much disappointed in the birth of a daughter.

GENESIS 30:16-22

And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. (17) And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. (18) And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. (19) And Leah conceived again, and bare Jacob the sixth son. (20) And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.[†] (21) And afterwards she bare a daughter, and called her name Dinah.^{*} (22) And God remembered Rachel, and God hearkened to her, and opened her womb.

Issachar means *hire*. [†]Zebulun is *dwelling*. ^{*}Dinah means *judgment*.

Observe Rachel's fretfulness, is by divine grace changed into prayer; for it is said that the LORD *hearkened to her*. 1 Samuel 1:27.

GENESIS 30:23-25

And she conceived, and bare a son; and said, God hath taken away my reproach: (24) And she called his name Joseph; and said, The LORD shall add to me another son. (25) And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

Joseph signifies *adding*.

Sweet thought suggested in this verse, to the gracious soul! Our everlasting home calls for our regard and our best affections. Here we are at the best but strangers and sojourners. Micah 2:10.

GENESIS 30:26-43

Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done

thee. (27) And Laban said unto him, I pray thee, if I have found favor in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake. (28) And he said, Appoint me thy wages, and I will give *it*. (29) And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. (30) For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? (31) And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock: (32) I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. (33) So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. (34) And Laban said, Behold, I would it might be according to thy word. (35) And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons. (36) And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. (37) And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.[†] (38) And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. (39) And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. (40) And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. (41) And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. (42) But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's. (43) And the man increased

exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.*

2 Samuel 6:11, 12. [†]Compare with, Genesis xxxi, 9-12. ^{*}Psalms 37:37.

REFLECTIONS

It would be a far happier world than experience proves it now is, if that charming observation of the psalmist were more generally adopted, when he saith, *Lo! Children are an heritage of the LORD, and the fruit of the womb is his reward.* There is a blessedness pronounced upon the quiver that is full of them. And when a gracious parent beholds a rising generation of gracious children, to call the LORD blessed, when he is gathered to his fathers; the imagination can hardly form an idea of a subject more highly calculated to call forth thankfulness unto God. It is pleasing in the reflection to the upright in heart and mind, when like Jacob, in their dealings between man and man, they have the favor of the divine approbation. But what a double sweetness rests upon the possessions of the just, when every blessing is found to lead the soul *to* GOD, instead of drawing the heart *from* GOD. LORD, I would pray, that all thy mercies may be thus sanctified, and not one of them received but with thanksgiving and prayer; that coming from thy bounty, they may lead to thy praise, and all be doubly enjoyed in JESUS.

CHAPTER 31

CONTENTS

After a servitude of many years, in the family of Laban, Jacob resolves to return to his own home. And to this measure he is prompted, not only by the unkind treatment of Laban and his sons, but still more by a divine direction. The circumstances of Jacob's departure, with his wives and all that belonged to him: the pursuit of Laban after him: the gracious interposition of GOD for Jacob's protection, by the ministry of a dream on the mind of Laban: their interview: their reconciliation; their covenant of amity; and their final separation; these form the principal contents of this Chapter.

GENESIS 31:1-9

And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory. (2) And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.[†] (3) And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.^{*} (4) And Jacob sent and called Rachel and Leah to the field unto his flock, (5) And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me. (6) And ye know that with all my power I have served your father. (7) And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. (8) If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. (9) Thus God hath taken away the cattle of your father, and given *them* to me.

Proverbs 13:22. [†]Genesis 4:6. ^{*}Proverbs 3:6.

Sweet thought! When we can trace all our mercies into GOD's gifts, and all events which concern us, into GOD's ordination. See Genesis 45:7, 8.

GENESIS 31:10-11

And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams

which leaped upon the cattle *were* ringstraked, speckled, and grisled. (11) And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

Was not this the LORD JESUS? See Genesis 48:15, 16.

GENESIS 31:12-13

And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. (13) I *am* the God of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

Precious, very precious, are the renewals of the first visions of God to his people. Jacob's *Bethel* was, no doubt, always dear to the Patriarch's remembrance. And *Moses* never forgot *his* Dweller in the bush. Exodus 3:2-4, compared with Deuteronomy 33:16. Reader! Do you know anything in your own experience, of the *first* manifestations of grace, and of the *after* visits of divine love?

GENESIS 31:14-16

And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house? (15) Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. (16) For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

And is not this the language of all gracious hearts, when divorced from the love of creature enjoyments: and when united by faith and love to the LORD JESUS? Psalm 45:10.

GENESIS 31:17-19

Then Jacob rose up, and set his sons and his wives upon camels; (18) And he carried away all his cattle, and all his goods which he

had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. (19) And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

Teraphim: probably images for worship. Judges 17:5. 1 Samuel 19:13.

GENESIS 31:20-27

And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. (21) So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead. (22) And it was told Laban on the third day that Jacob was fled. (23) And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. (24) And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. (25) Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. (26) And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword? (27) Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? Job 33:15, 16. Esther 6:1.

Observe: the parting of graceless acquaintances is of this kind, in songs and merriment. But gracious souls, when the LORD in his providence calls upon them to separate, take leave of one another in prayer and mutual blessing. What a sweet instance we have of such, Acts 20:36-38. Reader! hath it never fallen to your lot to remark many instances of the former kind? If not, it hath been mine, and of painful observation too.

GENESIS 31:28-30

And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing. (29) It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. (30) And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

What sorry gods must those be which are capable of being stolen, or hid away. For the contrast to this, see Psalm 146:5.

GENESIS 31:31-33

And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. (32) With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them. (33) And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

Observe the diligence with which *Laban* sought after his false gods. Reader! may it provoke you and me to a greater earnestness in seeking for *the only true God, and JESUS CHRIST whom he hath sent*. How charming Job's desire! Job 33:3. How delightful David's earnestness! Psalm 42:1, 2. How encouraging that promise! Hebrews 11:6.

GENESIS 31:34-39

Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not. (35) And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images. (36) And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me? (37) Whereas thou hast searched all my stuff, what hast thou found of all thy

household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both. (38) This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. (39) That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.
Leviticus 15:19.

Is there nothing in those verses to prompt *Ministers* to watchfulness in their ministry; and *servants* to faithfulness in their service? Above all, doth not the Reader discover *somewhat* here to bring to his remembrance the unequalled *ministry* and *service* of the LORD JESUS? Was he not exposed for his sheep, *in the day to the drought, and to the frost by night*? Did he not, as their Surety, *suffer* the loss of all things? And did not GOD the FATHER, at his hand, *require* all, when he undertook their redemption? Precious JESUS! how sweet and endearing doth every renewed view of thy love appear, in which thou didst testify thy regard to thy people.

GENESIS 31:40-44

Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. (41) Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. (42) Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight. (43) And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born? (44) Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

And are not all seals of the covenant in ordinances, like these stones, witnesses for or against the use, or abuse, of them?

GENESIS 31:45-55

And Jacob took a stone, and set it up *for* a pillar. (46) And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. (47) And Laban called it Jegarsahadutha: but Jacob called it Galeed. (48) And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed; (49) And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.[†] (50) If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee. (51) And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; (52) This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. (53) The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. (54) Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.^{*} (55) And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

The heap of witness. [†]Mizpah signifies a *watch tower*. ^{*}No doubt in reference to *the promised seed*.

REFLECTIONS

In the perusal of this Chapter, methinks I would not have the Reader overlook the gracious interposition of God, in behalf of his servant Jacob, when *Laban* the *Syrian* pursued him in such determined anger. Rather than the poor servant should be injured by his unkind, and unnatural master, the LORD overawes his mind by the effects of a dream. Just so, depend upon it, my brother, is the watchful care of God over his

people now. Oh! could you and I but be brought acquainted with the thousand and ten thousand instances of the kind, which are daily going on in life, we should see how sweetly the Church's history is again, and again repeated: *he made them also to be pitied of all those that carried them captives.* Psalm 106:46. Reader! watch but the tokens of divine faithfulness towards *you*, in disposing the hearts of your enemies to be at peace with you, and, depend upon it, the evidences will fully appear. *In the mount of the LORD it shall be seen.*

But do not close the chapter until that you have remarked with me, how continually the Patriarch's history is leading us to the contemplation of the life of the blessed JESUS, of whom in numberless instances, Jacob was a type. Certainly the HOLY GHOST, in his divine ministry of glorifying JESUS, intended the records of this man's memoirs to direct us more immediately to CHRIST. How was JESUS obliged to flee into Egypt to avoid the fury of those that sought his life! How was he afterwards led into the wilderness! What services did he sustain for the Church, both Jew and Gentile, which he betrothed to himself! And what persecutions did he go through, in those labours of love, for the souls of his people! Dearest LORD! may a sense of thine unequalled regard to our poor fallen nature, how base soever requited by the world, endear thee to my heart: and may it be my portion, with thy people, to have that testimony in my experience: *We love him because he first loved us!*

CHAPTER 32

CONTENTS

This Chapter relates some very extraordinary events, which occurred in the Patriarch Jacob's journey towards Canaan, after his separation from Laban. He is first met by an host of angels. He then sends messengers to his brother Esau, who dwelt in Seir, to enquire after his welfare, and to inform him of his own. The messengers return with an account that Esau is coming against him, and with him an army of 400 men: Jacob is greatly distressed with the intelligence, and hath recourse to God by prayer: he sends over the brook Jabbok all his family and household, and is left alone: an angel wrestles with him, until the breaking of the day: Jacob prevails, and obtains a blessing in consequence, the LORD puts a perpetual testimony of honour upon the Patriarch, in changing his name from Jacob to Israel.

GENESIS 32:1

And Jacob went on his way, and the angels of God met him.

Perhaps this meeting was like that mentioned, Genesis 28:12.

GENESIS 32:2

And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.

Mahanaim, signifies two bands, or camps. See Song Of Solomon 6:13. Hebrews 1:14. Psalm 34:7.

GENESIS 32:3

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

Seir was not in the very road to Canaan, but near it.

GENESIS 32:4

And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

Observe the humbleness of Jacob's mind. He calls his brother Lord; though by the father's blessing of the birth-right given to him, he had the right of inheritance. See Genesis 27:29. Reader! of such humbleness of soul are all the spiritual seed of Jacob.

GENESIS 32:5

And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

Probably he makes mention of his worldly substance, by way of showing his brother that he needed nothing from him but his love and good-will.

GENESIS 32:6-7

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. (7) Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

Observe, no sooner is Jacob delivered from distress, by reason of Laban, but he falls into a similar, or greater trouble, from the fear of Esau. Reader! the world is full of *Labans* and *Esaus*, in the experience of the faithful followers of the LAMB. Jeremiah 30:7.

GENESIS 32:8-9

And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. (9) And Jacob said, O

God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

Observe, the refuge of the saints! Where shall a child in his distress go, but to his father? And where shall the exercised believer flee, but to his GOD in CHRIST?

GENESIS 32:10-12

I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. (11) Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. (12) And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Hebrews *I am less than all thy mercies; &c.*

Observe the sweet order of the Patriarch's prayer. *First*, he calls upon GOD, as his Covenant GOD, engaged to him by word, and oath, and promises. Genesis 17:1-7. *Secondly*. He reminds GOD, that where he now is, in the troubles with which he is surrounded, he is in the path of duty, by the LORD'S own appointment. Genesis 31:3-13. Reader! do not forget that we may always rely upon the LORD'S aid, when we are in the LORD'S way. That promise is absolute: Proverbs 3:6. *Thirdly*, Jacob acknowledgeth his utter unworthiness of receiving the blessing, in the very moment he asketh it. Oh! it is true grace in exercise, to lie low in the dust before GOD; and while imploring favor, to know that we merit wrath. Genesis 18:27. *Fourthly*. The mercy asked, is the Covenant mercy promised, namely, deliverance from the oppressor. Here a soul finds sure ground to tread upon. Psalm 12:5. *Lastly*. Jacob strengthens the whole, by reminding GOD of what GOD had

reminded him, *Thou saidst, I will surely do thee good.* Genesis 28:13-15. We never can pray better than in telling GOD what he hath told us. And when we offer all by the Spirit's influence, *through* the righteousness of the LORD JESUS, *on* the Covenant faithfulness of GOD our FATHER, what is there that we can ask believing which we shall not receive? Reader! make this whole subject spiritual; and beg of GOD the HOLY GHOST to make it personal, as it may suit your own circumstances, and it will be a sweet scripture indeed. Romans 8:32. Psalm 119:49.

GENESIS 32:13-22

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; (14) Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, (15) Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. (16) And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. (17) And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? (18) Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us. (19) And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. (20) And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. (21) So went the present over before him: and himself lodged that night in the company. (22) And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. Proverbs 21:14.

Jabbok, the boundary of the coast of the *Ammonites*. Joshua 12:2.

GENESIS 32:23-24

And he took them, and sent them over the brook, and sent over that he had. (24) And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Reader! do you know what it is to be left alone to enjoy communion with GOD in CHRIST? Have you sent away all earthly concerns, and all *natural* connections, how near and dear soever they may be, in order to feel the full influence of *gracious* impressions. Who this angel was, may easily be known from the Patriarch's own account of him. Sweet to observe, in the numberless instances of it, how that Almighty angel of the covenant, the LORD JESUS, seemed to long for the period when he would fully reveal himself unto his people. See Genesis 48:16. Hosea 12:4.

GENESIS 32:25

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Reader! observe the continual conflicts of the faithful. While dreading the coming of his brother, and not as a friend, the LORD himself comes forth to meet him, and seemingly as an enemy. And while poor Jacob is stirring up himself to lay hold on GOD for help, the LORD lays hold on him, with seeming violence.

GENESIS 32:26

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

See! how the LORD is even detained by the fervent cries of his children. Song Of Solomon 1:4. 7:5. See also how vigorous are the actings of faith, when GOD's grace supports that faith. Song Of Solomon 3:4. Isaiah 27:5. And is not this a beautiful example of what Job prayed for? Job 23:3-6.

GENESIS 32:27-28

And he said unto him, What *is* thy name? And he said, Jacob. (28)
And he said, Thy name shall be called no more Jacob, but Israel:
for as a prince hast thou power with God and with men, and hast prevailed.

No more *Jacob*, which signifies a *supplanter*; but *Israel*, which means a *Prince*. And do not all the spiritual seed of Jacob change their name when their nature is renewed? Isaiah 62:4. Revelation 3:12.

GENESIS 32:29-31

And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name.
And he said, Wherefore *is* it *that* thou dost ask after my name?
And he blessed him there. (30) And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.[†] (31) And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
Judges 13:17, 18. [†]*Peniel* means the face of GOD,

The disjointed thigh testified what the LORD *could* have done. Sweet is it to have divine strength perfected in human weakness. What was Paul's experience but this, when carrying about with him in his body, *the dying of the* LORD JESUS. Galatians 6:17. Reader! observe it is always sunshine in the soul, in or soon after seasons of divine communion.

GENESIS 32:32

Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Perhaps this custom was piously observed by the *Israelites*, in order to keep alive the remembrance how prevailing fervent prayer is, as manifested in this instance of their Great Ancestor.

REFLECTIONS

Reader! I charge you not to close your review of this lovely chapter, which under God's teachings hath refreshed the minds of thousands, and will continue so to do until time shall be no more, without first gathering to yourself some of the many sweet things it speaks of to the people of God. You see, in the Patriarch's instance, how those unto whom angels minister, and even unto whom JESUS himself is revealed, may, and will, be exercised with many sharp and trying dispensations. Are you thus exercised in the spiritual warfare? Do *you* know what it is to have the ministry of angels meeting you in the way to *Canaan*? Do the seed of *Esau* come forth, to obstruct your path? And are you thereby constrained to seek aid from God? What nights of wrestlings in prayer have you counted? What days of sunshine have broken in upon your soul, to manifest divine communions? Can you call to mind the *brook*, the place, the time, when you have sent away the best and tenderest of all earthly endearments, that you might be left alone to enjoy the visits of God your Saviour.

Let these and the like questions arise in your minds, from the perusal of this chapter. And may the same gracious Covenant God and Saviour, (for he is the *same yesterday, today, and*

forever,) grant both to you and to me, that in our going home to our Father's house, like the Patriarch, JESUS'S host may meet us, and give us comfort: nay, may JESUS himself be there, in every step of the way; that Jordan's waves, and the valley of the shadow of death, that lie between, may not affright: for when he is near, his rod and staff shall comfort. So will *goodness and mercy follow us all the days of our life, till we come to dwell in the house of our GOD for ever.*

CHAPTER 33

CONTENTS

The Patriarch's history is still continued through this Chapter. Here is the account of Jacob's meeting his brother Esau, and the effect of the interview: the affection displayed between the brothers; their amicable separation: Esau returns to Mount Seir, and Jacob pursues his journey to Canaan.

GENESIS 33:1-3

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. (2) And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. (3) And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

Psalms 112:7.

The passing over of Jacob, before his family, should remind us of CHRIST'S unequalled love, in the moment of danger, amidst his disciples in the garden. John 18:8.

GENESIS 33:4

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

See what grace can accomplish! Read that Scripture, Proverbs 16:7.

GENESIS 33:5

And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

Jacob had now about twelve children; and the eldest could not be much above fourteen years of age. A delightful little troop! But observe to whose mercy he refers all: Psalm 127:3.

GENESIS 33:6-7

Then the handmaidens came near, they and their children, and they bowed themselves. (7) And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

Observe, *Joseph* is particularly noticed among the children.

GENESIS 33:8-9

And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord. (9) And Esau said, I have enough, my brother; keep that thou hast unto thyself.

It is one thing to have *enough* of this world's goods, and it is another to have the LORD himself for our portion. Genesis 27:39.

GENESIS 33:10-11

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. (11) Take, I pray thee, my blessing that is

brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

There is a difference in the expression of *enough*, in this verse, from the same expression in the 9th verse. Jacob's *enough* means, I have *all*. And so he had, according to Paul's explanation of covenant blessings. See 1 Corinthians 3:22, 23. Philippians 4:18, 19.

GENESIS 33:12-15

And he said, Let us take our journey, and let us go, and I will go before thee. (13) And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die. (14) Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. (15) And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.
Isaiah 40:11.

He who hath angels to convoy him, needs no other defense.

GENESIS 33:16

So Esau returned that day on his way unto Seir.

Seir is still the returning place of every one of the seed of *Esau*.

GENESIS 33:17

And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Succoth, so called from the booths erected there. Hebrews 11:9. Observe: this is not the Succoth mentioned in Exodus 13:20, but Judges 8:5.

GENESIS 33:18

And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

See the account of this place, called *Sychem*, John 4:5. Acts 7:16, where Hamor is also called Emmor.

GENESIS 33:19

And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

Observe: though Jacob by GOD's blessing was the proprietor in right of inheritance, yet not an inch of the land of Canaan had he in possession. Acts 7:5.

GENESIS 33:20

And he erected there an altar, and called it Elelohe-Israel.

El-elohe-Israel, is GOD, the GOD of Israel; meaning GOD in a covenant way.

REFLECTIONS

How sweetly doth grace induce all the finer affections of the heart, and constrain all our angry passions into love! LORD, let thy grace enable us to *put on, as the elect of GOD, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, even as CHRIST hath forgiven us, so*

also may we. And in the reading of this chapter, I would beg of GOD to bestow, both upon him that reads, and on him that writes, the grace of having a wise choice between the fulness of this earth's blessing, and the appointment of whatever the LORD sees fit in a covenant way. Dearest JESUS! while the *Esaus* of the present hour, are sending out into the highways to enquire of every one they meet, who will show them any good; let but *the light of thy countenance be lifted on my soul, and it will put gladness in my heart, more than in the time that corn and wine increase.*

CHAPTER 34

CONTENTS

Hitherto the Patriarch Jacob had been exercised with many sharp and trying afflictions, as they arose out of the circumstances of his own life. In this chapter, the history of the Patriarch records the beginning of the afflictions with which he was exercised, as they arose out of the circumstances of his children. Dinah his daughter, and as it should seem his only daughter, prompted by vain curiosity, going forth to see the daughters of the hind, is ravished by Shechem prince of the Hivites. Jacob's soul is grieved at hearing of it. His sons determine to be revenged. Hamor the father of Shechem, in order to gratify his son's wishes, proposeth a treaty of marriage between his son and Jacob's daughter; the sons of Jacob appear to give consent, on condition of the Hivites being circumcised: but when this was done, Simeon and Levi come upon their city by surprise, destroy all the males, and take away their cattle.

GENESIS 34:1

And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

Titus 2:5. *Dinah* was most probably at this time, about 16 years of age.

GENESIS 34:2-3

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. (3) And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. Proverbs 7:11. 13:20.

This was lust, not love.

GENESIS 34:4-9

And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. (5) And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. (6) And Hamor the father of Shechem went out unto Jacob to commune with him. (7) And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. (8) And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.[†] (9) And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

Psalm 39:1, 2. [†]Joshua 7:15.

This was contrary to divine appointment. Deuteronomy 7:3, 4.

GENESIS 34:10-23

And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. (11) And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. (12)

Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. (13) And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: (14) And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:[†] (15) But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; (16) Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. (17) But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.^{*} (18) And their words pleased Hamor, and Shechem Hamor's son. (19) And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.[§] (20) And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, (21) These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. (22) Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. (23) *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

Psalms 12:2. [†]Genesis 17:11. ^{*}1 Peter 2:16. 1 Thessalonians 2:5.

[§]Genesis 41:40.

Sad is the consequence of supposing gain to be godliness! 1 Timothy 6:5.

GENESIS 34:24-25

And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. (25) And it came to pass on the third day, when they were sore, that two of the sons of

Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

See here the recompense of an evil eye! Genesis 49:5-7.

GENESIS 34:26-31

And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. (27) The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. (28) They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, (29) And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house. (30) And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. (31) And they said, Should he deal with our sister as with an harlot?

Exodus 5:21. See Proverbs 29:25.

REFLECTIONS

How dreadful the effect of unbridled passions! What sad events have been induced by their indulgence in all ages. And what is the whole history of mankind since the fall, but the same distressing page of suffering and sorrow, by reason of iniquity and sin. Blessed JESUS! how endearing here again is the recollection of thy merciful character, in that thou earnest *to take away sin by the sacrifice* of thyself.

I think that this chapter affords a very interesting lesson to young women. Female modesty is so truly graceful and becoming, that too much care can never be taken of it. Like the fine bloom of the purple plumb it cannot be touched

without injury. Had the daughter of Jacob been less exposed, her chastity would not have been violated. Hence among the precepts of the apostle to young women, which he gives in charge to his beloved *Titus*, to teach the church, he particularly dwells on this, that they be *chaste and keepers at home*: as if wandering abroad tended, most likely, to the loss of their chastity.

And while this lesson is read to *daughters*, and especially to the daughters of gracious parents, from this chapter; let not an exercised soul among *parents* that are gracious, forget to derive this instruction also from it, that a godly father may have ungodly children. Grace is not by descent. It runs not in the blood. *Jacob* was dear to his GOD: but Jacob's children were very often a source of sorrow to him. Many afflicting providences were in his family. *David* also, though *the man after GOD's own heart*, yet concerning his children he might well cry out, as he did in one of his Psalms, LORD, *remember David and all his afflictions!* Reader! if GOD in his providence should have called *you* to the interesting character of a parent, and in his wisdom should see fit to exercise you with such distresses, where will you find resources to bear you up under the heavy pressure? There is but one that can give relief, and that one the holy men of old possessed. And that is a comfortable and well-grounded assurance of an interest in the covenant righteousness of the LORD JESUS CHRIST. This acts like an anchor to the soul in a dark and stormy night. *David* fled to this, in his troubles, and found that he rid by it safely through the tempest. *Although my house* (says he) *be not so with GOD, yet hath he made with me an everlasting covenant,*

ordered in all things and sure. For this is all my salvation, and all my desire, although he make it not to grow.

CHAPTER 35

CONTENTS

In the opening of this Chapter, Jacob's history seems to brighten in the renewal of divine visits to him. But, in the progress of the Chapter, we have the sad news of death in his family. Such is the mixed state of the happiest pilgrimage. The Patriarch by the LORD'S direction, removes from Shechem to Bethel. Arriving there, he builds an altar unto the LORD: Deborah, his mother's nurse, dies in Bethel, and is buried there: GOD again visits Jacob, and renews the assurance of his favor: Jacob sets up a pillar in token of it: he prosecutes his journey: by the way new calamities befall him, for his beloved Rachel dies in child-bed of Benjamin: he perpetuates her memory by erecting a pillar: still pursuing his rout towards Isaac his father's house afresh instance of grief occurs; for Reuben his eldest son, commits incest with his father's concubine. Jacob's sons are mentioned: he arrives at his father Isaac's, at Mamre. Isaac dies in a good old age, and is buried by the joint affection of Jacob and Esau.

GENESIS 35:1

And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Genesis 28:22. I think it more than probable, that Jacob had forgotten his vow: Genesis 28:20-22. And perhaps too often

lost sight of the divine faithfulness. Alas! who among Jacob's true spiritual seed, but find cause to lament the same infirmity.

GENESIS 35:2

Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

And! think it more than probable also, that the LORD in tender mercy, had visited the Patriarch with afflictions to call his vows to remembrance. Revelation 3:19. It should seem by this address of Jacob to his household that he considered his visitations in this light: Isaiah 1:16-18. How sweetly the apostle converts such puttings away, into a gospel sense! 1 Peter 3:21, 22. But, Reader! is it not strange that *Jacob*, the highly favoured, highly blessed Jacob, should suffer strange gods in his family? Alas! what is man in his greatest attainments! Precious Redeemer, how increasingly dear becomes the recollection of thy salvation at every renewed instance we feel in ourselves, or are called upon to behold in others, of human corruption!

GENESIS 35:3

And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Psalm 66:13, 14. How charming is the like in *Ephraim!* Hosea 14:8. How amiable in the *Prodigal!* Luke 15:18.

GENESIS 35:4

And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

When grace works, how it works! Luke 19:8, 9.

GENESIS 35:5

And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

What can be more gratifying, than to see how the LORD provides for his people, even in the very hearts of their enemies. What a cluster of scriptures might be gathered in proof of it; see Malachi 3:11. Isaiah 54:14-17. Deuteronomy 7:10. Exodus 34:24.

GENESIS 35:6-7

So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him. (7) And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. *Luz*, see chap. 28:19.

El-beth-el, that is the God of Bethel. Reader! precious are the *Bethels*; the house of GOD, and the ordinances of GOD's home. But how infinitely more precious the GOD of his house. See! that when you attend the house of GOD, your heart is waiting for the gracious visits of GOD in his house. Let you and I imitate the Greeks we read of, (John 10:21), and earnestly cry out; *we would see JESUS*.

GENESIS 35:8

But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

Genesis 24:59. Faithful, long-tried servants are humble friends, and should be treated with affection and tenderness. Jacob's example here is worthy imitation. Colossians 4:1.

Allon-bachuth, that is, *the Oak of Weeping*. This shows that a grateful tribute was paid to *Deborah's* memory.

GENESIS 35:9

And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

How sweet, how very sweet, are the renewals of divine mercy. Reader! shall I say, I hope *you* know them. And if so, you will know how to prize them.

GENESIS 35:10-12

And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. (11) And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; (12) And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Genesis 32:28.

Glorious name! *El Shaddai*, God All-mighty, God All-sufficient. As much as to say, I am able to fulfil all my promises. See what they are, Genesis 17:1-9. Confirmed to Jacob personally; Genesis 28:13-15.

GENESIS 35:13

And God went up from him in the place where he talked with him.

Divine communions cannot be uninterrupted while we live in vessels of clay. But, Reader, those souls who know what it is to enjoy them, know also, what it is to pine after their renewals. Do *.you* know both? Luke 24:31, 32.

GENESIS 35:14-15

And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. (15) And Jacob called the name of the place where God spake with him, Bethel.

Every renewed token of JESUS' love, ought to beget in our hearts renewed thankfulness. If a gracious GOD at any time fulfils a promise, every gracious child would desire to act faith upon his faithfulness.

GENESIS 35:16-17

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. (17) And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.
1 Thessalonians 5:3.

See, the effects of a fallen state! Genesis 3:16.

GENESIS 35:18

And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

See how little we consult our own happiness, when we presume to dictate *to* GOD. Compare Genesis 30:1, with this verse. *Benoni*, is the son of my sorrow. *Benjamin* means the son of my right hand. Jacob no doubt by the change of the name, meant to place this child near his heart, as a particular token to the memory of his beloved *Rachel*.

GENESIS 35:19-20

And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem. (20) And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

This monument was long after preserved. See 1 Samuel 10:2. Reader! do not pass over the review of *Rachel's* death, without again remarking the trials of the faithful. Genesis 47:9.

GENESIS 35:21

And Israel journeyed, and spread his tent beyond the tower of Edar.

Still you see journeying. Hebrews 11:8-10.

GENESIS 35:22

And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

More grief for Jacob. 1 Corinthians 5:1. Genesis 49:4.

GENESIS 35:23

The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

The HOLY GHOST is pleased to give a record of Jacob's sons. This is the first enumeration in the Bible of them. Perhaps inserted here, that as the church is formed out of them, the record might be noticed. Revelation 7:4-8. 21:12.

GENESIS 35:24-27

The sons of Rachel; Joseph, and Benjamin: (25) And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: (26) And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padanaram. (27) And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

It is probable that Jacob visited his father often, though it be only mentioned in this place.

GENESIS 35:28

And the days of Isaac were an hundred and fourscore years.

From the age of Isaac at his death, it appears that he did not die at that time, for he must, by his age, have lived after Joseph's being sold into Egypt. But perhaps it is inserted here, by way of finishing that Patriarch's history.

GENESIS 35:29

And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

It is good to see that Esau and Jacob's love continued. Death indeed in a family, may well induce affection in the survivors. It is awful to see relations, sometimes for a little property, fighting over the graves of their friends, while they themselves are falling after them. Genesis 27:41.

REFLECTIONS

Reader! while we pass over this Chapter to admire and adore the divine goodness manifested in so many sweet and repeated visits of his love to the Patriarch Jacob; let us examine our own hearts for the like tokens of such *Bethel* enjoyments. Will you look within, and ask your own heart; (for I desire continually to put the same questions to mine); when did the visions of GOD begin with my soul? When did JESUS, (according to his most sure promise to his people), manifest himself to me otherwise than he doth to the world? When did I experience the renewings of the HOLY GHOST? Reader! do not dismiss these questions unanswered?

In the sorrows of the Patriarch's household, let us seriously contemplate the lot of a fallen state. *Sin hath indeed entered into the world, and death by sin; and so death passeth upon all men because all have sinned.* But my soul, look with an eye of faith beyond the grave. What though thy friends, children, servants, die; nay, thou thyself art hastening after them? yet JESUS, *thy* JESUS liveth. And am I not his in an everlasting covenant, and is he not mine? And shall I mourn then with such bright prospects in view? Dearest LORD! when all friends leave me, and when *my heart and strength fail, be thou the strength of my heart and my portion for ever.*

One look more at *Isaac* before we close the Chapter, and drop the Patriarch's history. I delight in every person and in everything, which receives in scripture the particular notice of GOD the HOLY GHOST, to trace somewhat which may lead my heart to JESUS. And is there nothing striking to this amount in Isaac's life? Was not the Redeemer long promised, long looked for, with a devout earnestness by all the church, and at length born into the world in a method contrary to the established course of natural causes; similar, but infinitely beyond the example of Isaac's birth? And were there not *Ishmaels* to mock the LORD JESUS in the long and trying persecutions he sustained, like the son of *Hagar* the *Egyptian*, despising *Isaac*? In the cheerful acquiescence which Isaac made to his father's will for sacrifice; carrying the wood; being bound upon the altar; and not offering a repining word when Abraham took the knife to slay his son; can I not, as a type, trace somewhat of thine unequalled love; oh! thou Lamb of GOD, who voluntarily didst undertake, by the sacrifice of thyself, the redemption of thy people; when fainting

beneath thy cross, thou wast led *as a lamb to the slaughter, and as a sheep before her shearers is dumb, so openedst not thou thy mouth!* Oh! may my soul live in the constant, daily, hourly meditation of thy love! May everything tend to lead my heart unto thee! And may thy love at length awaken mine, and induce all those precious effects of loving thee *who hast so loved me, as to have given thyself for me.*

CHAPTER 36

CONTENTS

This Chapter is a digression from the main subject of Jacob's history, but becomes so far interesting from its connection with it, as it records the fulfillment of the divine promises concerning the posterity of Esau. When Rebekah was pregnant with Jacob and Esau, the LORD informed her that two nations were in her womb; and that two manner of people should be separated from her bowels. In confirmation of this, the distinct race of Esau for several generations is recorded in this Chapter: their decided hatred to the seed of Jacob is thereby more clearly left for discernment, as it occurred in the after ages of the Church.

GENESIS 36:1-5

Now these *are* the generations of Esau, who *is* Edom. (2) Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;[†] (3) And Bashemath Ishmael's daughter, sister of Nebajoth. (4) And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;^{*} (5) And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

Genesis 22:17. [†]Genesis 26:34. ^{*}1 Chronicles 1:35, &c.

Observe, though *Esau* had three wives, yet but five sons from all. More wives than one, which is contrary to the divine ordination, is not always favourable to the increase of mankind.

GENESIS 36:6-8

And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. (7) For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. (8) Thus dwelt Esau in mount Seir: Esau *is* Edom.

Genesis 13:6, 11. Deuteronomy 2:5. Joshua 24:4. Concerning *Esau's* wealth, I would say with one of old: Psalm 17:14, 15.

GENESIS 36:9-14

And these *are* the generations of Esau the father of the Edomites in mount Seir: (10) These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. (11) And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. (12) And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife. (13) And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. (14) And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

How short the account! how trifling the record of this man's race! Here is no further mention of them than by name: and their very posterity enumerated only to three or four generations. Reader! look at that scripture, Psalm 37:35, 36.

GENESIS 36:15

These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

Respecting the title here; see Genesis 27:40. Reader! observe, that while Jacob's children were husbandmen, Esau's race were nobles. And yet what said God? See Malachi 1:2. But how sure that promise, Isaiah 56:5?

GENESIS 36:16-30

Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah. (17) And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife. (18) And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife. (19) These *are* the sons of Esau, who *is* Edom, and these *are* their dukes. (20) These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, (21) And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom. (22) And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna. (23) And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam. (24) And these *are* the children of Zibeon; both Ajah, and Anah: this *was* *that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. (25) And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah. (26) And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. (27) The children of Ezer *are* these; Bilhan, and Zaavan, and Akan. (28) The children of Dishan *are* these; Uz, and Aran. (29) These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, (30) Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

On these verses I only remark, that the *Hittites* which also sprung from Esau, are here incorporated in the history. Genesis 26:34.

GENESIS 36:31-43

And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. (32) And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah. (33) And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. (34) And Jobab died, and Husham of the land of Temani reigned in his stead. (35) And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith. (36) And Hadad died, and Samlah of Masrekah reigned in his stead. (37) And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead. (38) And Saul died, and Baalhanan the son of Achbor reigned in his stead. (39) And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of MezaHabakkuk (40) And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, (41) Duke Aholibamah, duke Elah, duke Pinon, (42) Duke Kenaz, duke Teman, duke Mibzar, (43) Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

1 Chronicles 1:43, &c.—From *dukes* the seed of Esau advance to *kings*. But all the while are rejected from the covenant of promise. Psalm 72:17.

REFLECTIONS

There is much spiritual improvement to be drawn from the perusal of this Chapter by every gracious soul, when GOD the HOLY GHOST awakens the heart to the observation. *Jacob's* seed, no doubt, while they were bond-slaves in *Egypt* felt

their misery the more, while calling to mind the splendour of Esau's race in *Edom*. But how mistaken are our views of things, and what false calculations do we make in our estimation of happiness. Esau's children were great indeed among men. But the seed of Jacob were beloved in the sight of GOD. JESUS hath made them *kings and priests to GOD and the FATHER, and they shall reign with him for ever*. Dear LORD! give me that sweet promise and I ask no more. *To him that overcometh will I grant to sit with me on my throne*. Revelation 3:21.

CHAPTER 37

CONTENTS

The interesting history of the Patriarch Joseph, the son of Israel, begins at this Chapter. And as he is in many instances a most striking type of the LORD JESUS, it merits our attention the more. Here therefore I beg the Reader to call to mind the motto with which I opened our comment on this book of Genesis: Moses wrote of CHRIST. This Chapter hath for its contents the commencement of Joseph's history at the 17th year of his age: the partiality of his father for him: the envy of his brethren: their conspiracy against him: their selling him for a slave: and the distress of Jacob in consequence of the loss of Joseph

GENESIS 37:1-2

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. (2) These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the

sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

From the review of *Esau's* splendid race of *dukes and kings*, we are here introduced among the humble children of Jacob, who are *shepherds* and *husbandmen*.

GENESIS 37:3-4

Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. (4) And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

Judges 5:30. 2 Samuel 13:18. It were to be wished that parents would remember the apostle's precept, of *doing nothing by partiality*. 1 Timothy 5:21. Observe on the subject of hatred: John 7:7. 1 John 2:11.

GENESIS 37:5

And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

Dreams in the patriarchal age were frequently prophetic. 1 John 3:15.

GENESIS 37:6-7

And he said unto them, Hear, I pray you, this dream which I have dreamed: (7) For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

This was literally fulfilled; see Genesis 42:6. 43:26. 44:14.

GENESIS 37:8-10

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet

the more for his dreams, and for his words. (9) And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. (10) And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

See Luke 19:14.

Genesis 46:29. Jacob's idea of this dream was, that the *Sun* represented himself; as *a father* is the source of life and warmth and nourishment to his family; that the *Moon* meant his wife, for as the moon derives its influence from the sun, so the wife from her husband; and the exact number of eleven stars expressly particularized the eleven sons of Israel.

GENESIS 37:11-12

And his brethren envied him; but his father observed the saying. (12) And his brethren went to feed their father's flock in Shechem.

Luke 2:19, 51. Acts 7:9.

Shechem lay near 60 miles from *Hebron*.

GENESIS 37:13-16

And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*. (14) And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. (15) And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? (16) And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

Joseph's question leads the mind to that, Song Of Solomon 1:7.

GENESIS 37:17

And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

Dothan, a little distance from Shechem, 2 Kings 6:13.

GENESIS 37:18-22

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. (19) And they said one to another, Behold, this dreamer cometh. (20) Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.[†] (21) And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. (22) And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

Luke 20:14. [†]Psalms 64:5.

See chap. 42:22.—Observe how the LORD interposes by his instruments in the hour of need!

GENESIS 37:23

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him;

Reader! look at *him*, of whom Joseph was in this instance the type! Matthew 27:28.

GENESIS 37:24-26

And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. (25) And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.[†] (26) And

Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

Zechariah 9:11. [†]Amos 6:6. Jeremiah 8:22.

Did not David ask a similar question, as typical of JESUS? Psalm 30:9.

GENESIS 37:27

Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

So was the LORD JESUS sold by one of his disciples. Hebrews 2:14.

GENESIS 37:28

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

Judges 6:3.—How striking a resemblance to JESUS! Matthew 26:15. *Twenty pieces of silver* amounted to about *forty-six shillings* of our money.

GENESIS 37:29-36

And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. (30) And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go? (31) And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; (32) And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. (33) And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.[†] (34) And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. (35) And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I

will go down into the grave unto my son mourning. Thus his father wept for him.* (36) And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard. Proverbs 28:13. †Chap. 44:28. *Chap. 42:38. 44:29-31.

Genesis 39:1:Hebrews *Eunuch*, or Chamberlain of Pharaoh's household, as well as Captain of the guard.

REFLECTIONS

Reader! there are many practical reflections for the suppression of anger in its first appearance; and many useful improvements for the discountenancing partiality to children, which may be gathered from this Chapter, and which under grace you will do well to regard. But I turn aside from every other consideration, as of less moment, in order to follow up the evident intention of the HOLY GHOST in this Chapter, to behold *him*, whom the Patriarch Joseph plainly shadowed out in several striking circumstances of his character.

And did not GOD the FATHER send his beloved Son from the realms of bliss into this our world, to see if it were well with us, and how we fared? But though he came full of love and mercy, yet when he came *unto his own, his own received him not*. Did they not conspire against him? nay, why do I say did *they* not, have we not *all* by sin and by rebellion conspired against him, sold him into the hands of the Gentiles, and *by wicked hands have crucified and slain him*? Was he not stripped of his raiment, cast into the pit, and *his grave made with the wicked in his death, because he had done no violence, neither was there any deceit found in his mouth*? Oh! thou Almighty Joseph of thy brethren! give me grace to see that though thou hast been *despised and rejected of*

men, a man of sorrows and acquainted with grief; and I have, (like those unnatural brethren), hid as it were my face from thee; yet by the sovereignty of thy grace help me to see, that thou wert sent by GOD the FATHER, to look after and provide for my everlasting welfare. Thou art sent indeed before thy people, and to save their lives by a great deliverance. Hail, thou dear Redeemer! henceforth may the language of my heart be, blessed be he that cometh in the name of the LORD.

CHAPTER 38

CONTENTS

This Chapter is a digression from the subject of Joseph's history, but it becomes a very interesting one, because it records the race of Judah, another of Jacob's sons. And as our LORD sprang out of Judah, according to the flesh, (Hebrews 7:14.) it is indeed highly important to trace the descent of Judah, until we find it terminate in CHRIST. The contents of this Chapter are, Judah's marriage and issue: the death of his two eldest sons for rebellion against GOD; Judah's incestuous commerce with his daughter-in-law, and the effects of it.

GENESIS 38:1-3

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah. (2) And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her. (3) And she conceived, and bare a son; and he called his name Er.

See 1 Chronicles 2:3. Numbers 26:19, 20. Reader! observe here the general feature of last since the fall. See Genesis 6:2. 4.

GENESIS 38:4-5

And she conceived again, and bare a son; and she called his name Onan. (5) And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

Chezib means a lie, deceit. It was a little village. Joshua 15:44. Micah 1:14, 15.

GENESIS 38:6-8

And Judah took a wife for Er his firstborn, whose name *was* Tamar. (7) And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. (8) And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

This was a law, in after ages, in Israel. See Deuteronomy 25:5. 10. But is there not a more ancient, and higher authority for it? Was it not meant to prefigure, in a spiritual sense, that precious doctrine, that our kinsman Redeemer, when we were dead to the first marriage of a covenant of works, should be married to us in his covenant of grace? See Ruth 4:10-12. Romans 7:4.

GENESIS 38:9

And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

Reader! pause over this history. Who shall take upon him to say, to what extent this unnatural sin hath been prevalent in all ages! Though hidden from human observation, with what

malignity must the vast mass of such works of darkness come up before GOD! Oh! how precious, increasingly precious, is JESUS, in every renewed consideration to the mind conscious of sin, *whose blood alone cleanseth from all sin.*

GENESIS 38:10-12

And the thing which he did displeased the LORD: wherefore he slew him also. (11) Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house. (12) And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. Leviticus 22:13.

Timnath, a place remarkable for intrigue. See Judges 14:1, 2.

GENESIS 38:13

And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

Judges 14:1. It is worthy remark, that though there are, I believe, *but four* women named in the list of the ancestors of CHRIST, after the flesh, in *Matthew's* relation of the pedigree, this is one of them, Matthew 1:3.

GENESIS 38:14-16

And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. (15) When Judah saw her, he thought her *to be* an harlot; because she had covered her face. (16) And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

Peter describes this lust, in strong expressions, 2 Peter 2:14.

GENESIS 38:17-21

And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*? (18) And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. (19) And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. (20) And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. (21) Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

I wish the same answer could be made of many a place now.

GENESIS 38:22-24

And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. (23) And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. (24) And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Leviticus 21:9. As *Tamar* was by right betrothed to *Judah's* third son, no doubt it was adultery in her.

GENESIS 38:25

When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

How strikingly true is that scripture to this conduct! Romans 2:1.

GENESIS 38:26-27

And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. (27) And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

Is not this a type of the *Jewish and Gentile* churches?

GENESIS 38:28

And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

Is not this typical also, like that of Esau and Jacob, of the struggle of the churches?

GENESIS 38:29

And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

Pharez means a breach. Matthew 1:3.

GENESIS 38:30

And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Zarah means a Riser, or Returner. And so we trust will be the return of our elder brother the Jew, to the redemption of the LORD, when that blessed scripture comes to be fulfilled; Romans 11:25, 26.

REFLECTIONS

What hath sin wrought in all ages! What a dreadful bias to evil is naturally in the mind of every man! What awful examples doth the LORD sometimes proclaim, in punishments,

of his utter displeasure of sin! But, my soul! while thou art seeking grace from God, to avoid every appearance of sin, let that state of humbleness, that astonishing and unequalled state of humbleness, to which JESUS submitted, when he came to do away sin by the sacrifice of himself, endear the Redeemer yet more and more to thy heart, and form him there *the only hope of glory*. Was it not enough, dearest LORD, when thou condescendest to take flesh and blood for the purposes of salvation, that thou didst not abhor the virgin's womb, but didst even appoint thine ancestors, after the flesh, to be such as were more particularly marked with unworthiness? Gracious Redeemer! may it serve to teach my heart those sweet *lessons*, that thou wert pleased to be made in all things like as we are, yet without sin: and although thou wert made in the *likeness* of sinful flesh, yet thou didst partake of none of the corruptions of flesh; and that in thy tender alliance with our nature, thou dost not refuse that alliance even with the vilest of our nature; but *where sin aboundeth, grace doth much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by JESUS CHRIST our LORD*. Romans 5:20, 21.

CHAPTER 39

CONTENTS

In this Chapter the Sacred Writer reassumes the history of Joseph The account is related of Joseph's being carried down into Egypt; and of the reception he met with there. He is sold to Potiphar, a captain under Pharaoh king of Egypt: Joseph is

so blessed of the LORD, that his master commits unto him the care of all his substance: Joseph, on account of the comeliness of his person, becomes an object of desire to his mistress. She attempts to seduce him; but by the grace of GOD being preserved from the temptation, her lust is changed into hatred. She accuses Joseph to her lord, who, unheard, throws him into prison. The LORD manifests his favor to his servant, so that he inclines the heart of the keeper of the prison to be kind to Joseph These are the contents of this Chapter, to which as there is much in type and figure of the LORD JESUS, we shall do well to be very attentive in the perusal.

GENESIS 39:1

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

Chap. 37:28. 36. Psalm 105:17. Observe how the LORD arrangeth all his providences. Joseph being sold to Potiphar, rather than to any other, became the foundation of his being known to Potiphar's master.

GENESIS 39:2

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

1 Samuel 16:18. 18:28. Acts 7:9. Read that scripture, Psalm 27:10.

GENESIS 39:3

And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

Deuteronomy 33:16. Separated from his brethren.

GENESIS 39:4-9

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. (5) And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.[†] (6) And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a goodly person*, and well favoured.[†] (7) And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.[§] (8) But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;[†] (9) *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

Proverbs 16:7. [†]Chap 30:27. [†]Proverbs 31:30. [§]2 Peter 2:14.
[†]Proverbs 1:10.

Sweet argument this! It was a sin against himself. It was a sin even against his mistress! It was a sin against a kind master. But he passeth all these by as of lesser consideration, to argue the abominable nature of the sin against GOD: being particularly an *Israelite*, and in covenant with GOD.

GENESIS 39:10-17

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. (11) And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.[†] (12) And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.[†] (13) And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, (14) That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:[§] (15) And

it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. (16) And she laid up his garment by her, until his lord came home. (17) And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:
Proverbs 7:25. [†]Job 24:15. ^{*}Observe that scripture, 1 Corinthians 10:13. [§]2 Samuel 13:15.

Observe, the pointed contempt on the religion of Joseph; first, the *Hebrew*, in order to heighten the offence she charged him with after. And is it not so now? Are not the blemishes, or the supposed blemishes of the LORD'S people, always magnified by the carnal world?

GENESIS 39:18-20

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. (19) And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. (20) And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.
Proverbs 6:34, 35.

How sweet that scripture in point, 1 Peter 2:17. And again, 1 Peter 2:19-24. See also Psalm 105:17, 18.

GENESIS 39:21

But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.

Daniel 6:22.—It is a delightful thought, that no bars can shut out the presence of God from his people.

GENESIS 39:22

And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

That scripture hath been more than once verified, Psalm 106:46.

GENESIS 39:23

The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

REFLECTIONS

Who doth not feel pity in the review of Joseph's unjust and cruel treatment! Behold the Patriarch a little before the object of his father's love. And now look at him as a bond slave and a prisoner in a strange land! To what a reverse of circumstances are even good men exposed, in this waste and howling wilderness. But, Reader! never forget that JESUS is with his people always, and *in all their affliction he is afflicted*. Suitable, seasonable grace shall be given them as they stand in need. And *as their day is, so shall their strength be*.

But is there nothing in this Chapter which prompts the heart to discover some faint sketches of him of whom Joseph was a type? Oh yes! certainly a greater than Joseph is here. How was the Son of GOD when upon earth sold and tempted, and led into prison and unto death! If we look at Joseph suffering by unjust imputation, can we forget for a moment him to whom our sins are imputed; though he did *no sin, and in whose mouth there was found no guile*. Did he not bear our sins in his own body on the tree when he died, *the just for the unjust to bring us to GOD*. LORD, grant that as in so much

mercy, thou didst condescend to be *sin for us who knew no sin, we may be made the righteousness of GOD in thee.*

CHAPTER 40

CONTENTS

The sacred historian prosecutes the interesting history of Joseph through this Chapter. The events of the prison, which by their tendency had a relation to Joseph and his future prospects in life, are here related. The chief butler and the chief baker, servants in Pharaoh's household, are for some offence brought into the same prison with Joseph. They each of them dream, and their dreams Joseph interprets: their correspondence with what Joseph predicted proves his ability: Joseph acquaints them with the unjust cause of his being imprisoned: and as he foresaw the speedy restoration of the chief butler to his office before Pharaoh, he entreated him to use his interest with the king to bring him out of the prison. But though he had such claims upon his gratitude, he forgot him.

GENESIS 40:1

And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

Butler is a cup-bearer, Nehemiah 1:11.

GENESIS 40:2-4

And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. (3) And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. (4) And the

captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
Chap. 39:21, 23.

Reader! do not overlook in this verse, that this captain of the guard must have been *Potiphar*, Genesis 39:1. Whether by this time Joseph's master had begun to believe Joseph was innocent doth not appear, but yet it should seem so, in that he committed to his care those state prisoners.

GENESIS 40:5

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

Observe how GOD works in his providences, and by what various means: Job 33:15, 16.

GENESIS 40:6-7

And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. (7) And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?

If we spiritualize this question and apply it to soul-distresses, that verse of David will be the enquiry, Psalm 42:11.

GENESIS 40:8

And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

How piously Joseph refers all wisdom unto GOD! Isaiah 41:22, 23. Daniel 2:28-30.

GENESIS 40:9-11

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; (10) And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes: (11) And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

It was the method probably before the art of making wine was well understood, to press the juice of the grape in this manner.

GENESIS 40:12-14

And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days: (13) Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. (14) But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

2 Kings 25:27. Psalm 4:3. Jeremiah 52:31.

Doth not this lead the pious heart to the remembrance of him, who ought to be endeared indeed to our remembrance?

GENESIS 40:15

For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

Observe in all this Joseph drops not a word of complaint against any, not a syllable either of his brethren's cruelty or his mistress's injustice. Would the Reader know the cause why he did not, I refer him to Joseph's sentiment: Genesis 45:7, 8.

GENESIS 40:16-23

When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head: (17) And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. (18) And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days: (19) Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. (20) And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.[†] (21) And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: (22) But he hanged the chief baker: as Joseph had interpreted to them. (23) Yet did not the chief butler remember Joseph, but forgot him.^{*}
Proverbs 16:33. [†]Mark 6:21. ^{*}Ecclesiastes 9:15.

REFLECTIONS

Reader! mark this down in the memorandums of your life, that whether in a prison or a palace, the faithful have God for their portion. And what a sweet thought is it, that, as no walls can confine the souls of GOD's people; so neither can bolts or bars shut the LORD out. If you are the LORD's prisoner, this is preferable to being the world's freeman. And when we recollect how precious the enjoyments some have found in those seasons, very evident it is that the Comforter is with them, and that to bless them. But even here in Joseph's history, let me not lose sight of the LORD JESUS, who *was taken from prison and from judgment, and who shall declare his generation?* Blessed LORD! let me never forget the afflictions of my spiritual and almighty Joseph, nor the cause of them; but in all events of life as well prosperous as distressing, cease not to remember thee!

CHAPTER 41

CONTENTS

In this Chapter we behold the workings of God's providence concerning Joseph and his household, more plainly opened to our view, and the great events leading to his own welfare, and the preservation of his Father's family, beginning to unfold themselves, as the leading cause, for which the LORD permitted his being sold as a dare, and carried down into Egypt. The ability which Joseph had displayed, in the interpretation of dreams, in the instance of the chief butler and chief baker, raised his reputation in the court of Pharaoh; king of Egypt; and a case soon after occurring, which the LORD in his providence had so ordered that Pharaoh himself should be exercised with a dream, which none of the wise men of his court could interpret: Joseph is sent for; he explains to Pharaoh the dream; the event is found to correspond; and in consequence, Joseph is advanced to the highest dignity in the kingdom, next to Pharaoh: Joseph's marriage, and children, are also noticed in this Chapter, together with the equity and wisdom of his administration under Pharaoh, which endears him to the Egyptians.

GENESIS 41:1

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

Observe the HOLY GHOST is particular in remarking the long delay of Joseph's deliverance from the prison. It was *two full years* after the chief butler's restoration. David observes upon

it, Psalm 105:19. And how sweetly doth the apostle reason upon the same subject: Hebrews 10:36-40.

GENESIS 41:2-8

And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. (3) And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. (4) And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. (5) And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. (6) And, behold, seven thin ears and blasted with the east wind sprung up after them. (7) And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream. (8) And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

Magicians, so called from being considered wise men. But as *the world by wisdom knew not* God, nor ever will, so worldly wisdom will be always found to lead the *heart from* God rather than *to* God. Hence those magicians pretended to explain hidden things, interpret secrets and the like, by which they imposed upon the credulity of mankind. See Exodus 9:11. 8:18, 19. Daniel 2:1.

GENESIS 41:9

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Sad excuse, but sweet are the fruits of patience to the faithful, Psalm 37:7. Lamentations 3:26.

GENESIS 41:10-14

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: (11) And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. (12) And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. (13) And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. (14) Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

1 Samuel 21:8. Psalm 105:20. How strange the effect on the mind of Joseph! Such the church experienced, Psalm 126. Such every gracious soul experienceth. Zechariah 3:4.

GENESIS 41:15

And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

Or, "when thou hearest a dream thou canst interpret it." *Eng. Margin.*

GENESIS 41:16

And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

Reader! do not overlook Joseph's humble frame of mind in this answer. Neither forget that precious scripture, 1 Pet 5:5.

GENESIS 41:17

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

The river *Nile* waters the country, which supplies the want of rain. See Zechariah 14:18.

GENESIS 41:18-25

And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: (19) And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: (20) And the lean and the ill favoured kine did eat up the first seven fat kine: (21) And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. (22) And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: (23) And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: (24) And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me. (25) And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath showed Pharaoh what he *is* about to do.

The repetition of a thing serves to confirm it. How sweetly do we find it to be so, respecting eternal things. Hebrews 6:17, 18.

GENESIS 41:26-38

The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. (27) And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. (28) This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh. (29) Behold, there come seven years of great plenty throughout all the land of Egypt: (30) And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; (31) And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. (32) And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass. (33) Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.[†] (34) Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. (35) And let them gather all

the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. (36) And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. (37) And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. (38) And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?
See Ecclesiastes 7:14. [†]Proverbs 22:3.

Reader! do not overlook our great spiritual Joseph through all this. While Pharaoh exclaims, with astonishment, in the view of the Spirit of GOD in Joseph, how ought we to admire and adore Him, who *received not the Spirit of GOD by measure*, but in whom dwelt *all the fulness of the GODHEAD bodily*? John 3:34. Colossians 2:9.

GENESIS 41:39-40

And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou *art*. (40) Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

How sweet are those words applied to, and spoken of, JESUS? John 15:5.

GENESIS 41:41-42

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. (42) And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

When the Church is adorned in the robes of the Redeemer's righteousness, then, like Joseph, how differently clad from the former wretchedness! Psalm 45:9-11.

GENESIS 41:43-45

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. (44) And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. (45) And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

Philippians 2:9, 10.

Zaphnath-paaneah, a revealer of secrets. And is not JESUS a revealer of secrets! Is he not at the right hand of GOD, to teach us his FATHER's will, dispensing spiritual life and food to a famished world?

GENESIS 41:46

And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

JESUS was about the same age when he entered upon his public ministry. See Luke 3:23.

GENESIS 41:47-55

And in the seven plenteous years the earth brought forth by handfuls. (48) And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same. (49) And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number. (50) And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. (51) And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. (52) And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.[†] (53) And the seven years of plenteousness, that was in the land of Egypt, were ended. (54)

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.* (55) And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

Manasseh means forgetting. [†]*Ephraim* means fruitful. ^{*}Isaiah 21:12.

Sweet thought suggested here, in the view of the perishing Egyptians going unto Joseph; to teach perishing sinners how to go unto JESUS. Hebrews 12:2.

GENESIS 41:56-57

And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. (57) And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *sore* in all lands.

Proverbs 11:26.

REFLECTIONS

Reader! two or three things in a way of *Providence* ought to affect your heart in reading this Chapter. See how safe their interests are, however long they may seem to be forgotten, whose concerns are in the divine hands! And how much therefrom, it ought to be the study of the faithful to attend to the workings of the LORD in all events of their life; convinced of this, that they who humbly watch and trust a merciful GOD, for the fulfillment of all his covenant *promises*, will never want a faithful GOD to watch over and take care of them.

But with those *providential* views only, let not the Reader close his meditation of this Chapter. A view of grace also is at hand. And if from Joseph's exaltation to the right hand of

Pharaoh, our eyes are directed by the SPIRIT of GOD to the LORD JESUS at the right hand of power, into whose Almighty hands the sovereignty of grace is committed; here we shall see indeed, a true *Zaphnath-paaneah*: a wonderful counsellor! before whom all nations shall bow, *whose kingdom is an everlasting kingdom, and whose dominion endureth throughout all ages*. Oh! thou great provider for all thy people's need, incline our hearts by thy grace to come to thee for food. And forasmuch as there is none but thou who hast the words of eternal life, *none so discreet and wise as thou art*: be thou our wisdom, righteousness, sanctification and redemption. Thou shalt be our lord and governor, and *according unto thy word so let our souls be ruled*. Ever would we desire to bow the knee before thee; and may not only ours, but every tongue confess, that *thou art* JESUS CHRIST *the LORD, to the glory of* GOD the FATHER.

CHAPTER 42

CONTENTS

A gracious GOD in his over-ruling providence, having caused a famine of bread to prevail in Canaan, compels thereby the sons of Jacob to go down into Egypt to seek sustenance for themselves and their household. And this brings about the leading design which the LORD had in view, (as the HOLY GHOST informs the Church, Psalm 105:16, 17.) in sending Joseph before his family into Egypt. The contents of this Chapter, are: the departure of the sons of Jacob from Canaan: their arrival at Egypt: their appearance before Joseph: their unconsciousness of him: his knowledge of them:

their humbling themselves before him: his treatment of them: he supplies them with corn, but detains Simeon; their return to Canaan: and the distress of their father in finding that they had left Simeon behind.

GENESIS 42:1

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

Reader! recollect that at our last view of Jacob, we left him in a state of the greatest affliction, on the supposed loss of Joseph Genesis 37:35. Here we find him in the midst of his family, likely to perish for want of bread! Remember what JESUS saith, John 16:33. Then read that sweet scripture, Isaiah 33:16.

GENESIS 42:2

And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

It is worthy remark, that *Canaan*, the land of promise, became a land of famine to *Abraham*—Genesis 12:10. to *Isaac*, Genesis 26:1,—and here to *Jacob*. My brother, none but the heavenly Canaan is exempt from such trials to the faithful. Read that scripture: Amos 8:11, 12. and bless God if such be not among your exercises.

GENESIS 42:3-6

And Joseph's ten brethren went down to buy corn in Egypt. (4) But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. (5) And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. (6) And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of

the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.
Still a pilgrimage state, Hebrews 11:9-15.

Now the dream is explained. Genesis 37:9, 10. Consult that scripture: Isaiah 60:14.—then Revelation 3:9.

GENESIS 42:7

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

Reader! I charge you not to overlook the precious things contained in this verse. How little doth the sinner think, in his first approaches to JESUS, while the HOLY GHOST is leading him, and his necessities, like Jacob's *sons*, compel him to the mercy seat, that He is a *brother*, as well as a governor, to whom he is come. How unconscious is he, when JESUS seems to make himself strange and speak roughly to him, that grace is at the bottom. My Christian Reader! never forget this one precious truth, however outward things vary, the heart; of our JESUS is the same. While we fear his power let us not lose sight of his love. Hebrews 4:14-16.

GENESIS 42:8-9

And Joseph knew his brethren, but they knew not him. (9) And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

No doubt this remembrance was a gracious remembrance. Joshua 23:14.

GENESIS 42:10-21

And they said unto him, Nay, my lord, but to buy food are thy servants come. (11) We *are* all one man's sons; we *are* true *men*, thy servants are no spies. (12) And he said unto them, Nay, but to see the nakedness of the land ye are come. (13) And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. (14) And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies: (15) Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. (16) Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies. (17) And he put them all together into ward three days. (18) And Joseph said unto them the third day, This do, and live; *for* I fear God: (19) If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: (20) But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. (21) And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

Observe, in this verse, the effects of conscience: see that scripture: Romans 2:15. Observe the conscious sense of merited punishment also: *therefore* (say they) is this distress come upon us. Sinners can and do frequently connect the punishments they feel, with the sense of what they acknowledge they deserve. Do not these pointings of unenlightened nature, loudly confirm that invaluable scheme of mercy and grace which the gospel proclaims? And is not the precious, precious JESUS here again endeared to our view in the riches of his atoning blood, which alone *cleanseth from all sin*?

GENESIS 42:22-23

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. (23) And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

How sweet and refreshing the thought, that during all these soul transactions of mixed hope and fear, JESUS is looking on: he sees and knows all, however unconscious we are of it.

GENESIS 42:24

And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

That is a blessed scripture, Isaiah 63:9. And who shall take upon him to say to what extent those yearnings of JESUS over his people in their sorrows are carried, before the time comes for his openly manifesting himself to them as their Savior.

GENESIS 42:25

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

Is not this a striking resemblance to our spiritual Joseph, in commanding his servants the ministers, to supply the wants of his people in gospel mercies, *without money and without price*? Isaiah 55:1.

GENESIS 42:26-28

And they laded their asses with the corn, and departed thence. (27) And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. (28) And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed

them, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

The hearts of the faithful know what kind of failing is here meant, when a gracious Redeemer makes his love towards them overflow. Song Of Solomon, 5:6, 6:12.

GENESIS 42:29-35

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, (30) The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. (31) And we said unto him, We *are* true *men*; we are no spies: (32) We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. (33) And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone: (34) And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that ye are* true *men*: *so* will I deliver you your brother, and ye shall traffick in the land. (35) And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

Observe how low the actings of faith were in the Patriarch's experience at this time. He had lost sight of that promise, Genesis 28:15. Under bereaving providences how sweet and sure is that scripture, 1 Corinthians 1:9.

GENESIS 42:36-38

And Jacob their father said unto them, Me have ye bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me. (37) And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. (38) And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by

the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

REFLECTIONS

Learn, my soul, that gracious lesson to live above ordinances while favoured in the use of them; that when the means fail, the LORD of the means, who never faileth, may be thy portion forever. And if at any time *thy* JESUS should seem to make himself strange to thee, and by his dispensations to speak roughly unto thee, never doubt but that faithful are the wounds of thy friend: he is still a brother *born for adversity*.

Hail thou spiritual Joseph! thou almighty governor, and no less our brother, in whose hands are all *the treasures of wisdom and knowledge*. To thee we come for food. Before thy sacred presence would we bow the knee. We are indeed verily guilty before thee; for, like the unnatural brethren, we have sold thee by our sins, and hid our faces from the anguish of thy soul by our iniquities. But GOD hath sent thee before us to preserve us a posterity in the earth, and to save our lives by a great deliverance. Nourish us, dearest LORD, how unworthy soever thy favor; and feed us with that living bread which came down from heaven; so will we praise thy mercy, and adore thy name.

CHAPTER 43

CONTENTS

The patriarchal history is continued throughout this Chapter. The pressing claims of hunger compel Jacob, however

reluctantly, to send his children again into Egypt for more food: and Benjamin must go with them: their arrival is particularly noticed, and the reception which Joseph gave them: he is apparently much kinder to them than before; they are brought into his house, which though the idea at first alarmed them, yet as Simeon is brought, out to them, and they are told that Joseph means to entertain them at his table, their fears subside, and they begin to be merry.

GENESIS 43:1

And the famine *was* sore in the land.

Very sore are bodily wants unsatisfied. But what are these to soul distresses? See Psalm 88:1-18.

GENESIS 43:2

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

How sweet is that scripture, John 6:27?

GENESIS 43:3

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

If the Reader be taught of GOD the HOLY GHOST to read this spiritually, he wilt perceive that the same is said respecting JESUS. We cannot see the face of GOD except that JESUS be with us. John 14:6.

GENESIS 43:4-9

If thou wilt send our brother with us, we will go down and buy thee food: (5) But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your

brother *be* with you. (6) And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother? (7) And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? (8) And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. (9) I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:
2 Samuel 3:13.

I detain the Reader to remark the character here assumed by *Judah* as a *surety*, in which he was an eminent type of JESUS. It was JESUS, who from everlasting undertook to answer for his people. And in this great office he hath fulfilled all righteousness, and expired all offences and is new pledged, (as *Judah* said here), to bring all his people and set them before his father. Sweetly is it said of him that he *restored that which he took not away*. Psalm 69:4.

GENESIS 43:10-11

For except we had lingered, surely now we had returned this second time. (11) And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

Observe, though *Canaan* wanted corn, yet it abounded with honey. Reader! there are many parts of the earth which are blessed with the gifts of *common* providence: but what are these without the *special* gifts of grace. Bread is the staff of life. And what bread is to the body such is JESUS to the soul. LORD, evermore give me this bread! John 6:33-35.

GENESIS 43:12-14

And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: (13) Take also your brother, and arise, go again unto the man: (14) And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

Proverbs 21:14.

Jacob's first and last, and grand resource was this. He had found the sweet effects of it before: Genesis 32:9-12. with Genesis 33:4.

GENESIS 43:15

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

Let the Reader, if he be a parent, think what Jacob felt at the departure of his children.

GENESIS 43:16

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

What a change! in their last visit, Joseph spake roughly to them: now they are to dine with him. Ecclesiastes 7:14.

GENESIS 43:17-18

And the man did as Joseph bade; and the man brought the men into Joseph's house. (18) And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

Is there not a spiritual illustration here! Are not awakened souls alarmed when first brought into JESUS's house and presence? Read that scripture: Revelation 1:17.

GENESIS 43:19

And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

Do not timid souls flee unto the ministers and stewards of GOD's mysteries in their distresses, and open their cases to them? James 5:16.

GENESIS 43:20-23

And said, O sir, we came indeed down at the first time to buy food: (21) And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. (22) And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. (23) And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

Observe what an Egyptian may learn by living in an Hebrew's family!

GENESIS 43:24-25

And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender. (25) And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

Is not this expected interview between Joseph and his brethren, similar to that which we are looking forward to between GOD and ourselves? But as the presence of Benjamin

with them ensured their gracious reception, so if JESUS be with us we have no cause to fear ours.

GENESIS 43:26-28

And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. (27) And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive? (28) And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

Here, including their father as Joseph's servant, and all the eleven brethren being present fulfilled the dream: see Genesis 37:9, 10.

GENESIS 43:29-32

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. (30) And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. (31) And he washed his face, and went out, and refrained himself, and said, Set on bread. (32) And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

Jeremiah 31:20. Hosea 11:8.

The abomination of the Egyptians most probably was, that the Hebrews scrupled not to eat of those things which the Egyptians worshipped. 2 Kings 23:13.

GENESIS 43:33-34

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. (34) And he took *and sent* messes unto them

from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.
John 2:10.

REFLECTIONS

Reader! let you and I turn from the table of Joseph amidst his brethren, while they are thus merry and happy with him, to consider the spiritual interest which we have in these things.

The world which we dwell in, like that of Canaan to the Patriarch's family, is a world of famine in bread for the soul. And if you know what spiritual hunger means, you will know also that this heavenly corn for ourselves and our household, can nowhere else be had but of the lord of the country, even from the LORD JESUS; of whom Joseph was the type. Shall we not arise and go to him? We will not, like Jacob's sons, take a present in our hand, for he is too rich to be benefited by our favors: and his blessings are too great to come within the price of purchase. But like Jacob, let us pray that GOD Almighty may give us mercy before the *man*, even the GOD-MAN CHRIST JESUS.

Dearest LORD, behold us now before thee! Oh! say to thy stewards the ministers of thy table as Joseph did to his: *bring these men home and make ready, for these men shall dine with me at noon*. And oh! the wonderful condescension, JESUS indeed *receiveth sinners and eateth with them*. We see thy face. We behold thy glory. We hear thy voice. We rejoice and are merry like the brethren of Joseph, while our brother JESUS saith, *Eat, O friends; drink, yea, drink abundantly, O beloved*. And dearest Redeemer! we would pray do thou make our meeting gracious in drawing nigh to us by thy HOLY SPIRIT, in

opening to our minds the Holy Scriptures, and in making thyself known to us in breaking of bread and in prayer. Then shall we fully understand and have our souls refreshed indeed in the experience, that *thy flesh is meat indeed, and thy blood drink indeed.*

CHAPTER 44

CONTENTS

The interesting narrative of the Patriarchal history is still prosecuted through this Chapter. The brethren of Joseph having purchased corn and laden their cattle, take their leave of Joseph to return to their father. But Joseph, wishing to detain them, having ordered his steward secretly to put their money in the mouth of their sacks, and his silver cup in the bag of Benjamin; soon after their departure from the city sends his steward after them to charge them with this breach of honesty. Their sacks are examined, and the cup being found, they all return to Egypt in the greatest sorrow and distress imaginable. In this state when brought before Joseph, Judah becomes the mouth of the rest; and unconscious before whom he spoke, he feelingly represents the history of his family in the several incidents of it: describes the supposed death of Joseph: the distress of his father which was now again renewed in parting with Benjamin; offers himself as a bond-slave forever, rather than that Benjamin should be detained; and concludes with praying Joseph for mercy, that the grey hairs of his father may not be brought down with sorrow to the grave.

GENESIS 44:1

And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

Is there not a spiritual lesson here! Are not the ministers and stewards of GOD'S mysteries to fill the hungry and to supply the thirsty: and that *without money and without price*? See 1 Corinthians 4:1.

GENESIS 44:2

And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

Is not this cup an emblem of the cup of salvation? Doth not JESUS *put* it himself in the hands and hearts of his people? Psalm 116:13.

GENESIS 44:3

As soon as the morning was light, the men were sent away, they and their asses.

No doubt they were all going home, very happy at their kind reception: But how short lived are our joys? Read that scripture, Revelation 3:19. then Hebrews 12:5.

GENESIS 44:4

And when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

And doth not this plan of Joseph to detain his brethren, lead the Reader to remark, how graciously JESUS useth means to detain our hearts, in order to bring them home to himself?

GENESIS 44:5

Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

The *Egyptians* were much given to the use of divination. Perhaps the steward had such ideas of his master.

GENESIS 44:6-7

And he overtook them, and he spake unto them these same words. (7) And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

A mind conscious of innocence useth this language: Hebrews 13:18.

GENESIS 44:8-9

Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? (9) With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

However innocent, this was a rash proposal.

GENESIS 44:10-13

And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. (11) Then they speedily took down every man his sack to the ground, and opened every man his sack. (12) And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. (13) Then they rent their clothes, and laded every man his ass, and returned to the city.

Renting the garment is an eastern token of great distress. Genesis 37:29.

GENESIS 44:14-15

And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground. (15) And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

Genesis 37:7-10.

He whose name was *Zaphnath-paaneah* could not but know. Joseph did indeed know well their guilt concerning himself, and therefore the question was pointed: *what deed is this* for which God hath visited you?

GENESIS 44:16

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

It is plain, Judah considered it in this sense by his answer. Numbers 32:23. He might have said, we had a brother whom we sold for a slave. And though in the instance whereof we are accused we are innocent; yet GOD is now punishing us for that unnatural cruelty.

GENESIS 44:17-18

And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. (18) Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

Psalms 75:2

Reader! attend to every minute circumstance in this intercession of Judah's, for in it there is a representation of a greater than Judah. Observe, before he opened his mouth he came near. Our Almighty Judah, in his glorious character as

our intercessor, is said to be in the midst of the throne; Revelation 5:6. Observe also how suitable a type Judah was of JESUS, for our LORD sprang out of Judah. Hebrews 7:14. Observe also, how evident the marks of inspiration are in this whole address. Surely he that made man's mouth gave the matter also. Exodus 4:10, 11. And Reader, do not overlook, that, as Joseph became the type of JESUS as our governor and judge: so Judah is a type of JESUS as our surety and intercessor. It is your happiness and mine, that he who is here, after to come to be our *judge* is also coming as our *Saviour*: Philippians 3:20.

GENESIS 44:19

My lord asked his servants, saying, Have ye a father, or a brother?

Here Judah represents him who made intercession for the transgressors. Isaiah 53:12.

GENESIS 44:20-34

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. (21) And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. (22) And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die. (23) And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. (24) And it came to pass when we came up unto thy servant my father, we told him the words of my lord. (25) And our father said, Go again, *and* buy us a little food. (26) And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us. (27) And thy servant my father said unto us, Ye know that my wife bare me two *sons*: (28) And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: (29) And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow

to the grave. (30) Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life; (31) It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. (32) For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. (33) Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Here Judah was typical of him who became our surety. Isaiah 53:4, 5.

GENESIS 44:34

For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.
Exodus 18:8.

REFLECTIONS

This Chapter opens to our view *very* profitable reflections. How soon was the joy of the children of Israel turned into mourning. And yet in the midst of both, their covenant God was carrying on one and the same plan of mercy towards them. Learn, my soul, in all the checquered circumstances of life to remember this, and both in prosperity and adversity to live upon an unchangeable God.

But chiefly let this Chapter, with all the events of it, lead me to JESUS. Whatever tends to detain me, or to bring me back to him, may I esteem a mercy! Dearest LORD! put thou the cup of salvation in my lot, and may it be my portion to be thy servant forever. I would cry unto thee as one of old; *Give ear, O shepherd of Israel, thou that leadest Joseph like a flock;*

thou that dwellest between the cherubims shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up that strength, and come, and save us. Turn us again, O God, and cause thy face to shine, and we shall be saved.

CHAPTER 45

CONTENTS

Nature was wound up to the highest pitch in the bosom of Joseph, by the address of Judah in the foregoing Chapter, and could no longer contain. In the opening of this Chapter it gave vent, in Joseph declaring: who he was, and by following the information with expressions of the utmost tenderness to his brethren. The effect of this discovery is related. And after the first emotions of surprise and joy, mingled with shame and reproach in the breasts of Joseph's brethren, are subsided, they converse together. Pharaoh king of Egypt is informed of the event, and he and his people rejoice at it. Joseph dismisseth his brethren to his father with the intelligence; invites him to come unto him and sends waggons for his convoy. The heart of Jacob misgives him at the first account; but when he had received fuller evidences of the truth of Joseph's being alive; Israel resolves to go and see his son before his death.

GENESIS 45:1

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

What must have been the feelings of the brethren at this unexpected discovery? But Reader! spiritualize the subject and then say, what are the feelings of every poor sinner when JESUS makes himself known to him as his brother and Redeemer? John 14:21, 22. Hebrews 2:11, 12.

GENESIS 45:2-4

And he wept aloud: and the Egyptians and the house of Pharaoh heard. (3) And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.[†] (4) And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Luke 19:41. [†]Acts 7:13.

Reader! whenever JESUS makes himself known to a sinner he always saith, Come near. That's a delightful scripture to the soul who hath felt it: Ephesians 2:13.

GENESIS 45:5-8

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. (6) For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. (7) And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. (8) So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Genesis 50:20. Psalm 105:16, 17.

Observe how piety and charity are blended. Reader! while we behold the LORD'S hand in all the appointments of life, we shall never be disposed to feel much anger at the instruments of his work. Read, on a much higher concern, that scripture: Acts 2:23.

GENESIS 45:9

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

No doubt the heart of Jacob was full of misgivings while they tarried. Proverbs 13:12.

GENESIS 45:10-12

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: *(11)* And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. *(12)* And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

That's a sweet promise of a spiritual sight: Isaiah 52:8.

GENESIS 45:13-14

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. *(14)* And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Look at JESUS's affection. Isaiah 63:9.

GENESIS 45:15-18

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. *(16)* And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.[†] *(17)* And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; *(18)* And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Song Of Solomon 1:2. [†]Psalm 22:22.

Egypt was a fruitful soil. It could boast of what Moses speaks of: Deuteronomy 33:13, 14. But, my soul, may that blessing be my portion: Deuteronomy 33:16.

GENESIS 45:19-20

Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. (20) Also regard not your stuff; for the good of all the land of Egypt *is* yours.

May not those *waggon*s be figures of ordinances, which are designed to convey souls to our spiritual Joseph? When souls are bringing to CHRIST, the *stuff* of the earth will be considered as nothing. Philippians 3:7, 8.

GENESIS 45:21-22

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. (22) To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

The most valuable commodities in those hot countries must be changes of raiment. Is there not a spiritual illustration also here? It is said that to each man Joseph gave this change of raiment. And is it not to every individual believer that the LORD JESUS gives his garment of salvation? See Zechariah 3:4. Revelation 3:5. 7:9.

GENESIS 45:23-28

And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. (24) So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. (25) And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

(26) And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.[†] (27) And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: (28) And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.
Mark 16:15. [†]Psalms 27:1;3.

Observe Jacob's name is changed to Israel. A believing soul is a true Israelite. Luke 1:45.

REFLECTIONS

How grateful, after afflictions, are the renewals of joy! How refreshing the manifestations of JESUS after long, and dark seasons of his absence to the soul? Reader! let the perusal of this Chapter be sure to lead thy heart to the examination, whether JESUS hath made himself known to thee otherwise than he doth to the world. For without this the chief and best improvement from it will be lost. Oh! it is sweet to look at him whom by sin and disobedience we have sold for a slave! It is precious, indeed, to behold him who was wounded for our sins and bruised for our iniquities; now risen and exalted at the right hand of power; and though changed in state, yet still retaining the same nature, and still not ashamed to call his people Brethren.

Dearest JESUS send the waggon of thine ordinances to bring us to thyself. Into the Egypt of even death and the grave would we follow thee, to behold thy glory. And as the good of all the land is before us, and in the heaven into which thou art entered, thou art only gone before as our fore-runner to take possession in our name; thither may thy good SPIRIT bring us,

as to our eternal home: where we hope to see thee *face to face, and to know even as we are known.*

CHAPTER 46

CONTENTS

This Chapter contains the particulars of Israel's journey to Egypt. And never surely was there a journey undertaken with more clear and leading views of the divine Providence. Constrained by famine, invited by his son, and encouraged and directed by his GOD, the hoary Patriarch sets forward to embrace a long lost child. He takes all his family with him, arrives at the place of meeting, and beholds his son: an account of their interview.

GENESIS 46:1

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

Beersheba, a memorable spot: see Genesis 21:33; 26:33. This offering of sacrifices, was no doubt an offering with an eye, to the great sacrifice CHRIST: see Hebrews 11:4. That is a sweet scripture, GOD is not ashamed to be called their GOD. Hebrews 11:16.

GENESIS 46:2

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

It is probable that Jacob desired in prayer that the LORD would direct him about his intended journey: see Proverbs 3:6.

GENESIS 46:3

And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Precious tokens! not only GOD, GOD Almighty, but the GOD of Jacob's fathers: that is GOD in a covenant way. See Genesis 22:17, 18. Isaiah 41:10.

GENESIS 46:4

I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

May we not spiritualize this as a New Testament promise? Doth not JESUS indeed say, fear not to go down into the grave, I will be with thee' see Matthew 22:31, 32. Romans 14:7-9. Isaiah 43:2. Psalm 23:4.

GENESIS 46:5

And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

If we spiritualize this verse we may consider the means of grace as so many conveyances to carry our hearts to JESUS.

GENESIS 46:6-7

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: (7) His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

Joshua 24:4.

If we calculate the number we shall find it to be what the HOLY GHOST hath said, threescore and six persons: Acts 7:15.

GENESIS 46:8-27

And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. (9) And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. (10) And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. (11) And the sons of Levi; Gershon, Kohath, and Merari. (12) And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. (13) And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. (14) And the sons of Zebulun; Sered, and Elon, and Jahleel. (15) These *be* the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three. (16) And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. (17) And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. (18) These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls. (19) The sons of Rachel Jacob's wife; Joseph, and Benjamin. (20) And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him. (21) And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. (22) These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen. (23) And the sons of Dan; Hushim. (24) And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. (25) These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven. (26) All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six; (27) And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

See Numbers 26:5,

I detain not the Reader through these verses, but only to observe upon the whole, that it was now more than 200 years since GOD promised to make of Abraham a great nation and yet that branch of Abraham's seed with whom the promise

was deposited, was not increased but to 70 souls: that is, including the threescore and six persons which went down with Jacob into Egypt Jacob himself, Joseph, and Joseph's two sons, none of which were included in the threescore and six enumerated.

GENESIS 46:28-29

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. (29) And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

See Genesis 45:14. Here it is said that Joseph wept on the neck of his father *a good while*.

GENESIS 46:30

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

And what saith the believer when he hath seen the face of JESUS: see Luke 2:29, 30.

GENESIS 46:31-34

And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; (32) And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. (33) And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation? (34) That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.
Romans 12:16.

Spiritually considered, this teaches the separation of GOD's people from the carnal world. 2 Corinthians 6:17, 18. The abomination of the Hebrews. See Exodus 8:26.

REFLECTIONS

While, as a subject of particular providence, we read this Chapter to remark, how the LORD graciously arrangeth and ordereth the circumstances of his people so as to fulfil that promise, that *all things work together for good to them that love GOD*; let us more closely observe the spiritual instructions contained in it. Reader! this Chapter concerns us. Doth not our Almighty Joseph call us down as Israel was of old, into the Egypt of darkness, even the shadow of death: and doth he not say as to him, fear not to go down, I will go with thee: and will assuredly bring thee up again. Yes! he is and will be, *the resurrection and the life*. And therefore may you and I be enabled to say as David did, *when I walk through the valley of the shadow of death I will fear no evil for thou art with me*. Blessed GOD! give to him that writes and to him that reads an happy meeting of our Spiritual Joseph, that like Jacob we may be content to die when that sight is accomplished, and cry out with the same full assurance as holy *Simeon*, in the taking the LORD'S CHRIST into our arms; LORD *let thy servant now depart in peace, according unto thy word, for mine eyes have seen thy salvation*.

CHAPTER 47

CONTENTS

The Patriarchal history is continued, mixed with an account of Joseph's wise administration concerning the affairs of Egypt. Joseph having informed Pharaoh king of Egypt of his father's arrival, and having introduced first some of his brethren, and then his father, to Pharaoh; the king ordered the best of the land for their accommodation. The famine still continuing, the Egyptians again apply to Joseph for bread, whose prudent conduct in the distribution of the same, endears him yet more and more to Pharaoh and all his people. After seventeen years residence in Egypt the Patriarch Jacob finding symptoms of his end approaching, sends for Joseph, and gives him charge concerning his burial.

GENESIS 47:1-2

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen. (2) And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

Reader! so must JESUS present us before GOD and our FATHER, or we cannot come before him, John 14:6.

GENESIS 47:3-4

And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers. (4) They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

Observe, sojourners, not citizens. Believers at the best are no other. Psalm 39:12.

GENESIS 47:5-9

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: (6) The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. (7) And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. (8) And Pharaoh said unto Jacob, How old *art* thou? (9) And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Observe Jacob counts his years as days, so Job 14:1. Psalm 39:4, 5. 90:10.

GENESIS 47:10-21

And Jacob blessed Pharaoh, and went out from before Pharaoh. (11) And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.[†] (12) And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.^{*} (13) And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. (14) And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. (15) And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. (16) And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. (17) And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. (18) When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of

cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: (19) Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. (20) And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. (21) And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

Exodus 18:21.

[†]Hebrews 7:7.

‡1 Timothy 5:8.

These verses are a digression from the history of the Patriarchs, and serve only to manifest the wisdom and prudence in Joseph's government. There is one sweet lesson however to be derived from it, spiritually considered; namely, to what a famine is our nature reduced, until our Almighty Joseph grants us a supply of living bread. But Reader! do not overlook how GOD supplied the Patriarch and his household, while the Egyptians were perishing in their own land. Read that scripture: Isaiah 65:13.

GENESIS 47:22

Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

In all places respect hath been thus paid to religion, Ezra 7:24.

GENESIS 47:23-28

Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. (24) And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. (25) And

they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. (26) And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's. (27) And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. (28) And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

Deuteronomy 26:5.

It is somewhat remarkable that Jacob lost Joseph at the age of seventeen: and now the LORD grants the same number of years for them to be together. The intermediate space of Joseph's life, the LORD had other employment for him.

GENESIS 47:29-30

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: (30) But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

Hebrews 9:27.

All the Patriarchs had this desire, And the apostle assigns the reason: Genesis 50:25. Compared with Hebrews 11:22.

GENESIS 47:31

And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

May we not spiritualize this promise confirmed by an oath? Doth not JESUS in effect promise the same, to all his people. John 11:25, 26. Hosea 13:14. Hebrews 6:17, 18.

REFLECTIONS

What sweet lessons do the lives of the Patriarchs Jacob and Joseph afford, of endearing ties of parental and filial affection? Would we learn the influence of grace refining nature's feelings, let us read over those sacred records.

Reader! do not forget to spiritualize the Egyptian monarch's question to the hoary Patriarch, and ask the same of your own heart. How old are you in grace? What years, what days can you number since you were *new* born? Few and evil no doubt are the best of our days in the best of our pilgrimage. But do not forget that the spiritual arithmetic is not counted by natural calculations' *for the child of grace shall die an hundred years old; but the sinner* still remaining in an unconverted, unrenewed state, *being an hundred years old shall be accursed.*

From the tender affection of Joseph to his dying father, in the promise he made him, let me turn my eyes and contemplate Joseph's LORD and Saviour in the promise he troth left to all his people. He saith to all the true spiritual seed of Israel now, as to the Patriarch himself; *Fear not to go down to the grave, I will be with thee.* And this thought is a sweet thought: the covenant holds good in death as in life. The grave cannot dissolve it. When *we live, we live unto the LORD: and when we die, we die unto the Lord: so that living or dying we are the LORD'S.* O thou that hast the keys of hell and death; sweetest Saviour! be thou my GOD, my guide and my companion, both in life and in death: then *to live will be CHRIST, and to die will be gain.*

CHAPTER 48

CONTENTS

The time of Jacob's death drawing near, Joseph hastens to visit him: and the dying Patriarch takes occasion in this interesting interview, to recount to Joseph God's gracious dealings with him from his youth. Joseph's two sons being brought before Jacob he blesseth them. And in the sure confidence that GOD would confirm his promise of bringing his seed again to Canaan, Jacob gives a particular spot of land there to his son Joseph. These are the contents of this Chapter.

GENESIS 48:1-2

And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim. (2) And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

Psalm 116:15.

Nothing can be more interesting than the closing scene of the life of the faithful. Joshua 23:14. No doubt Manasseh and Ephraim felt an impression which all their lives did not obliterate. It is good to introduce the young and the gay into such solemn scenes as death. Ecclesiastes 7:2.

GENESIS 48:3-4

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, (4) And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

Genesis 28:12-19. 35:6, 7.

It should seem very plain that the Patriarch considered the blessing in a double point of view, as implying, that the natural seed of Jacob should inherit the *earthly Canaan*; and his spiritual the *heavenly*. See Genesis 12:52. 35:11, 12. then see Genesis 17:19, 20.

GENESIS 48:5

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

This adoption of Joseph's sons had a reference to the promised blessing. The apostle explains this when he saith, it was by faith. See Hebrews 11:21.

GENESIS 48:6

And thy issue, which thou begetteth after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

This particularly explains the foregoing verse, in marking the *natural* from the *spiritual* stock: see Romans 9:6-8.

GENESIS 48:7-10

And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Bethlehem. (8) And Israel beheld Joseph's sons, and said, Who *are* these? (9) And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.[†] (10) Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

Genesis 35:19. 1 Samuel 10:2. [†]Proverbs 17:6.

Though the natural eyes of the Patriarch were grown dim; yet how quick sighted was the eye of faith?

GENESIS 48:11

And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed.

Observe how Jacob refers all mercies into GOD's gift. Reader are you a partaker of divine grace? Are you a parent also? And have you a well-grounded hope that any of your offspring are partakers of divine grace? And is there nothing in this expression of the Patriarch's, suited to your case? Can you not say, I had not thought that I should have been brought into the bonds of the covenant being so utterly unworthy: and yet GOD hath showed me my seed also in the mercy? Romans 11:33.

GENESIS 48:12

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

I admire the filial reverence of Joseph to his dying father! Oh! what an example worthy of imitation. Leviticus 19:32.

GENESIS 48:13-14

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. (14) And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

As Jacob in the blessing was acting under the spirit of prophecy, he was guided more by what should take place in those tribes of Israel in the after ages of the Church, than by

birth-right. See Numbers 1:32-35. And some have thought that the sons of Joseph, *Manasseh and Ephraim*, were types of the Jewish and Gentile Church. Hence the last is more numerous than the first. Galatians 4:27.

GENESIS 48:15

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

Sweet tribute to GOD the FATHER, and to GOD the SON, the Angel of the Covenant. Malachi 3:1. Exodus 25:20, 21. 1 Corinthians 10:4.

GENESIS 48:16-18

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. (17) And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. (18) And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

It is remarkable, how, even in gracious minds there is generally found a partiality to *nature's* choice. See Genesis 17:18. But what saith the LORD? I Samuel 16:7.

GENESIS 48:19-21

And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. (20) And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

(21) And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.
Ruth 4:11, 12.

Observe, how strong and ardent the faith of the ancient fathers was respecting the promise. John 8:56.

GENESIS 48:22

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.
John 4:5.

REFLECTIONS

READER! I would pass by many very sweet and interesting reflections which arise out of this Chapter, to fix my mind upon one most eminently striking, and as important as it is striking: namely, how triumphant must be that glorious principle of faith which animated the Patriarch's mind at such a distant period before the coming of JESUS; and which enabled him to sing such a song of praise *to the God which had fed him all his life long, and to the angel which redeemed him from all evil*. Oh, my soul! if these all died in faith in a *coming* Saviour; shall not I, now I have seen him *come*; having *finished transgression, made an end of sin, made reconciliation for iniquity, brought in an everlasting righteousness, and sealed up the vision*: shall not I find grace to be *the follower of them, who now through faith and patience inherit the promises*? Blessed LORD! give me this precious gift of faith. Enable me to see GOD'S CHRIST in this great salvation; and by an ardent lively faith to know my right of appropriation in it. Then shall I be assured, even as

Jacob was in a dying hour, that *this* GOD *is* my GOD *for ever and ever, and he will be my guide even unto death.*

CHAPTER 49

CONTENTS

At length we arrive to that point which forms the period of all things here below: and we are brought to the conclusion of the Patriarch Jacob's history. This Chapter relates the memorable circumstances of his dying moments. He convenes his children all around him, and under the spirit of prophecy declares to them, as the heads of the twelve tribes of Israel, what would distinguish their families in the last days. Having finished his prophecy and blessed them, and given commandment concerning his burial, the dying Patriarch gathers up his feet into the bed, and yields up the ghost.

GENESIS 49:1

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

The Reader will not overlook, I hope, Him whom the Patriarch heretypified, nor need my reminding him of that precious conference the dying JESUS held in the midst of his family. John 13:1. 14:1. 17:1.

GENESIS 49:2-4

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. (3) Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: (4) Unstable as

water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.
Proverbs 4:1.

It is remarkable that from this tribe of Israel, there never arose a governor, a prophet, or prince. And it is as remarkable that the *Reubenites* chose their settlement on the other side of Jordan. Joshua 1:12-15. Deuteronomy 33:6. Judges 5:15, 16. James 1:8.

GENESIS 49:5-7

Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. (6) O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. (7) Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Genesis 34:30. The *Simeonites* and *Levites* were scattered among the other tribes. Joshua 19:1. 21:3. 1 Chronicles 6:24, &c.

GENESIS 49:8

Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

1 Chronicles 5:2. This was proved, Psalm 18:40.

GENESIS 49:9-10

Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? (10) The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.
Revelation 5:5.

This is the third promise of grace in the Bible. The *first* is, Genesis 3:15. The *second* is, Genesis 22:18. And this the *third*. The *first* gives assurance of *the promised seed*, the LORD JESUS. The *second* tells of the *blessing's* folded up in him. And this, *when* the mercies shall be. The sceptre did not depart until JESUS came. For in the family of David it was continued, even when Judaea became a province under the Roman government. In proof read that scripture: John 19:7. And in proof that then JESUS, the *Shiloh*, was come, read that scripture: John 19:15. And for the *gathering of the people*, read Haggai 2:7. John 12:32. 11:32.

GENESIS 49:11-13

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: (12) His eyes *shall be* red with wine, and his teeth white with milk.[†] (13) Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

Isaiah 63:2. [†]John 15:1. 1 Kings 4:25. Revelation 19:18.

This prophecy was completed, when the tribe of *Zebulun* had by lot assigned it the border of the sea. Joshua 19:10, 11.

GENESIS 49:14-18

Issachar *is* a strong ass couching down between two burdens: (15) And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute. (16) Dan shall judge his people, as one of the tribes of Israel. (17) Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.[†] (18) I have waited for thy salvation, O LORD.

Deuteronomy 33:18.

[†]Joshua 19:40.

This verse forms a sweet break in the thread of Jacob's blessing. So said Simeon, Luke 2:25-29, 30. Reader! God grant that so may you and I. Hebrews 11:13, 14.

GENESIS 49:19

Gad, a troop shall overcome him: but he shall overcome at the last.

Gad is a type of grace, often overcome by troops of enemies, but at length victorious. Romans 8:37. Concerning *Gad*, see 1 Chronicles 5:18, &c.

GENESIS 49:20

Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Deuteronomy 33:24. How precious is that promise made to *Asher*: Deuteronomy 33:25. And how very sweet have the LORD'S people found it in all ages!

GENESIS 49:21

Naphtali *is* a hind let loose: he giveth goodly words.

Deuteronomy 33:23. And what greater mercy can be desired than this!

GENESIS 49:22

Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

While we keep in view the Patriarch Joseph in those prophecies, let us not forget that *a greater than Joseph is here*. How fruitful is the church of the LORD! his branches have spread over the earth. Psalm 80:1-8, &c.

GENESIS 49:23

The archers have sorely grieved him, and shot *at him*, and hated him:

How was JESUS shot at, and his Church assaulted in all ages! Isaiah 50:6.

GENESIS 49:24-27

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:) (25) *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: (26) The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.[†] (27) Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Isaiah 1. 7. 1 Peter 2:6, 7. [†]Genesis 28:13. Deuteronomy 33:13-17.

Nothing can afford a higher proof that the Patriarch Jacob, in all that he here said, was guided by the spirit of prophecy, and not by natural affection: because his predictions concerning his beloved Benjamin were not very flattering to himself. If you consult the history of the *Benjamites* you will find the truth of Jacob's prophecies fulfilled. See Judges 20:14. It is perhaps worth observing, that Paul the Apostle was of this tribe: in the morning of whose life he was furious as a wolf *against* the cause of JESUS; but in the evening he sat down to the fruits of his labours *for* the cross. See Romans 11:1. Acts 9:1. Philippians 3:5.

GENESIS 49:28

All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

One thought meets us here. It is this, though Israel's tribes were thus diversified under many and various exercises, yet it is a precious thought to consider Israel as a people brought into Covenant mercies. Isaiah 54:7-10.

GENESIS 49:29

And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

Would you know what it is to be gathered unto Jacob's people, See Hebrews 12:18-22, 23, 24.

GENESIS 49:30-33

In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. (31) There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. (32) The purchase of the field and of the cave that *is* therein *was* from the children of Heth. (33) And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.[†]
Genesis 47:30. [†]Genesis 25:19. Acts 7:60

REFLECTIONS

MARK *the perfect man and behold the upright*, (saith the Psalmist), *for the end of that man is peace*. Reader! think what an important thing it is to die well. What is to be performed but once should be well performed. For if we err here there is no repentance in the grave. LORD, grant, if it be thy holy will, that like the Patriarch I may be waiting while

living for thy salvation: that when *dying* like him I may rejoice in the possession of it.

Let us take a parting look at the Patriarch Jacob while closing his history, and once more in him behold a lively type of the blessed JESUS. Before his birth, like the Patriarch, was he not chosen to be the father of many nations? Did he not in a yet more striking manner struggle in the womb with the elder Adam; and by fulfilling the covenant which he had broken, recover the birth-right for his people? In the great work of redemption, how was he driven from his father's house, exposed to all the horrors of the wilderness, and made the subject of temptations? For the love he bore his Church, what a series of servitude did he not endure? Never, surely, could it be said of Israel, as of Israel's God, with equal strength of reason, *that which was torn of beasts was required of my hand; in the day I was consumed by drought, and of the frost by night*. Blessed JESUS! *in all things it behoveth thee that thou shouldst have the pre-eminence*. May it be my portion to have thy person and gracious offices always in view, until *in the dispensation of the fulness of times thou shalt gather together in one all things in thyself, both which are in heaven and which are on earth*: and the whole multitude of thy people shall be *gathered round thy throne in everlasting glory*.

CHAPTER 50

CONTENTS

This Chapter which concludes the book of Genesis, concludes with it the account of the last tokens of respect shown to the Patriarch Jacob's remains. He is embalmed by the physicians of Egypt; and after the days of mourning were expired, Joseph obtains permission from Pharaoh to carry up his father's remains for interment into Canaan. The funeral ceremony is here related: their return to Egypt: Joseph and his brethren's affectionate regard for each other is again mentioned: the years which Joseph lived after his father: Joseph's death and age.

GENESIS 50:1

And Joseph fell upon his father's face, and wept upon him, and kissed him.

Sweet view of Joseph's tenderness. Reader, see John 11:35, 36.

GENESIS 50:2

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

It is an humbling view of our poor nature which death makes. The tenderest friend must then say as *Abraham* did, Genesis 33:4.

GENESIS 50:3-5

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. (4) And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,[†] (5) My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

John 19:39, 40. †Esther 4:2.

It is proper to pay tokens of respect to our deceased friends, but do not forget what Jesus hath said: Matthew 8:22.

GENESIS 50:6-9

And Pharaoh said, Go up, and bury thy father, according as he made thee swear. (7) And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, (8) And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. (9) And there went up with him both chariots and horsemen: and it was a very great company.

How falsely sometimes we calculate! Jacob talked of going down to the grave to his children. But a gracious God here permits Jacob's funeral to be followed by all his children. See Genesis 42:38.

GENESIS 50:10

And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

Atad was westward of Jordan, Deuteronomy 1:1. Job 2:13.

GENESIS 50:11

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan.

Abel-mizraim, that is, the mourning of the Egyptians.

GENESIS 50:12-17

And his sons did unto him according as he commanded them: (13) For his sons carried him into the land of Canaan, and buried him

in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. (14) And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. (15) And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. (16) And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, (17) So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

Genesis 23:16.

How sweet to this purpose are those gospel precepts, and how much the influence of them, arising from the same Almighty SPIRIT'S gift, was on the mind of Joseph! Colossians 3:12, 13. Matthew 6:12-15. Ephesians 4:31, 32.

GENESIS 50:18-21

And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. (19) And Joseph said unto them, Fear not: for *am* I in the place of God? (20) But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. (21) Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

Genesis 45:5.—Nothing can be more satisfactory in proof of a work of grace in the heart, than when believers pass by second causes to keep in view the LORD'S hand in all appointments.

GENESIS 50:22-23

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. (23) And Joseph saw Ephraim's

children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

How graciously, sometimes, the LORD lengthens out the years of the faithful! see Job 42:16.

GENESIS 50:24

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

It was thus the fathers in the faith comforted their descendants with an assurance of God's promises. One saint relates to another God's covenant promises, and their dependence upon them. Thus Abraham to Isaac: and Isaac to Jacob: and Jacob to Joseph: and Joseph to his descendants. Reader! if believers *now* had faith in equal exercise, such would be our comforts in dying hours. Exodus 4:31. Psalm 27:13, 14.

GENESIS 50:25-26

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. (26) So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. Hebrews 11:22.

REFLECTIONS

Reader! it would be wrong to close our review of the life of the Patriarch Joseph, without once more looking at so illustrious a character, both as he is in himself, and as he is a type of the ever blessed JESUS. As he is in himself, how truly lovely doth he appear in every relation and character of life. As a son, as a brother, as the wise governor in Egypt, raised

up by the LORD for the preservation of his own house and family, and the whole kingdom of Egypt. And as a father, as a man, when a servant, and when a Lord! But how lovely is it to see the HOLY GHOST graciously shadowing out the features of JESUS, in the prominent parts of Joseph's life. From the first departure he made from his father's house, through the whole of his eventful life, from the prison to the throne, we see the outlines of the great Redeemer's history sketched out. And from Joseph we are immediately directed to JESUS, and as we bow the knee before him, we cannot help crying out; Hail! thou glorious Almighty Governor of thy kingdom! Thou art indeed the true *Zapnath-paaneah*. Thou art He whom thy brethren shall praise, and all thy church adore. To thee every knee shall bow, and every tongue confess that thou art CHRIST, to the glory of GOD the FATHER.

Before we shut this book of Genesis let us take one thought more. The close of it may lead our minds to the improving thought of the close of our own. It serves to enforce upon the mind that solemn conclusion of the sacred writer; so teach us to number our days that we may apply our hearts unto wisdom. Reader! what a vast change hath been wrought in the circumstances of mankind, from the opening of the history of creation through the several periods of it. There we began the wonderful relation of GOD'S goodness to our race, in the formation of man after his own image. And here we behold him become the prey and food of worms! And whence all this but because sin hath entered into the world, and death by sin: and so death hath passed upon all men, because all have sinned. And what shall bring relief to the mind under this discouraging prospect, but the contemplation of his love

and faithfulness, who is the unchangeable covenant God, *the same yesterday and today and forever*. Reader! may it be your happiness and mine, to live upon this great and unchangeable God, as he is revealed to his people in a three-fold character of persons. And under this assurance that blessing will be our portion: *the children of thy servants shall continue, and their seed shall be established before thee*.

EXODUS

GENERAL OBSERVATIONS

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

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

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

CHAPTER 1

CONTENTS

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

EXODUS 1:1-5

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*.

The HOLY GHOST is particular in several parts of his sacred word, to mention by name the heads of the twelve tribes of

Israel: and the precise number of souls arising from that stock, which went down into Egypt. Revelation 21:2. Genesis 46:27.

EXODUS 1:6

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

Ecclesiastes 1:4. How sweet to contemplate him amidst the dying circumstances of our nature, who is *the same yesterday, today, and forever*. Psalm 102:11, 12-24, &c.

EXODUS 1:7

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

Acts 7:17. It is worth the reader's serious remark, that the first half of the period of 430 years from Abraham's days when God promised the increase of his children, had produced only 70 souls. Whereas during the latter half, the seed of Israel multiplied to six hundred thousand men beside women and children. See Exodus 7:37.

EXODUS 1:8

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

Acts 7:18. It is a useful spiritual improvement to consider, that as Israel flourished more after Joseph's death, and under the oppression of another king which knew not Joseph: so the true Israelite now literally and truly abounds more in divine things in seasons of trouble, than in the sun-shine of life. And the church of JESUS hath abundantly increased since the Redeemer's return to glory, more than in all the time while he was personally with his disciples here upon earth. How clear a proof of that precious promise, Matthew 28:20.

EXODUS 1:9-10

And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: (10) Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

Is it not worthy remark, that the enmity of the world against the people of GOD, however variously manifested, is always the same. Reader! do not lose sight of what GOD said at the fall: *I will put enmity between thee and the woman: and between thy seed and her seed.* Genesis 3:15. Ezra 4:12. Esther. 3:8.

EXODUS 1:11

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

It is more than probable that those sharp trials were sanctified to some, and proved a savour of death unto others. Let the Reader consult Joshua 24:14. with Ezekiel 20:8. Psalm 106:35.

EXODUS 1:12

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

What a blessed evidence this is of GOD's love to his people. And depend upon it, it is the same now! Every persecution, every scoff, every sneer of the infidel shall be blessed. And there is not a pain, or sickness, or sorrow, but what JESUS shall convert into a joy. Psalm 105:24. Romans 8:28.

EXODUS 1:13

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

See Proverbs 27:4

EXODUS 1:14

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, wherein they made them serve, *was* with rigour.

It is sweet to trace GOD'S hand in our afflictions. That is a strong expression: Psalm 105:25.

EXODUS 1:15

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

Reader! This subject considered spiritually is very interesting. The enemy would destroy as soon as born every one of the spiritual seed of CHRIST, as *Herod* thought to have done CHRIST himself. Matthew 2:16. Revelation 12:4-5.

EXODUS 1:16-17

And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live. (17) But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

Is it not a mark of grace in these women? Proverbs 1:7. And was it not similar to the faith of *Rahab*? Hebrews 11:31.

EXODUS 1:18-19

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? (19) And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

I think it probable that the Hebrew women were distinguished with peculiar marks of divine favor in those seasons of child-bearing. Perhaps as a token to them and their husbands, that the hand of the LORD was with them. 1 Timothy 2:15.

EXODUS 1:20-21

Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. (21) And it came to pass, because the midwives feared God, that he made them houses.

Some have thought that the houses here spoken of, which GOD is said to have built for them, means that they were incorporated and built up in the faith of GOD's people. Psalm 107:41.

EXODUS 1:22

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

Such in all ages hath been the malice of the world against the faithful. See Daniel 7:23.

REFLECTIONS

WHAT a decided character is here drawn between the men of the world and the saints of GOD. And what an everlasting enmity we perceive running through all ages, between the seed of the woman and the seed of the serpent. Gracious GOD! Be it my portion rather *to suffer affliction with the people of GOD, than to enjoy the pleasures of sin for a season*. My soul! Learn from this chapter a lesson of grace and patience. How slow soever the promises of GOD appear to his people in fulfilling, it is but in *appearance*, for they are *all yea and amen in CHRIST JESUS*. Though the seed of Abraham did not seem to increase immediately after the promise given, equal to what the haste of natural desires might expect, yet

the LORD is not slack as some men count slackness. The vision is for an appointed time; it shall come, it will not tarry. May all faithful believers learn from hence how certain God's purposes are! Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

CHAPTER 2

CONTENTS

This Chapter is rendered remarkable in that it is the beginning of the history of Moses, the writer of the Book of Exodus, and one of the most illustrious types of the LORD JESUS, as the great deliverer and lawgiver of his people; and as a mediator. The Contents of this Chapter are, the birth of Moses: his immediate danger at his birth, in being exposed to perish for want of sustenance, or from the ravages of destruction on the banks of the Nile: his preservation by Pharaoh's daughter :her adoption of him: his education under her: and his leaving the court of Egypt for his attachment to his brethren of the Hebrews: his flight to Midian: his marriage: and the event of it in the birth of a son. The close of the Chapter gives a further account of the oppressions exercised on the Israelites: their groans by reason of them, and God's merciful notice thereof.

EXODUS 2:1

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

Was not Moses herein a type of the LORD JESUS, concerning the priesthood? Hebrews 7:5

EXODUS 2:2

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

I would have the Reader remark concerning the fairness of Moses: that though Moses had this outward attraction to recommend him: yet of JESUS, the SON of GOD, it is said, he had no form nor comeliness; and when we should see him, there was no beauty that we should desire him. Isaiah 53:2. The law appears at first to every carnal man as Moses did, *lovely*. The Gospel to all such hath nothing like its Divine Author to recommend it. But when we see spiritually and not bodily, it is the law that looks alarming and the gospel most lovely. Acts 7:20.

EXODUS 2:3-4

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. (4) And his sister stood afar off, to wit what would be done to him.

Who that beholds the exposure of Moses, but must immediately call to mind the similar situation of the LORD JESUS. See Matthew 2:13

EXODUS 2:5

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.

Observe the gracious interposition of GOD. Moses shall not only be preserved in the moment of danger, but preserved by the very daughter of the man who sought his life. Psalm 107:43.

EXODUS 2:6

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.

Reader! while you admire and adore the goodness of God, in thus forming our nature with those unconscious pleas for mercy which fail not to operate upon all minds, more or less: do not forget what the LORD saith of his own free and spontaneous mercy, as manifested to our whole nature, when we were cast out to perish, and when no eye pitied us but his, in our lost estate. Ezekiel 16:5-6.

EXODUS 2:7-8

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? (8) And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

Who doth not, or will not, see divine wisdom arranging all this to his glory, and the mother's joy? But is there not also a *gracious*, as well as a *providential* lesson read to us here? Is not the unexpected blessing of receiving her child back again in this way by Moses' mother, a figure of the unexpected recovery of every lost sinner, whom divine mercy hath watched over during the season of unregeneracy, and at length restored in the day of God's power. See Luke 15:32.

EXODUS 2:9

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

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

EXODUS 2:10

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

Moses means, *drawn out of the water*. An Egyptian name. And this I think is very gratifying to the Gentile church; see Isaiah 19:25.

EXODUS 2:11

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

This was at least after 40 years. See Acts 7:23. Hebrews 11:24-27. The HOLY GHOST hath told us what age Moses was at this time: see Acts 7:23. And we are indebted to that blessed SPIRIT for yet more important information, namely, the cause of his going forth. See Hebrews 11:24-26. Reader! depend upon it that is a precious mark of grace, when a soul is enabled, like Moses, to turn his back upon worldly prospects, to seek him of *whom Moses and the prophets did write*, JESUS of *Nazareth*.

EXODUS 2:12

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

The Jews have a tradition that Moses slew the Egyptian by the word of his mouth. Such instances have been. See Acts 5:3-10.

EXODUS 2:13

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?

Acts 7:26. Sweet and gentle reproof! Fellow sufferer! fellow oppressed! fellow Christian. All higher persuasions than fellow creature.

EXODUS 2:14

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

See Acts 7:27-28

EXODUS 2:15

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

How the Lord graciously over-rules events! Moses's flight from Egypt is the first step in the design of Israel's deliverance from it. *Midian* was in peace at that time with Israel, for Israel was not yet formed into a nation. And the Midianites *after the flesh* were of the seed of Abraham. Genesis 25:2.

EXODUS 2:16

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

It is probable that this *Reuel* was a priest of the true God among the Midianites, as Melchizedec was among the Canaanites. See Genesis 14:18. But how afterwards his name is changed to *Hobab* we know not. See Numbers 10:29.

EXODUS 2:17

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

This reminds us of similar transactions: Genesis 29:2-8.

EXODUS 2:18-21

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.

See Exodus 4:20

EXODUS 2:22

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

Gershom means *a stranger there*.

EXODUS 2:23

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

Observe, the children of Israel had long been oppressed, and groaned under oppression, but we do not hear of their crying unto God until now. Reader! till this blessed effect be accomplished, we can never say that our affliction is sanctified. Job 35:9-10. Numbers 20:14-15.

EXODUS 2:24-25

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. (25) And God looked upon the children of Israel, and God had respect unto *them*.

Observe the process of grace. God's covenant is the cause of divine mercy: God remembers this: God hears the oppressed cry: God looks upon his people: God hath respect thereto. Reader! never lose sight of this, nor of that assurance connected with it: 2 Chronicles 16:9.

REFLECTIONS

How often do the very plans of bad men counteract their own designs! How frequently hath it been known, that the schemes of the ungodly to oppress the righteous have ultimately proved their very means of deliverance? Little did the tyrant of Egypt think when he issued the cruel edict for the murder of his harmless subjects, that his own daughter should be made the unconscious instrument of rescuing the very one whom the LORD would raise up to destroy his empire. Little did the Jews in ages after this event, imagine, that when they had nailed the LORD JESUS to the cross, that *that* very cross should become the means of accomplishing the reverse of all that they intended.

My soul! learn from such astonishing instances, in which *the wrath of man is made to praise the LORD*, by fulfilling the sacred purposes of his will, to commit all thy concerns with implicit confidence into the LORD'S hand. If thou art his, (this is the grand point to be interested about), depend upon it he will take care of his own. And let this be an everlasting maxim, for the truth is unquestionable, that the man who by grace is led to watch the LORD'S providences, will never want for the LORD of providences to watch him.

Reader! dismiss not this interesting Chapter before you have once again remarked, how the cries and groans of the LORD'S people called forth the LORD'S attention unto them. Men may cry under trouble and groan under oppression. But in all this there is no concern for sin which is the cause of it, and consequently no cry to GOD to be delivered from it. *Job* describes such in lively characters. *By reason* (says he) *of the multitude of oppressions they make the oppressed to cry, they cry out by reason of the arm of the mighty. But none saith, Where is God my Maker, who giveth songs in the night?* Job 35:9-10. Reader, how stands the case with *you*? Are your cries the cries for sin? Do your troubles lead the heart to God?

And is the language of your soul, where is GOD my FATHER, my Saviour, who knows my sorrow, and to whom alone I look for deliverance? Pause over the subject, and may the HOLY GHOST be your teacher!

CHAPTER 3

CONTENTS

The last account of the LORD'S personal and particular manifestation of himself, which we met with before the one related in this Chapter, was that to the Patriarch Jacob. Genesis 46:2-4. A period of more than two hundred years before. Here we read of the LORD'S appearing to Moses in a flame of fire in a bush. The LORD begins in this method his manifestations to Moses' calls to him by name out of the midst of the bush: proclaims his own glorious and incommunicable name: declares himself to be the covenant GOD of Israel: assures him that he hath seen Israel's sorrow, and heard their groans; that he will deliver his people and bring them up out of Egypt: appoints Moses as their deliverer: prepares him to expect difficulties, but assures him of an happy issue. These are among the principal things contained in this Chapter.

EXODUS 3:1

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.

Horeb is the same as Sinai. Wherever JESUS manifests himself to his people, this is the mountain of GOD. And even Sinai leads to CHRIST. Galatians 3:24.

EXODUS 3:2

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

An angel means a messenger. Malachi was commissioned by the HOLY GHOST to explain what a messenger is: Malachi 3:1. Compare this with John 1:18. See a further account by our LORD himself; Luke 20:37-38, and again John 8:58. Reader! pause over this verse. Is not this an emblem of the GODHEAD dwelling in our nature? Is not GOD said to be a consuming fire? Hebrews 12:29. And can anything more strikingly represent our nature than that of a poor bramble bush? Romans 5:6. Was it not truly so when JESUS tabernacled among us! Philippians 2:5-8. John 1:14. And when the LORD JESUS in that nature bore divine wrath for his people, was it not like a bush burning with a mighty flame and yet unconsumed? Colossians 2:9-14. Isaiah 53:4-10. 2 Corinthians 5:21. And is not the church of the LORD JESUS in all ages, like a burning bush from the fire of persecution; and yet surviving amidst the flames from *his* presence and supports. John 16:33. Isaiah 43:1-2. Dearest JESUS! are not all the sweet and precious tokens of the FATHER'S love, through the eternal SPIRIT, made to us by thee in our nature?

EXODUS 3:3

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

Psalm 111:2. Deuteronomy 29:29. Acts 7:31. How sweetly Moses' intention corresponds with the case of GOD'S people at their first call. Doth not everyone desire to turn aside and see this great sight, how it is that JESUS hath manifested himself to us, and not unto the world. John 14:22.

EXODUS 3:4

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

It is delightful to remark *special* calls from those which are *common*. The call of the gospel is general to *everyone* that thirsteth. If *any* man thirst let him come to me and drink. These are general invitations. But *special personal* manifestations are what we should long to receive. See 1 Samuel 3:4-8. Exodus 33:17. John 10:3. Reader! pray that you may have an experimental knowledge of these things.

EXODUS 3:5

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

The putting off the shoe is figurative for the putting on holy reverence, and godly fear. Joshua 5:15. It is not meant to forbid a drawing nigh to God, for David says, *it is good to draw nigh unto* God. But it means we cannot approach but in and through a Mediator. John 14:6.

EXODUS 3:6

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

By the LORD'S keeping up this character respecting Abraham, is meant that he is GOD in a covenant way. See the 15th verse. Genesis 17:7-8. Pause again here and contemplate the tender mercies of the LORD. Abraham and Isaac and the Patriarchs were all dead, yet GOD was, and is, and ever will be their GOD. GOD in all his engagements and promises. Oh! precious, precious truth, for the encouragement of our faith and hope. See the LORD JESUS' account of this. Luke 20:37.

And see what the HOLY GHOST hath caused to be recorded concerning it also. Hebrews 11:16.

EXODUS 3:7

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

GOD repeats his assurances that his people may find the more confidence. Hebrews 6:17-19. Reader! do not overlook that sweet appropriating term, my *people*.

EXODUS 3:8

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

Isaiah 63:4. And doth not the LORD repeat this perpetually to all his tried family? Is not JESUS actually come down to bring his people up to the heavenly Canaan? What doth he say! Pray read that precious promise: John 14:1-3.

EXODUS 3:9-10

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. (10) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

The HOLY GHOST makes the best comment upon this. Acts 7:35-36.

EXODUS 3:11

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

See Chap. 6. 12. & Jeremiah 1:6

EXODUS 3:12

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

So said the LORD JESUS to his ministering servants, Matthew 28:20.

EXODUS 3:13

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

If we spiritualize this in all our undertakings we shall never go forth to any service until we have first gone forth to a throne of grace. Ezekiel 2:7.

EXODUS 3:14

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

Reader! pause over this account the LORD gives of himself. A self-existent, self-sufficient, eternal and unchangeable JEHOVAH; *the same yesterday, and today, and forever*. How delightful the thought, that such is our JESUS. See John 8:58. Hebrews 13:8. Revelation 1:8-18.

EXODUS 3:15

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

The last verse was glorious. And the *moreover* with the contents of this is not less so. *There* we read what GOD is in himself. *Here* we read what he is to his people. Reader! do you pray for grace as I do desire to pray for it also, that we may never lose sight of our gracious covenant GOD in CHRIST JESUS, in this sweet memorial for ever. Malachi 3:6. Hosea 12:5. Psalm 135:13.

EXODUS 3:16

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

See Joel 2:15-16. Luke 1:68.

EXODUS 3:17

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

See Genesis 15:14-18

EXODUS 3:18

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

See Exodus 4:31.

EXODUS 3:19

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

See Exodus 5:2.

EXODUS 3:20

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.

See Psalm 106:46

EXODUS 3:21

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:

See Psalm 105:38

EXODUS 3:22

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

The word here translated *borrow*, might have been rendered *crave* or *beg*. Ezekiel 39:10.

REFLECTIONS

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

Reader! learn from that part of the life of Moses which hath been already brought before you in this and the foregoing chapter, how much more suited a life of retirement is for the enjoyment of communion with GOD, than a life of bustle. Moses saw and learnt more of GOD at the back part of a

desert, than all the forty years before, in which he had been educated in a court.

But principally in this Chapter, let neither the writer or reader overlook the typical representation here made, of the LORD JESUS coming down from heaven to redeem his people. Dearest Saviour! thou hast surely seen, and heard, and known the afflictions of thy people, which are in spiritual Egypt. Oh! thou great, thou Almighty I AM, that art *the same yesterday, and today, and forever*, give me to rejoice in the firmness and unchangeableness of all covenant mercies: in the FATHER'S gift, the Saviour's purchase, and the blessed SPIRIT'S application! How precious is it to reflect, that when by reason of the bondage and oppression of sin, our souls are bowed down and we are tempted to cry out, *our strength and our hope are perished from the LORD*; thou rememberest us in our low estate, *for thy mercy endureth for ever*. Be thou still the great I AM to me, and with me, and for me. May I have the grace for ever to know, to live upon, and to rejoice in, this great I AM, in all covenant relations that being brought up out of the Egyptian bondage of sin and death, I may, at length, through the same Almighty grace, be brought into the glorious Canaan of everlasting rest.

CHAPTER 4

CONTENTS

In this Chapter we have the objections which Moses advanced against executing the commission the LORD appointed him to, of undertaking the deliverance of Israel from Egypt; in the people's unbelief to receive him under this character, and his own incompetency of standing before, Pharaoh. Here are contained also the LORD'S gracious answers for silencing those

objections: in imparting to Moses a power of working miracles, assuring, him of his presence to accompany him, and appointing an help-mate in his brother Aaron to act with him. This Chapter relates also the departure of Moses from his father-in-law, to return into Egypt: he meets Aaron in the way: they confer together on the important subject: on their arrival at Egypt, they communicate to the elders of Israel the LORD'S gracious designs towards them: the people in token of holy joy at the report, bow their heads before the LORD and worship.

EXODUS 4:1

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

What evils are engendered from unbelief! God hath said chap. 3:18. that the people should hearken to Moses; but Moses notwithstanding is tempted by unbelief to say that they will not. Reader! note similar instances of unbelief. Genesis 3:6. 2 Samuel 24:10. Numbers 14:22, Compared with Hebrews 3:19. And when you have done with looking at these examples, look into your own heart and you will find many more.

EXODUS 4:2-3

And the LORD said unto him, What *is* that in thine hand? And he said, A rod. (3) And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

The best comment upon this scripture is that of the apostle, where he hath remarked on *tongues and prophecy*. 1 Corinthians 14:22. And the best improvement will be to remember and pray for grace to observe what the LORD JESUS said to Thomas, John 20:29.

EXODUS 4:4

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

See Mark 16:18.

EXODUS 4:5

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

See Psalm 91:13.

EXODUS 4:6

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

See Numbers 12:12.

EXODUS 4:7

And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

See Matthew 8:3

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

EXODUS 4:8

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

See Micah 6:9.

EXODUS 4:9

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

See Luke 1:45. Exodus 7:19.

EXODUS 4:10

And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

See Jeremiah 1:6.

EXODUS 4:11

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

See Matthew 10:19.

EXODUS 4:12

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

See Isaiah 32:4.

Sweet relief to the soul in an hour of despondency is it, to be looking to the LORD for suitable aid. Psalm 124:8. The answer of the *tongue* is his, and the preparation of the *heart*. Proverbs 16:1. The wisdom of the *mouth* is his: Luke 21:15.

The grace of the *lips*. Psalm 45:2. The seeing eye, the heating *ear*: all are his.

EXODUS 4:13

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

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

EXODUS 4:14

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

That is a precious scripture, Psalm 103:4.

EXODUS 4:15

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

See Deuteronomy 19:15.

So the LORD JESUS dismissed his preachers. Luke 10:1.

EXODUS 4:16-17

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.

See 1 Corinthians 1:27.

EXODUS 4:18-19

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.

Will not the Reader recollect in this place concerning a greater than Moses? Matthew 2:20.

EXODUS 4:20

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.

See Acts 26:19

EXODUS 4:21

And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

So many objections vain and carnal men have in all ages brought against the hardening of Pharaoh's heart; that I wish the Reader, be who he may, to pause once for all over this account of it, and consider seriously the justice, as well as the wisdom, displayed in it. Every man by nature since the fall is averse to divine things and, if this aversion be not removed by Almighty grace, becomes more and more so in proportion as the demonstrations of God's sovereignty are brought before the hardened heart; so that it may be truly said, God hardens the heart by every renewed instance which he displays. Hence the miracles which Moses at God's command wrought before Pharaoh, tended but to this purpose. So that while the children of Israel felt more convinced in every succeeding miracle, that the LORD was about to deliver them;

Pharaoh and his people became more callous to conviction. Just as the same heat which melts the wax until it be dissolved, when applied to the clay tends only to harden it the more. See those scriptures. 2 Corinthians 4:3-4. Hebrews 3:12-13. Isaiah 6:9-10. Romans 11:5-10. 2 Thessalonians 2:8-12. Romans 1:28-32.

EXODUS 4:22-23

And thou shalt say unto Pharaoh, Thus saith 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, I will slay thy son, *even* thy firstborn.

This is the first time we meet with that solemn prefatory expression which, in the succeeding parts of scripture, holy men, acting under the divine authority, adopted: *Thus saith the LORD*. And when GOD speaks well may man hear. Jeremiah 2:14. Malachi 3:17. How sweet the title! How precious the relation! Isaiah 63:3-4.

EXODUS 2:24

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

There seems somewhat obscure in this verse. Probably, as *Zipporah* was of Midian, she had prevailed upon Moses to neglect the rite of circumcision. And if so, this omission was highly sinful. See Genesis 17:14. The sins of GOD's people are cutting things, and will not pass unvisited. Psalm 89:30-32.

EXODUS 4:25-26

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.

See Exodus 18:2-5. Joshua 5:2-3.

It is difficult to determine whether *Zipporah* meant this in anger, or whether it were an instance of faith. If the latter, it carries with it a sweet testimony of the holy joy of a parent, that by *the blood of the covenant* her child was espoused to GOD in CHRIST.

EXODUS 4:27

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

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

EXODUS 4:28

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

See Acts 20:22-24.

EXODUS 4:29-30

And Moses and Aaron went and gathered together all the elders of the children of Israel: (30) And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

See Exodus 3:16. 4:2-9.

EXODUS 4:31

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

The bowing the head in token of belief had a double signification, and both beautiful. It testified that they would

depend upon it. And it testified also, that they gave to God all the glory of it.

REFLECTIONS

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

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

CHAPTER 5

CONTENTS

In this Chapter we have a relation of GOD's ambassadors, Moses and Aaron., appearing before Pharaoh to demand, in GOD's name, permission for Israel to hold a feast unto the LORD in the wilderness. Pharaoh's answer, in which he despiseth GOD, is also recorded. The ambassadors urge the necessity of the measure, lest GOD should punish the Israelites with sickness or the sword. And Pharaoh to manifest his defiance of GOD's power, lays upon the people of Israel greater burthens of slavery. In consequence the children of Israel are more rigorously treated: they make complaints to Pharaoh: which are received with inattention: they complain of Moses and Aaron they murmur, at GOD's dispensation: and Moses himself is tainted with the dissatisfaction, and returns to expostulate with GOD.

EXODUS 5:1

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

See Isaiah 52:4-5. Ezekiel 3:26-27.

EXODUS 5:2

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

Reader! Pause over this awful confession of the impious monarch: he knew not the LORD! a dreadful state. And yet this want of the knowledge of the LORD is the cause of all the sin and contempt of the LORD throughout the earth. See Job 21:14-15.

EXODUS 5:3

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

Here is an appeal to Pharaoh's wisdom and humanity since he had no religion, that he might not lose his subjects by God's judgments. An eastern prince thought it right to be guided by this policy in after ages. See Ezra 7:23.

EXODUS 5:4-9

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.

This complaint of the idleness of the Israelites was false. See Exodus 1:11.

EXODUS 5:10

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

Probably those task-masters were Egyptians, and the officers under them were Israelites, from among the people. Observe the woe upon such characters. Isaiah 10:1. It was this which

made the *publicans*, that is tax-gatherers, in our LORD's days so odious. Matthew 18:17.

EXODUS 5:11

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

That is a suitable prayer for souls so exercised, 2 Thessalonians 3:2.

EXODUS 5:12

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

See James 5:8

EXODUS 5:13

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

See James 2:13.

EXODUS 5:14

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?

See Romans 14:10

EXODUS 5:15-16

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.

See Isaiah 53:7

EXODUS 5:17-18

But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD. (18) Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

While the Israelites were borne down under the pressure of the most severe labour, this monster of iniquity declared them to be idle. John 15:21.

EXODUS 5:19

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

See Acts 14:22.

EXODUS 5:20-21

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: (21) And they said unto them, The LORD look upon you, and judge; because ye have made our 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.

Genesis 34:30. Jonah 4:4-9. Reader! recollect how the people had bowed their head in token of their trust in God's promises to deliver them. And here we behold them, not only relinquishing their confidence, but even murmuring because difficulties had arisen. And do we not, when at anytime any thwarting providences or dark seasons in grace arise, do much the same? Oh! for faith to keep a steady eye on JESUS: and not suffer anything, within or without, to stagger our confidence in his salvation.

EXODUS 5:22-23

And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? *why is it that* thou hast sent me? (23) For since I came to Pharaoh to speak in thy name,

he hath done evil to this people; neither hast thou delivered thy people at all.

It is right in all our distresses to return to the LORD. Provided we do not complain of GOD, we are commanded to complain *to* GOD. See Isaiah 37:14. How different this from the conduct of Jeremiah. See Jeremiah 20:7-9. LORD! what is man in his highest attainments?

REFLECTIONS

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

Reader! observe with me how mysterious according to our view of things, the LORD'S dealings are with his people. So hath it been with the church of GOD in all ages. We *look for judgment but there is none: for salvation, but it is far off from us*. Such was the complaint of the faithful. And such was, and is, and will be their complaints until grace shall be no longer in a state of exercise, but be consummated in glory. *In the world ye shall have tribulation*, this is the inscription on JESUS' standard. But what a precious thought is it that not an hour, no not a moment beyond the LORD'S time of trial, shall man's power be exercised over his people! Reader! beg of GOD the HOLY GHOST to write this sweet Scripture in your heart, and grant you grace to live in the believing assurance of it *for the LORD shall judge his people and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left*. Deuteronomy 32:36.

CHAPTER 6

CONTENTS

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

EXODUS 6:1

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.

In answer to the complaints of Moses, and the cries of the children of Israel, the LORD gives assurance that such shall be the event, that Pharaoh shall at length not only let the people go but earnestly desire their departure. See Exodus 12:31-33.

EXODUS 6:2

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

How sweet and precious is this declaration! Reader! do you know the LORD under this glorious character? It means

everything that can carry with it self-existence, and self-sufficiency. See Isaiah 40:11-28. Revelation 22:13.

EXODUS 6:3

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.

But Reader! do you know the LORD as he stands related in covenant engagements to his people? Here the view is doubly sweet and refreshing; for it carries with it this idea, that what GOD had promised he would perform. Oh! it is delightful to have a personal knowledge of GOD in a covenant way under this glorious character! Exodus 14:18. Isaiah 44:6.

EXODUS 6:4

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

See Genesis 17:8. 38:4. 2 Samuel 23:5.

EXODUS 6:5

And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

See Exodus 2:24. Psalm 106:4.

EXODUS 6:6

Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

Observe how often in this verse the LORD confirms his promises by referring to himself; — I am the LORD: I will bring you out: I will rid you: I will redeem you! LORD give grace to

our hearts to reply; so do LORD as thou hast said! Oh, for faith to believe in GOD! 1 John 5:10-11.

EXODUS 6:7

And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

See Hosea 2:23.

EXODUS 6:8

And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

See Genesis 15:18. 26:3.

EXODUS 6:9

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

See Proverbs 13:12. Isaiah 28:12.

EXODUS 6:10-12

And the LORD spake unto Moses, saying, (11) Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. (12) And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

See Exodus 4:10-13. Jeremiah 1:6.

EXODUS 6:13

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

See Philippians 2:14.

EXODUS 6:14-25

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. (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.

By a reference to other parts of scripture this descent may be more fully explained. See Genesis 46:9, &c. 1 Chronicles 6:1-16. Numbers 3:17.

EXODUS 6:26-30

These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies. (27) These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron. (28) And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt, (29) That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee. (30) And Moses

said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

REFLECTIONS

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

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

CHAPTER 7

CONTENTS

The LORD having now by his grace over-ruled all the objections of Moses, the man of GOD with Aaron his brother proceeds without further delay in the execution of their commission. This Chapter relates to us the event of Moses' second embassy unto Pharaoh. Moses demands, in the LORD'S name, the freedom of Israel for the purpose of divine

worship. Pharaoh again refuses. Moses, at the command of GOD, works a miracle by way of confirmation of the authority by which he acted. This proving ineffectual to subdue the heart of Pharaoh, Moses at GOD'S command begins to chasten Egypt with plagues. He turns the waters of the river into blood, which is the first of the ten plagues with which the LORD visited Egypt, before the Israelites: deliverance is accomplished.

EXODUS 7:1

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

Concerning this expression, *I have made thee a god*; consult Psalm 82:6-7. A plain proof this, in what a subordinate sense to that of the one true GOD this expression is intended. See John 10:34-36. The sense therefore is, I have endued thee with power as a magistrate, a prince, &c. Jeremiah 1:10.

EXODUS 7:2

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.

See Matthew 28:20.

EXODUS 7:3

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

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

EXODUS 7:4

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.

See Romans 9:17-18.

EXODUS 7:5

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

See Psalm 105:26-28

EXODUS 7:6

And Moses and Aaron did as the LORD commanded them, so did they.

See Exodus 14:25

EXODUS 7:7

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

Our dear Redeemer was but about 30 years of age when he entered upon his ministry, Luke 4:23.

EXODUS 7:8-9

And the LORD spake unto Moses and unto Aaron, saying, (9) When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

It is remarkable that upon several occasions in scripture, for the confirmation of the faith and the confutation of error, the serpent is made use of, see Numbers 21:8. And it is yet more remarkable that this is expressly spoken of by the Redeemer himself as typical of his salvation. John 3:14.

EXODUS 7:10-11

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. (11)

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

The Reader for the proper apprehension of this and the following verse, would do well to consider that God sometimes in his providence permits events, which are not within the power or the province of the human mind to account for: whether the magicians did actually do what is here said, or whether they possessed the art to make the spectators think so, is not easy to determine. I think it is more than probable, that the LORD over-ruled those circumstances in order that his sovereignty might, by and by, the more fully appear. See very strikingly to this effect, Exodus 8:19.

EXODUS 7:12-13

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.

See Exodus 4:21, Zechariah 7:11.

EXODUS 7:14-18

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 loathe to drink of the water of the river.

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

EXODUS 7:19-21

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.

See Numbers 11:5. Psalm 105:29. Revelation 16:3-4.

EXODUS 7:22

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

See 2 Timothy 3:8.

EXODUS 7:23

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

See Isaiah 5:12.

EXODUS 7:24

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

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

EXODUS 7:25

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

REFLECTIONS

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

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

CHAPTER 8

CONTENTS

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

EXODUS 8:1

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.

See Psalm 119:4-6

EXODUS 8:2

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

See Psalm 107:40; 7:12-13

EXODUS 8:3-6

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. (5) And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. (6) And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

See Psalm 78:45; Revelation 16:13-14

EXODUS 8:7

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

Reader! remark with me, how the LORD sometimes, for the greater display of the sovereignty of his power, permits evil men to proceed to surprising lengths. Is not this what Paul alludes to? 2 Timothy 3:8. Read that scripture also: Job 12:16.

EXODUS 8:8

Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

See another memorable instance of the state of a distracted conscience. Acts 24:25.

EXODUS 8:9-10

And Moses said unto Pharaoh, Glory over me: when shall I entreat 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 the LORD our God.

This reference to the time when the plague should be removed at Pharaoh's own appointment, prevented the possibility of having it supposed that it was the effect of human contrivance, and made it a more full demonstration of a divine power. Deuteronomy 32:35.

EXODUS 8:11-14

And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. (12) And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had

brought against Pharaoh. (13) And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. (14) And they gathered them together upon heaps: and the land stank.

Joel 2:20

EXODUS 8:15

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

Pause, Reader, over this verse, and observe in it an awful testimony to the great leading truths of scripture. Until grace enters the heart, no corrections, though ever so great, ever so heavy, ever so multiplied, will reach the soul. See that scripture: Psalm 78:31-37. Gracious God! sanctify thy afflictions to our souls, and then our souls will be sanctified to praise thee!

EXODUS 8:16

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

Psalm 105:31. Reader! remark with me, what small and apparently contemptible instruments the LORD works with. He might have commissioned beasts of prey, or sent scorpions among them: but he chooses, as in the gospel dispensation, *weak things to confound the mighty*.

EXODUS 8:17

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

See Revelation 11:14

EXODUS 8:18-19

And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. (19) Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

Let the Reader consult what was said on the 7th Verse, and now behold the LORD'S design in the permission. Gracious GOD! how dost thou compel thy very enemies to acknowledge thy sovereignty? Reader! shall not you and I? See Psalm 64:5-10.

EXODUS 8:20

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

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

EXODUS 8:21

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

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

EXODUS 8:22-23

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.

How sweet to observe the tokens of distinguishing grace! See that scripture, Malachi 3:17-18. Hence from this conviction David sung, Psalm 27:5-6. And what will be the final discrimination of the righteous from the wicked? See the words of the LORD JESUS on that point: Matthew 25:31-41.

EXODUS 8:24

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*.

See Psalm 78:45

EXODUS 8:25-26

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. (26) And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

Sacrifice to the LORD requires a previous abstraction from men. 2 Corinthians 6:17-18. Hosea 2:14.

EXODUS 8:27

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

Observe, the LORD will not abate in his demand: see Chap. 3:18.

EXODUS 8:28

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: entreat for me.

Observe, how Pharaoh seems to relax: see Chap. 5:2. So said *Simon Magus*. Acts 8:24.

EXODUS 8:29-30

And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. (30) And Moses went out from Pharaoh, and entreated the LORD.

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

EXODUS 8:31

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

James 5:16. But in this scripture and every other of the like kind, keep in view Him, and his precious office as our intercessor, in whose blood and righteousness alone Moses, Daniel or Job, found favour with GOD.

EXODUS 8:32

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

Reader! in the awful character of Pharaoh, behold the dreadful history of every hardened transgressor; for in all instances, more or less, it is the same. The afflictions which tend not by divine grace to soften the heart, will tend without grace to harden. And the man that is not made better by

corrections, like Pharaoh is made worse! Well may we cry out in that prayer of the church; 'From hardness of heart and contempt of thy word and commandment, good LORD, deliver us!

REFLECTIONS

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

Learn, my soul, the vast and infinite importance of having thy GOD and Saviour for thy friend at all times, and upon all occasions. If such small and inconsiderable instruments as *frogs, flies*, and vermin, may become so formidable to distress, when commissioned by the divine power; how needful is it to live always under the smiles of his favour, who alone can make thy blessings to become blessings indeed; or can at a moment convert thy very food into poison. If GOD be for us who can be against us. If he be our enemy it matters not who is our friend. Dearest and ever-blessed JESUS! thou who art the peace of thy people, be thou at peace with me, and then all thy creatures will be at peace with me also. For thou hast said, *on that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground. No weapon that is*

formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

CHAPTER 9

CONTENTS

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

EXODUS 9:1

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.

Leviticus 26:14, 18, 21, 23, 27. Reader! mark these scriptures, and observe how the LORD warns before he smites. And when you have paused over these verses observe what a gracious declaration follows verses 40-42, &c.

EXODUS 9:2

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

Pray Reader spiritualize this whole history, and consider that what GOD saith to Pharaoh for the *temporal* deliverance of Israel; he doth in effect say to all the enemies of his people for their eternal deliverance. Sweet thought! When the year of the LORD'S redeemed is come, he will bring down the strength of their enemies to the earth. See Isaiah 43:3-4. 60:12. 63:4-5.

EXODUS 9:3

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

Mark that observation of the Apostle, Romans 8:22.

EXODUS 9:4

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

See here again the evidences of discriminating grace. Malachi 3:11, 18. And was not that scripture fulfilled in this instance; *doth* GOD *take care for oxen*? And mind what follows, 1 Corinthians 9:10.

EXODUS 9:5

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

See Proverbs 27:1.

EXODUS 9:6

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

Observe here again discriminating mercy. Although the cattle of Israel were under the same climate, breathed the same air,

ate of the same herbage, and drank of the same water, yet how different the issue to that of the cattle of Egypt. David's observation is worth perusal, Psalm 36:6. And yet more to the purpose in the application, is that of the LORD JESUS: Luke 12:6-7.

EXODUS 9:7

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

Zechariah 7:11-12. Reader! observe the increasing obduracy of the heart! What an awful question is that of Job? Job 9:4.

EXODUS 9:8

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

There was an apt resemblance in this plague to what Israel had long experienced from the furnace of their oppressors. So GOD himself calls it: Deuteronomy 4:20.

EXODUS 9:9

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.

See Deuteronomy 28:27. Revelation 16:2.

EXODUS 9:10-11

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast. (11) And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

Observe in this plague the magicians are included as partakers. It should seem that in direct defiance of their own confession, Chap. 8:19. they still attempted to confront God's messenger, and thereby did their utmost to harden Pharaoh's heart. See Acts 13:8-11. 2 Timothy 3:8-9.

EXODUS 9:12

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

Observe the change of expression. Upon several instances before, it is said that Pharaoh hardened his own heart: but here it is said, that the LORD hardened it. When GOD gives a man up to a judicial blindness such will be the consequence. The most awful state on this side eternity. See those very solemn scriptures, Hosea 4:17. Romans 1:28. 2 Thessalonians 2:11-12.

EXODUS 9:13

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

Observe a renewed call to save from utter destruction. Deuteronomy 30:19. *Six times* before the LORD had spoken and without being regarded; but yet a *seventh* is vouchsafed.

EXODUS 9:14

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

Observe the increasing terrors of the LORD. Micah 6:13. Awful message, which marked them for ruin. See Deuteronomy 28:66-67.

EXODUS 9:15-16

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 show *in* thee my power; and that my name may be declared throughout all the earth.

The apostle Paul makes the best comment upon this, when he applies it to the sovereignty of grace: Romans 9:17.

EXODUS 9:17-18

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.

See Psalm 105:14- 15.

EXODUS 9:19-21

Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. (20) He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: (21) And he that regarded not the word of the LORD left his servants and his cattle in the field.

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

EXODUS 9:22

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.

See Psalm 148:8

EXODUS 9:23

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

Doth not David refer to this? Psalm 78:47-48. And again: Psalm 18:12-13. Job 38:22-23.

EXODUS 9:24

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.

See Daniel 12:1

EXODUS 9:25-26

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.

Take notice once more of distinguishing grace.

EXODUS 9:27

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

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

EXODUS 9:28

Entreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

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

EXODUS 9:29-30

And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the Lord's. (30) But as for thee and thy servants, I know that ye will not yet fear the LORD God.

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

EXODUS 9:31-33

And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled. (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 the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

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

EXODUS 9:34-35

And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. (35) And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

What an awful close to the Chapter? Alas! to what an excess of obduracy and hardness is the human heart capable of arriving. How sweet that prayer of David, Psalm 19:13.

REFLECTIONS

Reader! may it be your happiness and mine to follow up the design of the HOLY GHOST in dwelling so particularly on this interesting history, and not take our leave of the solemn instructions contained in it, until by divine teaching it hath ministered to this end, to *make us wise unto salvation through the faith which is in CHRIST JESUS*. How very awful are GOD'S judgments! How very comforting the review of his mercies! Never my soul, never may I lose sight of those distinguishing marks of the LORD'S love to his people in times of peril. He that severed between the cattle of Israel and the cattle of Egypt still separates between the precious and the vile. It is a sweet relief to a poor afflicted soul in a trying hour, that the LORD *knoweth how to deliver the godly out of temptation*. JESUS is still the *hiding place from the storm, and the covert from the tempest*. And when the LORD hides his saints, he shows himself. Precious is that scripture, which the LORD hath left on record for his church: *I the LORD do keep it, I will water it every moment lest any hurt it, I will keep it night and day*. Isaiah 27:3.

CHAPTER 10

CONTENTS

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

EXODUS 10:1

And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him:

We lose much of the beauty of this interesting history, unless we read it spiritually as well as historically; and behold in it the type of our deliverance from sin and bondage by the glorious conquests of our LORD JESUS CHRIST. What a sweet thought, when the subject is considered in this point of view, is it to a tried soul in the hour of distress, that GOD'S glory in the deliverance of his people is the great object all along intended from the exercises of the faithful. Psalm 107:7. Job 23:10.

EXODUS 10:2

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

See Deuteronomy 6:20-22

EXODUS 10:3

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. (4) Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:

See Romans 2:4-5; Proverbs 30:27

EXODUS 10:5-6

And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: (6) And they shall fill thy houses, and the houses of all thy servants, and the

houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

Observe Moses abrupt departure. When an ambassador is withdrawn war is declared. When the LORD'S servants are no longer commissioned to plead, destruction is very nigh. 1 Samuel 15:26, 27.

EXODUS 10:7

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

See 2 Kings 5:13

EXODUS 10:8-11

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go? (9) And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD. (10) And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you. (11) Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

Overtures are here made on the part of Pharaoh, but as unsuccessful as the former. 2 Chronicles 25:16.

EXODUS 10:12

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

See Joel 2:11

EXODUS 10:13

And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

See Psalm 105:34-35

EXODUS 10:14

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.

See Deuteronomy 28:38-39

EXODUS 10:15-17

For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. (16) Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. (17) Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

Observe, the prayer of this hardened sinner was not to take away his sin, but to remove the punishment of it? This forms the striking difference between true said false repentance. Thus *David* says, mine *iniquities* are too heavy for me to bear. Psalm 38:4. *Cain* saith my *punishment* is greater than I can bear. Genesis 4:13.

EXODUS 10:18-20

And he went out from Pharaoh, and entreated the LORD. (19) And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one

locust in all the coasts of Egypt. (20) But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

What an awful scripture is that, and how suited to Pharaoh's case. Proverbs 29:1.

EXODUS 10:21

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.

See Job 10:22

EXODUS 10:22-23

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: (23) They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

Reader, pause again to remark the sweet tokens of distinguishing grace: but do not overlook the spiritual sense in the historical. How horrible soever natural darkness when capable of being felt may be, yet what is the spiritual darkness of the soul? See a figurative representation of this in Revelation 18:22-23. Reader! I charge you reflect, if three days darkness were so dreadful in Egypt, what must be the state of that everlasting darkness in which those are said to be reserved unto the judgment of the great day, Jude 6? But how reviving is that scripture to the faithful: Psalm 97:11?

EXODUS 10:24

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

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

EXODUS 10:25-26

And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. (26) Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

How very precious are those expressions considered spiritually. My Brother! the humblest, the least, the most inconsiderable of GOD'S children must be brought out of spiritual Egypt. *Not an hoof shall be left behind.* Dearest JESUS! how sweet are these assurances to thy doubting fearful little ones: Luke 12:32.

EXODUS 10:27-29

But the LORD hardened Pharaoh's heart, and he would not let them go. (28) And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. (29) And Moses said, Thou hast spoken well, I will see thy face again no more.

It should be remembered that this conference did not end until after the determination of the tenth and last plague mentioned in the next chapter. Though we have divided the chapters as they at present stand in our Bibles; yet the history itself is not so, as appears by the 8th verse in the 11th chapter. To what a desperate degree of madness and insensibility was this impious prince at length arrived! Oh! how invaluable that promise to GOD'S people, Ezekiel 36:26.

REFLECTIONS

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

CHAPTER 11

CONTENTS

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

EXODUS 11:1

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.

This verse spiritually considered is very awful. After all the plagues of Egypt, there yet remained one more, in the death of the first-born, to finish. Thus after all the sorrows of the ungodly and hardened in this world, there remaineth one more in their final destruction in the world to come. Psalm 9:17-18.

EXODUS 11:2

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

By *borrowing* we may understand, without straining the expression, *accepting* those presents to which their long servitude had justly entitled them. Psalm 105:37. 106:46.

EXODUS 11:3-4

And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. (4) And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.

This had been threatened before: Exodus 4:23. And, Reader! doth not this serve to teach how true that scripture is, *the LORD is slow to anger*: see Leviticus 26:44. in proof. And observe the expression in this plague. Moses and Aaron are not now to be the instruments of inflicting: *I will go out*, saith GOD. Read that scripture: Hebrews 10:31.

EXODUS 11:5

And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the

firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

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

EXODUS 11:6

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.

See Matthew 25:6. The *midnight cry* in the soul is a spiritual illustration of this.

EXODUS 11:7

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

Reader! again remark the striking tokens of distinguishing grace. Oh! did you, my brother, but always keep this view of things alive in the soul, of the present distinctions which the LORD makes, and the everlasting distinctions which will one day be made, between the precious and the vile, you would taste a thousand mercies, which are lost to the unobserving. Job 5:11-15.

EXODUS 11:8

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

See Numbers 12:3. The anger of Moses was like that of *Phinehas*, see Numbers 15:7-8, 11-13. The prophet *Ezekiel's* bitterness of spirit was of the same kind: Ezekiel 3:14.

EXODUS 11:9-10

And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. (10) And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

How graciously GOD confirms his word. He had prepared the mind of Moses to expect this inattention on the part of Pharaoh several times before: Exodus 3:19. 7:4, &c. And thus the issue proved. But what awful scriptures are these which explain the cause of such obduracy! John 12:37-40. Romans 11:8.

REFLECTIONS

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

question on every heart, and accompany the word by thy power, *How shall we escape if we neglect so great salvation?*

CHAPTER 12

CONTENTS

This Chapter becomes exceedingly interesting to the Christian Reader, in that it contains an account of the institution of the Jewish passover. And whoever considers what Paul the apostle hath said of the LORD JESUS CHRIST, whom he expressly calls our Passover, will be very earnest to observe every minute circumstance recorded of the Jewish passover, whose great and leading object was to point to CHRIST. Here, therefore, I would again particularly desire the Reader to keep in view the motto which was placed over the writings of Moses in our first entrance upon them: I mean what the LORD JESUS himself said, Moses wrote of me. And in this Chapter I would beg the Reader to search, as for hidden treasure, through every part of it, until he hath found JESUS. The most prominent parts of this Chapter are the institution of the passover: the feast of unleavened bread: the destruction of the firstborn of Egypt: the distress and terror of the Egyptians at the event: the pressing importunity of Pharaoh and his people for the departure of Israel, the Israelites baring Egypt by night, being urged to it by the Egyptians: and an account of a mixed multitude going up out of Egypt with them.

EXODUS 12:1-2

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, (2) This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

New mercies call for new memorandums, Deuteronomy 16:1, *Abib*, that is the spring of the year. From this time the

Israelites began their year. It should seem that before this period they reckoned their new year after gathering in the fruits of harvest, perhaps about what we call September.

EXODUS 12:3

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

Was not this typical of the LORD JESUS? Is he not uniformly known through all scripture as the LAMB of GOD? See Revelation 13:8; 5:6-9, 12. then John 1:29. *Four* days before the Lamb was to be killed in the passover, he was to be separated and set apart for this service: from the 10th day of the month until the 14th. Now it is worthy of remark, that JESUS came into Jerusalem *four* days before his crucifixion.

EXODUS 12:4

And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

Doth not this express the communion of the faithful? 1 Corinthians 10:3-4.

EXODUS 12:5

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

Was not the spotless state of the Lamb intended as an emblem of the immaculate holiness of the LORD JESUS CHRIST? 1 Peter 1:19. Hebrews 7:26. And was not the precept concerning the age of the Jewish lamb, intended to show, that he whom this prefigured should offer himself in the prime and strength of life? Leviticus 1:3-10. Malachi 1:14.

EXODUS 12:6

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

The whole congregation being concerned in the Jewish sacrifice, became a striking figure that the whole synagogue of the Jews should engage their hands in the death of JESUS. Luke 22:1-2. And still more striking: all the congregation of Israel being concerned in the sacrifice of the lamb, became a precious token that all the LORD'S spiritual Israel have an interest in the sacrifice of JESUS. John 17:12. That the Lamb among the Jews was to be killed in the evening, became a figure also of what the apostle calls the evening or end of the world. For the LORD JESUS gave up the Ghost at the *ninth hour*, which is three o'clock in the afternoon. See Daniel 9:21. compared with Mark 15:34, &c. and Hebrews 9:26.

EXODUS 12:7

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

What a striking allusion is here in the sprinkling of the blood, to that of the blood of the LORD JESUS. See Hebrews 12:24. Teaching as expressively as possible, that his precious blood must be applied as well as shed and personally applied to each soul too, as the blood of the lamb was to every house of the children of Israel. Romans 5:11. And what is meant by being applied? Simply this, I apprehend: When the HOLY GHOST, whose office it is, to take of the things of JESUS and to show unto his people, so takes of those precious things of salvation and shows them to the sinner, as to satisfy him, that the righteousness of JESUS is sufficient to justify him; and the blood of JESUS sufficient to cleanse him; and the sinner is so taught by the HOLY GHOST these divine things, so as to believe

in them, and with a firm faith to rest upon them for salvation: here both are applied, for the conscience becomes satisfied and finds peace in JESUS. Reader! the LORD grant that our souls may fully feel the blessed application of JESUS' blood and righteousness, in this soul-refreshing way to the glory of God in JESUS CHRIST!

EXODUS 12:8

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

Was not this eating of the lamb a representation that as the Israelites ate of their sacrifice so the true Israelites now spiritually *eat the flesh, and drink the blood of CHRIST their sacrifice*. John 6:51-57. The *roasting of the Lamb with fire*; did it not prefigure the agonies of CHRIST in the garden and on the cross, when sustaining in his precious body the fire of divine displeasure, due to our sins which he bore? *David* speaking as a type of JESUS calls it *a consuming of his bones*. See Psalm 31:10. And moreover the *unleavened bread* with which it was to be eaten; did it not carry with it this idea which *Paul* explains that there is to be nothing of leaven, nothing to be mingled with CHRIST by way of sacrifice! 1 Corinthians 5:7-8. And yet more, the *bitter herbs* wherewith it was to be eaten; did not these also imply the bitter sorrow of heart and contrition of soul, which mark the faithful in mourning over their sins which crucified JESUS? 2 Corinthians 7:10.

EXODUS 12:9

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

The *whole of the lamb* became a striking figure that nothing short of a whole CHRIST can be sufficient for salvation. Reader! do notice this; and may the LORD the SPIRIT teach you

and me from it that we need a whole Saviour, not a partial one.

EXODUS 12:10

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

That *nothing was to remain until the morning* manifested the earnestness with which true Israelites receive CHRIST and suffer nothing to remain in his person, offices, or character uninteresting to them. 2 Corinthians 6:2. Hebrews 13:11.

EXODUS 12:11

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

The state of departure here described becomes a beautiful figure of a soul when receiving JESUS, in turning his back upon the world and everything in it. Hebrews 13:13-14. Philippians 3:20. Micah 2:10.

EXODUS 12:12

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

Behold, the hour of visitation! Numbers 32:4.

EXODUS 12:13

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

Reader! do not overlook the doctrine of this verse, neither forget that it is twice named, here and in verse the seventh,

as if the HOLY GHOST intended to teach us that the blood of the sacrifice must be applied as well as spilt. An unapplied ransom is no ransom. An unapplied Saviour is no Saviour. Hebrews 9:19-20. How sweet that scripture when felt in the heart, applied by the HOLY GHOST, 1 John 1:7.

EXODUS 12:14

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Sweet memorial! and well may it be a feast when we celebrate that precious death which is the life of the soul. 1 Corinthians 5:7-8. Isaiah 25:6-9. Well may we keep it forever, and cry out, LORD, *evermore give us this bread.*

EXODUS 12:15

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

This precept is again repeated to intimate its importance. Exodus 13:6. 23:15. 34:18.

EXODUS 12:16

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

Reader! observe the solemnity of these holy convocations. Then turn to Leviticus 23, where the precept for the observance of them is no less than nine times repeated. Then turn to the New Testament and remark what is said of similar circumstances. Hebrews 10:25.

EXODUS 12:17

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

As the feast *of the passover* prefigured a deliverance from sin by the death of CHRIST who hath thereby delivered his people *from the wrath to come*: so *the feast of unleavened bread* typified his holy life; by which in the unleavened purity of a perfect righteousness, he hath, by *doing* as well as by *dying*, obtained *eternal redemption* for his people. Daniel 9:24. Isaiah 53:11.

EXODUS 12:18

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

If the Reader will calculate, he will find that the fourteenth day at even was the night of deliverance from Egypt. And the one and twentieth day perhaps was the day of their passage through the Red Sea. Exodus 14:29.

EXODUS 12:19

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

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

EXODUS 12:20-22

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. (21) Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb

according to your families, and kill the passover. (22) And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

Here the service begins for which so solemn a preparation had been made. And the HOLY GHOST, to teach us the importance of it, gives it to the church again by his servant the apostle Hebrews 9:19.

EXODUS 12:23

For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

Observe the cause of safety, *the blood upon the lintel*: not in bolts, nor bars, nor strength within; but the blood without. What a precious consideration to the true believer, on whose heart the blood of JESUS is sprinkled. See that sweet scripture, Titus 3:4-6.

EXODUS 12:24-25

And ye shall observe this thing for an ordinance to thee and to thy sons for ever. (25) And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

What Israelite, that knew his mercy in the distinguishing grace of GOD between him and the Egyptian, but must gladly renew the remembrance of it, every year! And what true believer among Christians who knows and experiences the love of CHRIST in delivering him while so many know it not, but must rejoice to commemorate, by an ordinance forever, this great salvation? John 14:22.

EXODUS 12:26-27

And it shall come to pass, when your children shall say unto you, What mean ye by this service? (27) That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

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

EXODUS 12:28

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

Reader! recollect the rebellion of Israel, chapter 5:21, and here observe the change. Since that, GOD had been preparing them for the blessing which their long expectation unsatisfied had made them despair of. And are you and I better than they? May we find grace to bow the head and worship, and like them to be found in the path of obedience!

EXODUS 12:29

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

Now the awful stroke is felt: and what a midnight cry was heard in Egypt. See Exodus 4:22-23. Reader! pause, spiritualize the history, for it is truly awful, and think what a midnight cry will be in the soul when God shall arise *to shake terribly the earth!* Psalm 96:6.

EXODUS 12:30

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

Reader! connect this verse with the 22d verse of the first chapter of Exodus: and when you have done this, see how sure, whatever men count slackness, the judgments of God are. But do not overlook the spiritual sense of this judgment. Alas! what are temporal visitations to eternal.

EXODUS 12:31-32

And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. (32) Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

The prophet saith, *let favour be showed to the wicked yet will he not learn righteousness.* But *when the LORD'S judgments are in the earth the inhabitants of the world will learn righteousness.* Isaiah 26:9-10. Compare this conduct of Pharaoh's with what is related of him Chapter 10:28.

EXODUS 12:33

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

Reader! did you never observe the fear and terror that there is a times in the ungodly at the sight of the godly? See that scripture, Genesis 31:52.

EXODUS 12:34-35

And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. (35) And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

Some men have been very fond of caviling at this, as if the *Israelites* robbed the *Egyptians*. But read that scripture, Psalm 105:37. compare Exodus 1:11-14. And then judge righteous judgment.

EXODUS 12:36-37

And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians. (37) And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

Compare this with Genesis 46:27. then calculate the distance of time between those periods, not more than 200 years, and observe how the LORD's promise to *Abraham* was fulfilling. If the number of women and children were both together equal to the men, then were there no less an army that went up out of Egypt than *twelve hundred thousand*: beside the mixed multitude of strangers which accompanied them.

EXODUS 12:38-39

And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. (39) And they baked unleavened

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

However poor this was a sweet morsel.

EXODUS 12:40

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

I beg the Reader to remark with me God's faithfulness. Not an hour beyond the time predicted to Abraham, Genesis 15:13. There it is said, *four hundred years*, and here *four hundred and thirty*: but if the Reader will count back he will find the thirty years included, if calculated as it must be from the call of God to Abraham in the *land of the Chaldees*, Genesis 12:2.

EXODUS 12:41

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

Observe what stress the HOLY GHOST lays upon the exactness of the time, as if to show to man God's uprightness.

EXODUS 12:42

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

Seasons of mercy are precious seasons and worthy to be recorded. Judges 5:11. Reader! do not overlook the spiritual sense of this mercy. If indeed you yourself know anything of a deliverance from a worse state than Egyptian bondage, even the bondage of sin and death, you will not need a

memorandum from me, to tell you what a night of deliverance it was to be observed unto the LORD. Psalm 40:2-3.

EXODUS 12:43

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

Let us pause to remark that in the old church, as well as in the new, there could be no communion with GOD without an union with CHRIST. 1 Corinthians 10:21.

EXODUS 12:44

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

If we explain this by the gospel, Paul gives the sense of it. Colossians 2:11.

EXODUS 12:45

A foreigner and an hired servant shall not eat thereof.

Happy those that are as Paul hath described, Ephesians 2:20.

EXODUS 12:46

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

The HOLY GHOST hath sweetly caused this scripture to be explained in reference to the LORD JESUS. John 19:36.

EXODUS 12:47-49

All the congregation of Israel shall keep it. (48) And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. (49) One law shall

be to him that is homeborn, and unto the stranger that sojourneth among you.

I think that here is set forth some early tokens of the LORD's love to the *Gentile* church. How sweetly since that time have the mercies towards that church been extended. Galatians 4:27. with Isaiah 54:1.

EXODUS 12:50-51

Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. (51) And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

The sacred historian feels himself so much delighted in recording those mercies that he knows not how to break off: but ends the chapter with again repeating them. So thought David, Psalm 108:1-3. But with what additional rapture should we sing again and again of the blessings of spiritual redemption? Psalm 107:1-2. Psalm 103:1-4.

REFLECTIONS

Reader! you and I can hardly enough contemplate the LORD's goodness to Israel as recorded in this chapter; and never can we sufficiently adore the divine mercy, when we consider our interest in it. Oh! what a night of deliverance did the LORD work for them after the rigorous bondage of four hundred years! What a series of troubles he had supported them under, and brought them through, in defiance of all the oppressions of the enemy! And with what an high hand did he at length carry everything before them, when the moment of his salvation was come. Truly might their leader say, "*It is a night much to be observed unto the LORD of all the children of Israel in their generations for ever. This month shall be to you the beginning of months, the first month of the year.*" It is

indeed a new month, a new year, new life, new privileges, new enjoyments. And well may every one that reads the wonderful narration exclaim, *What hath God wrought?*

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

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

found waiting thy approach, and go up with a high hand out of the spiritual Egypt of sin and death, to the possession of the everlasting *Canaan* of promise.

CHAPTER 13

CONTENTS

The sacred historian continues the interesting, history of Israel's deliverance from Egypt. The LORD commands that all the first born of Israel shall be sanctified to him from the womb, that it may be a standing monument in the church throughout all ages of the LORD'S delivering his people from this bondage. The ordination of the feast of unleavened bread: the transmission of these great things to be in the instruction of their children; the first fruits of their cattle are appointed as a token of tribute to the LORD: and in cases of redemption, how to be redeemed. These points being settled, the relation of Israel's journey is reassumed. The LORD points out their way, and guides them by a pillar of cloud going before them. The children of Israel carry up the bones of Joseph with them as they had promised.

EXODUS 13:1-2

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

Was not this sanctifying, or setting apart the firstborn, intended principally to shadow forth a gospel mercy! JESUS *the first-born among many brethren*, was set apart by GOD. See John 17:19. Romans 8:29. And hence is not the church of believers called *the Church of the firstborn*? Hebrews 12:23.

EXODUS 13:3

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

One might have thought that that generation at least would never have been in danger of forgetting this deliverance. But alas! man in all ages needs memorandums of mercies to be continually brought before him. Hence the LORD graciously instituted the feast of unleavened bread. Reader! Are you and I in danger of forgetting our spiritual deliverance from Egypt by the LORD JESUS CHRIST? Did not our LORD institute his Holy Supper to this very end, that we might remember him? Luke 22:19.

EXODUS 13:4-5

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.

Reader! Fail not to observe, that both the bringing out of Egypt, and the bringing into the promised land, are ascribed wholly to GOD. And is not every step in our salvation the same? Ephesians 2:4-9.

EXODUS 13:6-7

Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD. (7) Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

Observe the entire and complete state here figured out of a sanctified soul. There must not be the least portion of leaven. So far from mixing it in the offering, it was not even to be

seen. It is said that the Jews were so exceedingly tenacious on this point that before the feast day they searched the house diligently lest there should be anything leavened under their roof, which their eyes might behold on that day. Oh! that the Writer and Reader were both so earnest in their spiritual examinations. I would say with *David*, LORD! Cleanse thou me from secret faults. Psalm 19:12.

EXODUS 13:8

And thou shalt show thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

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

EXODUS 13:9-10

And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. (10) Thou shalt therefore keep this ordinance in his season from year to year."

See Exodus 23:13, 15

EXODUS 13:11-13

And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, (12) That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S. (13) And every

firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

See Exodus 22:30. Numbers 18:17-18. These things evidently shadowed forth what *Paul* explains more fully. Romans 8:20-22. Hence every unclean beast was to be redeemed or destroyed.

EXODUS 13:14-16

And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: (15) And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. (16) And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

Here again to show the importance of the doctrine, precepts are given for the instruction of the rising generation, that in the ages to come the subject might not be lost. Reader, observe how the Israelite is taught to ascribe salvation wholly to the LORD. And shall not you and I? Psalm 3:8.

EXODUS 13:17

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

If the map be consulted which points to the situation of *Canaan*, it will appear that from *Egypt*, the direct road was from the northern part of Egypt to the southern part of Canaan, and this was a short way of not above a week's journey. But then the *Philistines*, a warlike people, occupied

the intermediate land. The LORD therefore caused the people to go a long circuitous way. See Psalm 107:1-7. Besides the wisdom of this, there was much mercy in it also. Egypt was to be destroyed. See Exodus 9:15-16. And therefore the Red Sea was to be made a port of safety to Israel, and the grave of Egypt. See Exodus 14:3-4. Neither was this all. Israel was to be proved by a wilderness state before entering upon the promised land. See Deuteronomy 8:2. Exodus 3:12.

EXODUS 13:18

But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

Is not the harnessed state of Israel alluded to in a spiritual sense concerning the church, when described as an army with banners coming up out of the wilderness? Song Of Solomon of Solomon 6:4. 8:5. But the margin here reads by five in a rank.

EXODUS 13:19

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

See Genesis 50:25-26 with Hebrews 11:22

EXODUS 13:20-21

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. (21) And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

The HOLY GHOST by his servant Paul hath given us sufficient authority to explain this pillar of cloud, this *Shechinah*, in express application to the LORD JESUS CHRIST, the great angel

of the Covenant. 1 Corinthians 10:1-9. And so again by Stephen in his sermon, who as expressly saith, that CHRIST *was in the church in the wilderness*, Acts 7:37-38. See Micah 2:13. And who but JESUS goeth before his people now? The church in the wilderness enjoyed this standing miracle it is true, with their bodily eyes. But the precious manifestations now are not less certain. It is a voice behind us, or rather within us, saying, "*This is the way*" Isaiah 30:21.

EXODUS 13:21

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:

Psalm 78:14. And is it not as constant, sure, and abiding now? Matthew 28:20. Psalm 121:4-8. Isaiah 4:5.

REFLECTIONS

LORD! Let all thy distinguishing mercies, (like those which were granted to Israel,) by which thou dost manifest thy love to my soul, be so deeply impressed upon my unthinking and forgetful heart, that by thy power they may live in my constant remembrance. And I would yet further pray concerning them, that the more distinguishing thy tokens of love in them are, the more sweetly they may be held in my esteem. Will my God also grant me grace, to be not eating my morsel alone; and while commemorating his mercies in redemption to my soul, hide the knowledge of it from those around me. But LORD make me communicative, in imparting the glad tidings to others. Chiefly may I remember thy precept, and teach my children, and my children's children, how by strength of hand, the LORD hath brought me out of worse than Egyptian bondage, even of sin and death. And since, LORD, thou hast been so gracious, as to bring me out,

and art bringing me through the wilderness, I know that thou wilt bring me in to see that good land, which is the glory of all lands, even the goodly mountain and *Lebanon*. Dearest JESUS! during this wilderness state, and while exercised with wilderness dispensations, ever give me to see, that however rough and thorny the way, still it is *the right way*, to the city of habitation. Be thou my *pillar of cloud* by day, going before me in grace and wisdom, to direct: and be thou my *pillar of fire* by night, to surround me, and screen me from all danger. LORD, I would humbly cast myself upon thy care, for, like Israel, hitherto thou hast borne me as upon eagle's wings. LORD bring me home at length safely unto *Canaan*, that where thou art I may come, to behold thy glory, and to dwell before thee forever.

CHAPTER 14

CONTENTS

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

EXODUS 14:1-2

(1) ¶ And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

It is worthy the Reader's closest observation, that the way the LORD commanded Israel to go was contrary to the direct road to Canaan. When they were at *Etham* in the edge of the wilderness, they were not a great way from *Horeb*, had they gone on, but the LORD bid them turn off to the right towards the sea. Observe what the Psalmist said, in after ages, concerning this; Psalm 107:7. It was not the way which flesh and blood would have chosen, but it was still the *right way*. *Pihahiroth* signifies the mouth *of the hole*. *Migdol* means a *town*. *Baal-zephon* was the name of one of their gods, meaning one that set there to watch after any run-away servants.

EXODUS 14:3

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

This account is again rehearsed by Moses: Numbers 33:7, 8.

EXODUS 14:4

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

I hope the Reader will not lose sight of the great doctrine included in this. All things whether they mean so, or not, must minister to God's glory. See Revelation 4:11. 15:3. and particularly that scripture, Proverbs 16:4.

EXODUS 14:5

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

Consider this spiritually, and the same is every day manifested; the freedom of God's people is a galling thought to their enemies. Esther 5:12, 13. Psalm 105:25. Acts. 5:17, 33. Psalm 37:32. Psalm 112:10.

EXODUS 14:6-8

(6) And he made ready his chariot, and took his people with him: (7) And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. (8) And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Reader! keep in view, what hath before been said of the LORD'S hardening this man's heart. Read that striking verse, Proverbs 12:16,

EXODUS 14:9

(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 Pihahiroth, before Baalzephon.

Spiritually considered, how often is this the case of the church and people. Reader! I hope you know the sweets of difficulties, by which alone sometimes deliverance is found: See Paul's case, 2 Corinthians 12:7, 10.

EXODUS 14:10

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

No doubt their situation, as to all human appearance, was utterly hopeless. Before them was the Red Sea; behind them the enemy; on either side mountains. And is not this the very case of the believer? Apparent destruction before: the accursed enemy, the accuser of the brethren, behind; and mountains of sin on every side? 2 Corinthians 4:8.

EXODUS 14:11

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

If we observe the latter part of the preceding verse, and compare it with this, I think we may reasonably conclude, that although some murmured, others prayed. See Hebrews 3:16. It is a precious affliction, be it what it may, that leads the soul to prayer. It is a dreadful state when sorrows harden.

EXODUS 14:12

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

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

EXODUS 14:13

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

Oh! for an ardent faith! That's a sweet scripture, Isaiah 30:7. And so is that, Isaiah 26:3.

EXODUS 14:14

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

And is not this the case, spiritually considered, now! Doth not JESUS all this, and more? Isaiah 63:5.

EXODUS 14:15

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

Reader! do not overlook this account of the man of GOD. Was he not in prayer? There is not mention made of his praying it is true: but the thing is plainly implied in GOD'S answer. Silent prayer in faith is powerful pleading with GOD in JESUS' name. The LORD'S answer, *wherefore criest thou unto me*, is not in anger. The Chaldee translate it, *I have accepted thy prayer*. Reader! observe GOD'S direction—*go forward*. Where? What into the sea? Yes! if GOD commands. He can make *a way in the sea, and a path in the mighty waters*. Psalm 77:19, 20.

EXODUS 14:16

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

Reader! never forget, salvation is of God. Isaiah 63:13, 14.

EXODUS 14:17

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

Again and again this sovereignty is held forth. Isaiah 1:24.

EXODUS 14:18

(18) And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

All the earth shall finally acknowledge this. Revelation 15:3.

EXODUS 14:19

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

Spiritually considered the same light which enlighteneth God's people, darkens the ungodly. The same gospel is both a *savour of life unto life, and of death unto death*. 2 Corinthians 2:15, 16. Isaiah 45:7. Reader! was not this the LORD JESUS CHRIST? See what is said the 24th verse. See also Acts 7:38.

EXODUS 14:20-22

(20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. (21) ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. (22) And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

Pause, Reader, and learn to cry out with the apostle, *behold the goodness and severity of God*. Here is opened to us that wondrous display of discriminating grace, which is so often the subject of praise and admiration through the whole bible. The glory of God; the joy of the church: the terror of her enemies; Joshua 2:10. Psalm 114:3. 106:9. 136:13, 14. But while I desire the Reader to make all due observation of those things, I beg of him, yet more particularly, to look into the spiritual sense of this great event. Read Hebrews 11:29. Doth not this plainly prove, that our fathers had an eye, by faith to even yet a greater salvation, than what they now experienced? And was not their passing through the Red sea typical of our redemption by the blood of JESUS? Moreover the

apostle to the *Corinthians* makes it a type of baptism. See 1 Corinthians 10:1. After the Reader hath duly pondered those things, I beg of him to consult Isaiah 11:15, 16. and say, is not this figurative also of the conversion of souls!

EXODUS 14:23

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

Pause, my soul, over this awful verse. To what a desperate length will sin drive men. See Proverbs 7:22, 23. Isaiah 43:16, 17.

EXODUS 14:24

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

How often before the LORD smites doth he alarm the ungodly. Acts 24:25. But yet further, Revelation 6:16.

EXODUS 14:25-26

(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.

The hour of reckoning is come. See that awful account, Ezekiel 31:15, 18. And is not the destruction of Pharaoh a type of the everlasting destruction of the wicked? See Revelation 20:14.

EXODUS 14:27

(27) And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the

Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

If the Reader consults the map, he will find that the passage Israel made through the deep, was an arm of the sea, about three leagues over; so that the miraculous interposition of the LORD, is thereby fully proved. Job. 26:12. Psalm 68:1, 2.

EXODUS 14:28

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

See Hebrews 3:8-10

EXODUS 14:29

(29) But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

See Psalm 77:20

EXODUS 14:30

(30) Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

See Isaiah 66:24

EXODUS 14:31

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

There is a delightful passage in the Psalm 74:14. the spiritual sense of which is, (I venture to believe) that the meat of the soul, in trying dispensations to Israel in the wilderness, was looking back to the event of this distinguishing mercy. And so it is now. Past experience of GOD's faithfulness becomes food

for faith in what is to come. Reader! if you and I had but grace to call to mind how the LORD hath appeared for us in former trials, this would bring relief and confidence to the soul, under present or future difficulties. Blessed SPIRIT! be thou the LORD'S remembrancer. John 14:26. Micah 6:5.

REFLECTIONS

Who would have thought, that after the many humbling lessons, Pharaoh had been taught, that folly should again so far have blinded his eyes, as to have come out against the LORD'S people. My soul! Think seriously, in the view of this awful instance, to what a desperate state of wickedness the heart of man is capable of attaining when given up to a reprobate mind.

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

Reader! before we leave this precious chapter, look at it once again. Have you seen *Israel* in that critical moment, when, according to all human appearance, destruction was

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

CHAPTER 15

CONTENTS

This is a very memorable chapter, for it contains not only the most ancient of all holy songs, but that which, considered spiritually and with an eye to JESUS, is to be the most lasting. The HOLY GHOST causeth the sacred writers of the Old Testament frequently to refer to it: and to leave the impression of it in strong characters on the minds of New Testament believers, it is again spoken of in the close of the canon of scripture as the Song of Solomon of Moses and the Lamb, sung in glory: Revelation 15:3. In this chapter we have the words of this song, and the joy of Israel in singing of it.

Beside these: here is an account of Moses conducting Israel into the wilderness of Shur: their arrival at Marah: and at Elim.

EXODUS 15:1

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

I beg the Reader to admire with me, not only the piety, but the sublimity of this song. If it had been found in any other book but the Bible how lavish would have been the praises of some men upon it. But passing this by, let the Reader observe, the several precious things in this song. It is ascribed unto the LORD. GOD is the first cause and the final end of all mercy. Reader! It is a sweet thing to rejoice in GOD's mercies. But far sweeter to rejoice in the GOD of our mercies. The scripture is full of this. Isaiah 61:10. Joel 2:23. Philipians 3:1, 3. 4:4, &c.

EXODUS 15:2

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

The praise here riseth to a note still higher. In the former, *Moses* adores GOD for his salvation. But here for the *covenant relations* into which the LORD hath condescended to bring himself: Reader! do you know anything of this? Can you say he is my GOD. Isaiah 12:2. What a sweet scripture to this amount is that of the people's call, and GOD's answer? Zechariah 13:9. Reader! do not overlook the children's covenant blessings in this verse, for it is very precious. We have authority to remind GOD of his covenant promises to our fathers. The church frequently did so, and found the

sweetness of it. Deuteronomy 9:27. 2 Chronicles 6:42, &c. And GOD himself condescends to put the children in remembrance of the same, when referring his mercies to this source. Leviticus 26:42. Micah 6:5. And the mercy of mercies, is ascribed in after ages to the same. Luke 1:72-75.

EXODUS 15:3

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

This character given to the LORD, is a striking one. Psalm 24:8. Reader! contemplate this, and then read Isaiah 27:4, and 45:9.

EXODUS 15:4

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

If we consider the subject all along spiritually, which undoubtedly, in order to enter into the full enjoyment of it, we ought, what a refreshing thought is it to consider, that as Pharaoh is a type of the great enemy of souls, and is here with all his retinue destroyed, so ultimately will be that foe of GOD and man. See Exodus 14:28, compared with Revelation 12:9-11.

EXODUS 15:5

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

Doth not this afford an awful image of the load of unpardoned sin? Revelation 18:20, 21. But what a subject of joy when sin is pardoned. See Micah 7:18, 19.

EXODUS 15:6

Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

See Psalm 118:15, 16.

EXODUS 15:7-8

And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble. (8) And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

See 2 Thessalonians 2:8.

EXODUS 15:9

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

The church hath found great cause, in all ages, to plead with her God of the enemy's vauntings. See Psalm 74 throughout.

EXODUS 15:10

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

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

EXODUS 15:11

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

Perhaps this expression of GOD is in reference to the idol gods of *Egypt*, which were very numerous. Reader! do not hastily pass over these glorious characters in JEHOVAH: *He is glorious in holiness*. The unspotted holiness of GOD is peculiarly praised, in the realms of the blessed. Isaiah 6:3. Revelation 4:8. And it is by this character the LORD JESUS addressed his FATHER, in that memorable prayer, John 17:11. By the

expression, *fearful in praises*, may perhaps be meant, the humbleness of soul with which even privileged believers draw nigh: or, that even what is matter of praise to his people, is full of fear to his enemies. Psalm 66:1-3. 2:11. And as to *doing wonders*: everything is wonderful in the kingdoms both of providence and of grace. The Great Author of all is himself *wonderful*. Isaiah 9:6.

EXODUS 15:12

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

Reader! observe, if GOD be at enmity with sinners, all creation is at variance with them also. Read that scripture, Deuteronomy 28:23, &c.

EXODUS 15:13

Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

How sweet is it to remark distinguishing grace! Exodus 8:22. Matthew 13:49. Isaiah 65:13.

EXODUS 15:14-16

The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina. (15) Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. (16) Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

See this fulfilled, Deuteronomy 2:4. Numbers 22:3. Joshua 2:9, 10.

EXODUS 15:17

Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee

to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.

Reader! pray consider this spiritually. If the LORD bring you out of spiritual *Egypt*, depend upon it he will bring you into the heavenly *Canaan*. John 10:27, 28.

EXODUS 15:18

The LORD shall reign for ever and ever.

What an everlasting cause for joy, amidst all the disappointments of life. Psalm 97:1. Revelation 11:15.

EXODUS 15:19-20

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea. (20) And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

Miriam, an Old Testament name, is the same as *Mary* in the New. As in fasting, all mourn, see Joel 2:16, so in praising should all partake. It was a common thing in the Church, in after ages, so to celebrate the praises of the LORD. See Judges 5:1. 1 Samuel 18:6.

EXODUS 15:21

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.

See Jeremiah 31:4.

EXODUS 15:22

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

Shur over against Egypt. Genesis 25:18. There is somewhat worthy remark in those three days travelling. You will find similar examples in other parts of scripture. Numbers 10:33. So they were commanded at first, to obtain leave from Pharaoh. See Exodus 3:18. And is not this, in a spiritual sense, sometimes the case of the seeking soul? *They found no water.*

EXODUS 15:23

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

Is not this a spiritual lesson also? When we obtain creature comforts, are they not sometimes, nay, for the most part, bitter? *Marah* means bitter. Ruth 1:20.

EXODUS 15:24

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

Alas! See here what human nature is. Such, my soul, is unbelief in every heart. Matthew 6:25.

EXODUS 15:25

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

See the sweet effect of prayer. Observe, the LORD *showed* him relief is not of man, but of the LORD. The Jews, in their tradition of this providence, remark, that the tree itself was bitter, but the effect of its operations was sweet. Whether this be so, or not, yet spiritually considered, if we suppose as some have, that this tree was a type of the cross of CHRIST, we know, that *out of that bitter came forth sweet*, Reader!

depend upon it, JESUS, and his cross, will make all your troubled waters calm, and all your waters of affliction sweet. Dearest LORD! be thou my portion, in everything, and then everything will be sweetened by thee.

EXODUS 15:26

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

See Leviticus 26:3-13. Deuteronomy 7:15.

EXODUS 15:27

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

Marah dispensations will be succeeded by *Elim* comforts. How happy Paul felt himself under both. Philippians 4:12. Are these wells, which were twelve in number, typical of the tribes of Israel, and the apostles of the LORD JESUS? Revelation 21:12. Is not this also a type of the church? Zechariah 3:10.

REFLECTIONS

Reader! In the contemplation of this deliverance to Israel, shall not you and I, while we consider it as a type of a far greater deliverance from sin and everlasting death, call upon our souls to join in the celebration of GOD'S mercies? I would say to the drowsy faculties of my heart, *Awake, awake, utter a song*. Did the LORD bring his people out of Egyptian bondage, and did Israel sing his mercies at the Red sea, and shall not I, whom he hath brought out of nature's darkness, and out of the bondage of sin and Satan, shout alike the

Salvation of the LORD! Oh! thou blessed and only Potentate, King of Kings, and LORD of LORD'S: thou infinite and eternal JEHOVAH, FATHER, SON, and HOLY GHOST: fain would my awakened soul look up to thee, under each and all of those glorious distinctions of person, and power, and praise thee with unfeigned lips. Thou hast indeed, as thou didst to Israel of old, brought me out of the iron furnace, out of *the horrible pit, the mire, and the clay, and hast set my feet upon a rock and established my goings: hast put a new song in my mouth, even praise unto our GOD: so that many shall see it, and fear, and shall trust in the LORD.*

But blessed LORD! Oh grant me faith, and grace, in full exercise, that in all the after stages of a wilderness dispensation, whether in the sweet enjoyment of Palm trees at *Elim*, or the bitter waters of affliction at *Marah*, I may still by living upon thee and thy fulness, be never cast down in unbelief, and repining in the emptiness, or unsatisfying nature, of all creature enjoyments. Oh! lead me on to *Canaan*: and till the happy hour shall come when I shall have done with all things here below, enable me by faith, amidst all changing providences, to live upon an unchangeable God. Let faith give me a present enjoyment of the good things to come. Let me see JESUS in everything; and his wisdom, and love, and faithfulness, mingled with every dispensation. And let my experience resemble his of old, who thus expressed himself: *For this cause we faint not: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*

CHAPTER 16

CONTENTS

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

EXODUS 16:1

¶ 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.

If the Reader will be at the pains to calculate, he will find that Israel had been just a month from Egypt, when they arrived at the wilderness of Sin. See Exodus 12:17, 18.

EXODUS 16:2

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

By the *whole*, may we not, according to scripture in other instances, suppose it meant the *greater* part. Genesis 19:4. Numbers 16:41.

EXODUS 16:3

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

What an awful instance of the desperately wicked state of the human heart! Is this the same Israel which so lately sung God's mercies at the Red sea? Did Israel indeed live in such

plenty by the flesh pots in Egypt? And would it have been better to have died in Egypt, and by the hand of the LORD too, in a way of judgment, than merely to suffer a little temporary inconvenience of hungers. Psalm 106:7, 8. 13. Reader! have you never detected your heart in murmuring? If you have not, I have, But the issue hath always proved the truth of that precious scripture, Nehemiah 9:33. That's a charming receipt against repining, under slender provision, Luke 22:35.

EXODUS 16:4-5

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. (5) And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

Observe, how the LORD magnifies the riches of his grace. Might not the LORD have justly said, I will rain down fire and brimstone to destroy them. Compare what the LORD did in this instance with what he did in the case of *Sodom*; and then ask the question of your own heart, what greater evidence do you require of *distinguishing* mercy! Genesis 19:24. Make the subject *personal*, and say as *Paul* did, Romans 3:9. Then turn to that scripture, Ezekiel 36:31, 32.

EXODUS 16:6-9

And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: (7) And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us? (8) And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD. (9) And Moses spake unto Aaron, Say unto all

the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

Observe, how frequent notice is taken that the LORD knew the murmurings of the people. Observe what Moses saith, that, in effect, it is with GOD they were displeased, and not with his servants. So the apostle reasoneth, Romans 13:1, 2. Observe, though GOD pardons sin, he chastiseth the sinner; see Jeremiah 2:19. There is a remarkable passage to this effect, Psalm 99:8. And again, Numbers 14:19-24.

EXODUS 16:10

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

May we not spiritualize this passage, and *say*, when the word of GOD is delivered by his sent servants, it is in fact GOD himself speaking *in* the word, and *by* the word. So Paul thought, 1 Thessalonians 2:13.

EXODUS 16:11-12

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

There are two sweet and precious points intimated in these words; the *one* is, that GOD undertakes to supply all the wants of his people. Their eyes are to be taken off from Moses, and to be directed to the LORD. John 6:32. The *other* is, that thereby he proves himself to be their GOD, and they his people. How much Moses, in the after stages of Israel's history, dwells upon those glorious truths? Deuteronomy 8:3-5. 32:9-14. Reader! may it be your happiness and mine, to know that the LORD is our GOD in the same covenant way, and from the same covenant tokens.

EXODUS 16:13

¶ And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

Some have thought that the *quail* is the same as the *locust*. But the Psalmist, in recording this mercy of the LORD, speaks of it as a *feathered fowl having wings*. Psalm 78:27.

EXODUS 16:14-15

And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground. (15) And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

Manna, or as it is, *Man-hu*; that is, *what is it?* A nameless, great mercy: sweet and pleasant to the taste, and probably from its qualities medicinal also. Under how many and various ways was it recommended to the Israelites? It was from above. It was the LORD's immediate gift. It formed a daily supply; new and pure every morning. It was a stated mercy, not merely for a day or two, but for forty years continuance. Is not that petition in the LORD's prayer founded upon it: *Give us this day our daily bread?* And is not that precept, Matthew 6:25, 26. 34. But Reader! let you and I look at it spiritually. Oh! how sweet is it to behold in it JESUS. Hail, thou dear Redeemer! thou art indeed the bread of life, the heavenly, the hidden manna. Oh! may I eat of thee, and live forever. See John 6 from 35 to 58. Revelation 2:17.

EXODUS 16:16

This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

An Omer is about 5 pints of our measure.

EXODUS 16:17-18

And the children of Israel did so, and gathered, some more, some less. (18) And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

The apostle is the best commentator on this, 2 Corinthians 8:15. Probably they gathered in families, or households; and so each had his proportion after. But is there not a sweet spiritual sense here, respecting the measure of the gospel? He that gathers most of JESUS, hath nothing over, nothing to spare. And the soul that hath the least of JESUS, can lack nothing beside. Ephesians 4:7.

EXODUS 16:19

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

Sweet thought suggested here! Faith wants no hoards. And he who most knows GOD, will best know how to trust him. But beside this instruction, I think there is another equally sweet. Considered as a figure of better things to come, a *whole* CHRIST, a finished salvation, is perhaps implied. Let no man leave off this. See by way of clue to this subject, Exodus 12:10.

EXODUS 16:20

Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Oh! the sad mistrusting heart of unbelief, Reader! do you not sometimes groan from the indwelling remains of it? See Psalm 78:19, 20.

EXODUS 16:21

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

See Psalm 136:25.

EXODUS 16:22

¶ 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.

See verse 5, and Leviticus 25:20, 21.

EXODUS 16:23

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

The process of preparing the manna we read, Numbers 11:8.

EXODUS 16:24

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

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

EXODUS 16:25-26

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.

See Hebrews 4:1, 2, 3.

EXODUS 16:27

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

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

EXODUS 16:28-30

And the LORD said unto Moses, How 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. (30) So the people rested on the seventh day.

I could wish that the jealousy which the LORD in this place, and in numberless other passages in the Bible, manifests for the observance of his holy day, was made the serious subject of consideration by all ranks and orders in this land. Oh! what a volume would it furnish if the profanations of only a single LORD'S day, in this highly enlightened country, could be gathered together into one mass of particulars. Doth not the LORD say of us, as Isaiah 1:4? And may we not say as Isaiah 1:9?

EXODUS 16:31

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

May we not spiritualize this verse? Is not JESUS, when first revealed, a *secret* name? Exodus 32:29. Judges 13:18. And what saith the Church of him? Song Of Solomon 5:16.

EXODUS 16:32

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

The apostle takes notice of this, Hebrews 9:4.

EXODUS 16:33

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

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

EXODUS 16:34

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

The testimony was the ark, which held the tables of the law. Exodus 25:16.

EXODUS 16:35

And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Observe, the food of Israel ceased not through all their journey. Though they were continually rebellious and full of murmurings, the LORD'S mercies still continued. They were froward children, but they were children still. Gracious GOD! well might they sing: for *thy mercy endureth ever*. Psalm 136, throughout. But is there not a spiritual meaning here? Did the manna cease not until they got to Canaan? And is not JESUS

the heavenly manna, the food of his people, until the whole of their pilgrimage is over? LORD! may I know what it is to eat of thy body, that I may have eternal life abiding in me.

EXODUS 16:36

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

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

REFLECTIONS

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

But chiefly in this chapter, in the view of Israel's food, and the manna sent them from heaven, LORD give me grace to behold thee, thou heavenly manna, thou true bread of life, which art thy FATHER'S gift to the famished souls of poor sinners. LORD,

in direct defiance of all my murmuring and sinful thoughts, oh! do thou descend, as thou art in thyself pure, holy, and precious, new and renewing me every morning. And while the HOLY SPIRIT is unfolding thee to my view as the FATHER'S gracious gift, and exciting an increasing appetite after thee to be filled, do thou grant that I may so feed on thy body broken, and thy blood shed, that I may live by thee. Let not my portion be like some of the unbelieving Israelites, who tempted CHRIST, and with whom he was not pleased: but may it be my happiness to know by an heart-felt experience, that thou art the bread of life which came down from heaven, of which, whosoever eateth shall live for ever. LORD, *evermore give me this bread!*

CHAPTER 17

CONTENTS

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

EXODUS 17:1

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

Reader! Keep in view, that this journeying of Israel was *according to the commandment of the LORD*, and under the direction of *the pillar of cloud*: and yet they wanted water. So is it in our spiritual warfare; the very path the LORD appoints may be a thorny path. Psalm 107:4, 5, 6, 7.

EXODUS 17:2

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

Sad instance of renewed rebellion. Reader! do not overlook what Paul saith of this: 1 Corinthians 10:6-11. The expression of *tempting the Lord* is a strong one. It should seem by the impious question which is mentioned in the 7th verse, but they questioned whether the Lord was with them or not. Reader! pause over this account and say, is it possible that they could so question after experiencing such a series of mercies, and being still under the light of the cloudy pillar by day, and surrounded by the fiery pillar by night? But while looking at Israel, look also within, and see whether traces of the same rebellion and unbelief be not there? 1 Corinthians 10:9, 12.

EXODUS 17:3

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

Peter explains to us, how such conduct towards GOD's servants comes under the sin of tempting the Lord. Acts 5:3-9.

EXODUS 17:4

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

Observe the plan of Moses; he seeks relief in prayer. Reader! may you and I imitate him in the provocations of life. When men reproach GOD will comfort; and if they will not hear, GOD will. Psalm 55:22.

EXODUS 17:5

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

Reader! observe with due meditation and thankfulness, the forbearance and long-suffering of the LORD. Remark also his kindness to his servant Moses. So GOD always will protect his people. Ezekiel 2:6. Jeremiah 1:8. Acts 18:9, 10. Observe also, that in the mercy GOD intended the people, the elders were to be witnesses by whose power it was wrought.

EXODUS 17:6

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

Here opens to our view the LORD JESUS, in his manifestations to his church and people. *Paul's* authority under the HOLY GHOST is enough to certify the point, *This rock* he tells us expressly was CHRIST. 1 Corinthians 10:4. And here we behold the first openings of that *river, whose streams* ever since hath *made glad the city of* GOD. Psalm 46:4. With what rapture is

this event spoken of and referred to, in the after ages of the church? Psalm 78:15, 16. 114:8. Deuteronomy 32:13. Isaiah 43:19, 20. But how sweet is this blessed subject spiritually considered. GOD our FATHER hath given us this rock, CHRIST JESUS: and it hath pleased him that *in him should all fulness dwell*. And are not all the graces of the HOLY GHOST like rivers of living water, flowing to us in and through CHRIST JESUS? John 7:38, 39. 4:14. Historians tell us that this rock in *Rephidim* still remains in the valley. No doubt the Israelites contrived, that the streams flowing from this rock should have channels to run in. For it is said to have followed them wherever they went in the wilderness.

EXODUS 17:7

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

Massah means temptation, and *Meribah* strife. Monuments of mercy should be set up accompanied with monuments of our unworthiness. Psalm 81:7. David refers to this: Psalm 95:8, 9.

EXODUS 17:8

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

The origin of *Amalek* we find in Genesis 14:7. Observe *Amalek* is the first of the nations to oppose GOD's people, and remark his latter end; Numbers 24:20. Is not this also to be spiritually considered? *Amalek* is of the seed of *Esau*, in whom there is a natural hatred. Galatians 4:29.

EXODUS 17:9

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

Is not *Joshua* a type of the LORD JESUS and particularly in this instance?

EXODUS 17:10

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

Perhaps Moses displayed this wonder-working rod in the sight of the people to animate them; as if he had called to Israel to look at it, and be strong. Psalm 20:3.

EXODUS 17:11

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

Moses was both a standard bearer and an intercessor for Israel, and as such represented the LORD JESUS. Isaiah 55:4.

EXODUS 17:12

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

If we consider this in a spiritual sense, it will teach us how faint and frail our nature is in all its best soul exercises. Joshua was not faint that we read of in fighting, but yet Moses was, in holding up his hands in prayer. Reader! what an encouraging thought is that of GOD our FATHER? Isaiah 40:28-31. And what a precious thought is that respecting the LORD JESUS CHRIST? Hebrews 7:24, 25. Doth not *Aaron* and *Hur* suggest to us, how JESUS by his support, and the HOLY GHOST by his reviving influences, stay up the drooping minds of the LORD'S people?

EXODUS 17:13

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

Observe how victory is ascribed to *Joshua*. Perhaps eminently upon this consideration, that he was a type of our spiritual *Joshua*, who fights all our battles, and makes us *more than conquerors through his grace helping us*. Revelation 12:11.

EXODUS 17:14

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

This is the first memorial commanded to be made of GOD's dealing, with his people; and a most memorable one it is. I wish that every child of GOD would keep it in remembrance, for what doth it express but this, that GOD's promise is confirmed by GOD's oath. He will finally destroy our spiritual *Amalek*, that is the devil; with whom his church shall have war from generation to generation. Hebrews 6:17, 18, 19.

EXODUS 17:15-16

And Moses built an altar, and called the name of it Jehovahnissi: (16) For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

JEHOVAH *nissi* means, the LORD my banner. Song Of Solomon 2:4.

See this prediction fulfilled in the *historical* sense of it. 1 Samuel 15:2 3. compared with 1 Samuel 30:1-17, and again: 2 Samuel 8:12. And it is worthy remark, that after this period we never read so much as the name of *Amalek*, in the word of GOD, as a nation then existing.

REFLECTIONS

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

But above all other improvements from the perusal of this chapter, oh! let me leave everything to contemplate the view it gives me of the LORD JESUS CHRIST. In the smitten rock, may my soul lose sight of everything but JESUS. May my eye gaze with wonder and delight on what I there discover, until the ever-flowing, over-flowing stream fills my ravished heart. Dearest and ever-blessed JESUS! do thou both supply me now, and follow me through the whole of this wilderness state, as thou didst the church of old; making glad the city of our GOD in all ages. May I behold thee as the stone smitten by the rod of Moses, answering all the demands of GOD's righteous laws for me, and flowing both in atoning and regenerating supplies for all the wants of my soul. And oh! do thou, who alone canst smite the rocky heart of sinners, and convert the flinty stone into a fountain of waters, subdue all the stubbornness of my nature. Conquer and subdue *in* me and *for* me all the *Amalekites* of my salvation. Work in me both to will and to do of thy good pleasure, until grace comes to be consummated in glory, and my poor faculties are all brought into a state suited to the everlasting employment, of singing praises *to GOD and the LAMB*.

CHAPTER 18

CONTENTS

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

EXODUS 18:1

¶ 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;

Such wonderful events as had distinguished the LORD's bringing out Israel from Egypt, no doubt had been much spoken of both far and near. Psalm 44:1.

EXODUS 18:2

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

See Exodus 4:24 to 27. See the gospel sense of this: Matthew 19:29.

EXODUS 18:3

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

I think it an observation worth remark, how fond the Old Testament saints were of giving names to their children which became expressive of mercies received. It were to be wished that New Testament believers more generally adopted the same plan. *Gershom* signifieth a stranger. Hence David, Psalm 39:12.

EXODUS 18:4

And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

Eliezer, that is, my GOD is my help. Psalm 46:5.

EXODUS 18:5

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

This mount of GOD was *Horeb*: 1 Kings 19:8.

EXODUS 18:6

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

Probably this was said by a messenger: Genesis 32:20.

EXODUS 18:7-8

¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent. (8) And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

The Reader may make applications of these things in a spiritual sense to his own state; and what a volume hath

everyone to unfold to a friend after a long separation! Psalm 66:16.

EXODUS 18:9-11

And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. (10) And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. (11) Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

Jethro though a *Midianite*, could not but be led to discover the hand of GOD in guiding Israel. The church makes the same beautiful observation at the close of a long discourse of divine mercies. Psalm 107:43.

EXODUS 18:12

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

Observe the early and general idea of sacrifices even before the giving of the law. Doth not this evidently imply that from the first, the idea was alive in the human mind of some mode of expiation. See Genesis 3:21. with Hebrews 10:5. and Revelation 13:8.

EXODUS 18:13

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

Reader! do not overlook in this feature of Moses, one of the characters of the LORD JESUS, whom Moses prefigured. John 5:22, 23.

EXODUS 18:14-16

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? (15) And Moses said unto his father in law, Because the people come unto me to enquire of God: (16) When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

Reader, carry on in your mind the typical representation here made of the LORD JESUS, remember those sweet scriptures, John 1:18. 14:6.

EXODUS 18:17-20

And Moses' father in law said unto him, The thing that thou doest *is* not good. (18) Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone. (19) Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: (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.

See Deuteronomy 1:9.

EXODUS 18:21

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:

See 2 Samuel 23:3.

EXODUS 18:22-23

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.

See Acts 6:3, 4.

EXODUS 18:24-26

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.

See Acts 14:23.

EXODUS 18:27

And Moses let his father in law depart; and he went his way into his own land.

To understand this account, the Reader should consult Numbers 10:29. It is probable that *Jethro* and *Hobab* mean one and the same person. If not, perhaps *Hobab* was the son of *Jethro* whom his father left with Moses, when he himself; as this verse relates, returned to his home. And that *Hobab*, as the passage in the book of Numbers records, meant to do the same. But this is uncertain; for the word father-in-law will equally suit *brother-in-law*. But spiritually considered, all will go back who are not called by divine grace. Reader! may your language and mine be like the apostle's: John 6:68, 69.

REFLECTIONS

While so much is said in this Chapter of the LORD'S watching over his people, may neither the writer nor the reader of this Commentary, want grace to watch over the LORD'S dealings towards us. Doubtless there is enough in every man's life,

who with an eye of faith is enabled to trace the wonderful history, to look back and see the path we have come thickly strewn with mercies: in which GOD hath not left himself without witness of his faithfulness and truth.

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

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

CHAPTER 19

CONTENTS

This Chapter contains the record of that memorable event to which all the subsequent acts of the Church have reference; the giving of the Law upon Mount Sinai, amidst the glorious manifestation of the Divine Presence. Israel, being now arrived at the holy mount, after a journey of between forty and fifty days, from their departure from Egypt, are gathered

together to receive the law of GOD. The preparations for this, together with the awful signs which accompanied it, are related in this Chapter.

EXODUS 19:1

¶ 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.

Sinai is so called from the vast number of thorny bushes growing upon it. Some have computed this journey of Israel from Egypt to Sinai, and made it 50 days. And hence have drawn somewhat of a parallel between the feast of Pentecost, which is 50 days from the passover, and that of Israel after the Passover arriving in 50 days to Mount Sinai. And indeed without doing violence to the subject, it is worthy of remark, that as in the one instance GOD came down in the presence of his people, and revealed himself on Mount Sinai, 50 days after their deliverance from the graves of Egypt; so in the other, GOD the HOLY GHOST came down 50 days after the LORD JESUS arose from the grave, and manifested himself by speaking to their hearts. Reader! do not overlook the spiritual sense of all that refers to this history. Galatians 4:24, 25.

EXODUS 19:2

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

Reader! have you left *Rephidim*, the place of murmuring? And are you come to the Mount of GOD? If so, how sweet will you read that scripture of the Apostle's, compared with this of Moses! Hebrews 12:18 to 24.

EXODUS 19:3

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

Acts 7:32. Observe how often Moses went up into the Mount, and returned to the people; nine or ten times in this chapter!

EXODUS 19:4

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

Deuteronomy 33:11, 12.—Isaiah 40:31. Eagles are said not only to feed and protect their young, but to teach them to fly. And it is said that while other birds carry their young with their claws, eagles bear them on their wings. So that nothing from beneath can hurt the young, but the old bird must first be destroyed. Reader! apply this similitude as it is here intended, to the LORD'S carrying his people on eagle's wings: and what a sweet representation doth it convey of the LORD'S care of theme. See also another precious similitude of the hen, in her covering the chicken under her wings. Luke 13:34.

EXODUS 19:5-6

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.

Deuteronomy 32:9. See under the gospel state more of the same precious tokens. 1 Peter 2:9. Revelation 1:6.

EXODUS 19:7

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

Reader! keep in view in all this, him whom Moses represented, and for whom he acted as Mediator. Hebrews 12:24. 8:6.

EXODUS 19:8

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

Again and again, remember in all this Him whom Moses typified. Oh! how sweet to behold JESUS in his goings and returns, in this unceasing character of his priestly office. Hebrews 7:26. Revelation 19:13-16.

EXODUS 19:9

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

2 Chronicles 6:1. So again, David, Psalm 18:11. While we behold with awe and reverence this appearance of GOD, and his speaking with Moses in the hearing of the people, let the Reader take the wing of meditation, and flee to the river Jordan, and see, and hear, the milder dispensation which JEHOVAH made in his threefold character of persons; the HOLY GHOST descending, and the FATHER speaking, in the presence and audience of the people, while JESUS, our Moses, stood in the river. Matthew 3:16, 17.

EXODUS 19:10

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

To *sanctify*, means in this place to set apart. Job did so concerning his sons. Job 1:5. *Washing* the clothes, signifying by an outward sign, somewhat intended of an inward effect.

Reader! may you and I have that washing spoken of, Titus 3:5, 6.

EXODUS 19:11

And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

There is somewhat particularly striking in the appointment of the third day. Genesis 22:4. Leviticus 7:17.

EXODUS 19:12

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

How awful must it be to rush unthinkingly into God's presence, when bounds are so marked to keep back. Hebrews 12:29. How precious the privilege of a Mediator! Hebrews 10:19-22. How beautiful doth the Apostle draw the comparison between the state of the church of old, and believers now. Hebrews 12:18-24.

EXODUS 19:13

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.

Deuteronomy 33:2, 3. The trumpet perhaps was by the ministry of angels. Revelation 8:6. Hence the law is spoken of as given by the disposition of angels. Acts 7:53.

EXODUS 19:14

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

See verse 10.

EXODUS 19:15

And he said unto the people, Be ready against the third day: come not at *your* wives.

See 1 Samuel 21:4, 3, compared with 1 Corinthians 7:5.

EXODUS 19:16

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

Here opens that solemn event, to which the Church, in after ages, frequently refers; of Israel's hearing the voice of the LORD speaking to them. Deuteronomy 4:33. If we spiritualize this passage, may we not compare the thunders and lightnings to those alarms and terrors which beset the soul, when the heart is roused to a sense of having broken the divine law?

EXODUS 19:17

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

The law places the sinner at the nether part indeed, awfully alarmed: and is, as the apostle speaks, the ministration of death, 2 Corinthians 3:6, 7.

EXODUS 19:18

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.

See Judges 5:5. Habakkuk 3:3-10.

EXODUS 19:19

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

The apostle says, that Moses trembled also: Hebrews 12:21. The best and holiest of men need the same salvation. How precious here again is the LORD JESUS, in his mediatorial character! 1 Timothy 2:5, 6.

EXODUS 19:20

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

This is spoken after the manner of men; but it means, that there were the manifested signs of the divine presence. Numbers 12:8.

EXODUS 19:21

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.

See 1 Samuel 6:19.

EXODUS 19:22

And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

See 2 Samuel 6:6, 7.

EXODUS 19:23

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.

Is there not a lesson here, of living by faith, and not by sight? Deuteronomy 29:29.

EXODUS 19:24-25

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. (25) So Moses went down unto the people, and spake unto them.

REFLECTIONS

Pause, my soul, over the perusal of this Chapter, and while duly meditating the vast and infinite importance of GOD's righteous law, delivered with such awful solemnity on Mount Sinai; learn herefrom to contemplate with increasing joy and thankfulness, that precious, blessed, holy, law-fulfilling, law-satisfying surety; the LORD JESUS CHRIST, who hath answered all its demands, and is thereby become *the end of the law for righteousness to every one that believeth*. And under all the deep convictions of the mind, which wound in the recollection of the manifold transgressions committed by thought, and word, and deed, against the law of GOD; learn to bless GOD with increasing praise, at every renewed view of him, *who hath redeemed us from the curse of the law, being made a curse for us*. And oh! thou dear Redeemer, do thou by the sweet influences of thy grace in my heart, teach me to prize those inestimable privileges which, by thy great undertaking, both in *doing* and in *dying*, thou hast procured me, of always drawing nigh to my GOD and FATHER, in thy blood and righteousness. Blessed be GOD, the boundary which kept back the people, is removed. Our GOD manifests no longer his presence in the awful signs of *the sound of the trumpet and the voice of words*. We are not come *to the mount which burned with fire: nor to blackness, and darkness, and tempest*. But we are come to JESUS, even our JESUS, *the Mediator of the new covenant*; and to his *precious blood of sprinkling*. Oh! for the constant leadings of GOD the HOLY

GHOST, that we may have a constant, stated, daily, hourly, drawing nigh, in this new and living way, until we shall arrive at the fountain head of mercies, to the throne of GOD and the LAMB, to serve him in his temple night and day.

CHAPTER 20

CONTENTS

The former Chapter was preparatory to this. In that, we saw the very solemn and awful manner in which JEHOVAH was pleased to manifest the tokens of his presence, on Mount Sinai. And in this, we have the declarations he made, in the delivery of the Ten Commandments to the people. The effect this discourse, accompanied with the awful signs, had upon the people. Their request to Moses, to act as their Mediator upon this occasion; and the will of God communicated unto them by Moses, are also related in this Chapter.

EXODUS 20:1-2

¶ And God spake all these words, saying, (2) *I am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Observe the argument the Lord is pleased to make use of, for more strongly enforcing the divine precepts that follow in this Chapter. He saith *I am the* LORD. The LORD, the Creator, the first self-existing cause of all. His authority therefore is indisputable, to command. But this is not all. I am the LORD *that* God; that *is, thy* God *in a covenant way*; the GOD of *Abraham, Isaac, and Jacob* in Exodus 9:25. Neither is this all. He asserts his authority not merely by right of *Creation, and covenant engagements, but also by redemption*: that brought thee *out of Egypt*. Reader! See whether you know GOD under

these precious characters also: for then your language will be like that of the Psalmist, Psalm 116:16.

EXODUS 20:3

Thou shalt have no other gods before me.

This is the first of the four first commandments, which belong to the first table of the law, concerning our duty to GOD. Our blessed LORD is the great Commentator upon it. Matthew 22:36, 37, 38.

EXODUS 20:4-6

Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: (5) Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; (6) And shewing mercy unto thousands of them that love me, and keep my commandments.

These verses contain the *second* commandment, in which the *ordinances* of divine worship are pointed out, the prohibition of all creature adoration, and the reasons on which the worship of GOD alone is enjoined. Isaiah 40:18. Deuteronomy 4:15.

EXODUS 20:7

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

This is the *third* commandment. It were to be devoutly wished, that it were written in the heart by the SPIRIT of the LORD. Then should we not have so much occasion to lament the profanation of it, as we now have, by the rash use of the tremendous name of the LORD in ordinary discourse; anti in the solemn appeal that is too often made to it, in oaths and

the like, without a just occasion. Reader! let me beg of you to pause over the perusal of this commandment; then look into the world; and then read what the prophet saith, Hosea 4:1-3.

EXODUS 20:8-11

Remember the sabbath day, to keep it holy. (9) Six days shalt thou labour, and do all thy work: (10) But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: (11) For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

These verses contain the fourth commandment. This is among the earliest precepts of GOD. Genesis 2:3. And how much more ought its observance to be endeared to us, since the resurrection of the LORD JESUS! Matthew 28:1. Luke 24:1. I detain the Reader just to add, how highly the due observance of this holy day is esteemed of GOD, may be seen, Isaiah 58:13, 14. How sweet the thought of the everlasting sabbath above! Hebrews 4:9. Revelation 1:10. 4:2, 8, 11.

EXODUS 20:12

¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

This is *the fifth* commandment: and the first of the second table of the law concerning our duty to our neighbour. The apostle calls this *the first commandment with promise*. Ephesians 6:2.

EXODUS 20:13

Thou shalt not kill.

This is the *sixth* commandment. Our LORD explains the extent of it, Matthew 5:21 to 26.

EXODUS 20:14

Thou shalt not commit adultery.

This is the *seventh* commandment. JESUS is the great Commentator again here, Matthew 5:26, 28.

EXODUS 20:15

Thou shalt not steal.

This is the *eighth* commandment. The apostle points out the extent of this precept, Ephesians 4:28. 1 Thessalonians 4:6.

EXODUS 20:16

Thou shalt not bear false witness against thy neighbour.

This is the *ninth* commandment. This is violated as well by *speaking* falsely and unjustly of our neighbour, as by *witnessing* to such things. What a beautiful picture is drawn of the man that hath grace to live up to this precept. Psalm 15:1-5.

EXODUS 20:17

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

This is the *tenth* commandment. This points to the very root of evil in the desire of the heart, and shows how that by *thinking*, as well as by *doing* evil, we break the law of GOD. Paul shows the spirituality of this, and thereby, of all the other precepts of GOD, in his own experience. Romans 7:7.

EXODUS 20:18

¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

Reader! observe here once again, the awful signs with which the LORD proclaimed his law. And doth not the HOLY GHOST even now, in bringing home to the sinner a deep sense of transgression, accompany his word to the soul with the same? Galatians 3:10, 11, 12, 24.

EXODUS 20:19

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Reader! pause over this verse, and consider your happy privilege in having JESUS to speak for you *to* GOD, and *to* you from GOD. 1 John 2:1, 2. The apostle observes upon this, Hebrews 12:19.

EXODUS 20:20

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

See Deuteronomy 8:2

EXODUS 20:21

And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

How delightful in this view of Moses is it to discover the type of CHRIST! Jeremiah 30:21.

EXODUS 20:22-23

¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. 23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Reader! observe how earnest the LORD is to guard the people from every species of idolatry. Deuteronomy 4:15, 16.

EXODUS 20:24-26

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. (25) And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. (26) Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Is not this altar of earth intended to shew, that as the earth is the LORD'S, and the fulness thereof, and nothing of creature property is to be mixed with it, so salvation is all the LORD'S; nothing of human merit or work composing any part of it? Isaiah 63:5. Is not the presence of the LORD here promised, the grand cause intimated wherefore sacrifices, or offerings, are accepted? 2 Samuel 6:11. with Matthew 18:20. 28:20. And doth not the prohibition of lifting up a tool upon the altar, imply that nothing can be offered of ours upon that Altar, (which is CHRIST himself,) that sanctifieth the gift, without polluting it? Revelation 22:18.

REFLECTIONS

BLESSED GOD! do thou enable me to reverence thine holy law, and never to lose sight of that solemn truth, that rather than one jot, or tittle, of thy law should fail; thou hast given that glorious, all-sufficient Surety, to be made sin for us, that we might be made the righteousness of GOD in him.

And Oh! thou adored Redeemer, may every renewed view, and every repeated hearing of thy FATHER'S law, still serve to endear thee the more to my heart. May I be led therefrom to

behold thee as becoming one with our nature, for the express purpose of fulfilling the whole will and law of GOD, for us, and for our salvation. And as thou didst undertake so hast thou graciously answered the demand, both in obedience and suffering, of all that was owing to divine justice. Yes ! thou clearest JESUS, thou didst take the whole debt upon thyself, and when we had nothing to pay, either in doing or in suffering, then it was thou didst say, *I will be surety for them: at mine hand, FATHER, thou shalt require it.* LORD, help me, by the sweet influences of thy HOLY SPIRIT, to accept thy sacred person, under this complete character, as my Justifier before GOD. Do thou blessed SPIRIT of all truth, guide my soul to JESUS, and never suffer me to have more than *an altar of earth*, or to *lift up a tool of my own*, to pollute the sweet sacrifice of JESUS' blood and righteousness. Never let me go about to establish mine own righteousness, but most thankfully bless GOD for the covenant righteousness of GOD my Savior; blessing and praising the divine mercy, that when by sin I had destroyed myself, and the terrors of a broken law stood forth against me, JESUS was made of GOD to my soul, *wisdom, and righteousness, and sanctification, and redemption, that all my glorying might be in the LORD.*

CHAPTER 21

CONTENTS

For the better apprehension of the moral law before given in the second table of it, Moses enlargeth in this Chapter upon the particular precepts, in relation to the duty to be shown to servants, and the regulation of conduct, in many circumstances of social life.

EXODUS 21:1

¶ Now these *are* the judgments which thou shalt set before them.

We shall find but little occasion, to enlarge on the several parts of the Chapter; the statutes here appointed by GOD, and which of themselves arise out of our duties to him, plainly comprise all the secondary, and subordinate obligations we owe to one another. That maxim of the apostle's is an universal maxim. 1 John 4:20, 21.

EXODUS 21:2-3

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

Oh! that this precept was duly considered in its whole extent, by those who deal in human traffic. Observe, how the LORD himself interposeth by it to induce mercy. Deuteronomy 15:12, 18.

EXODUS 21:4

If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

Is there not in this verse an allusion to the offspring of believers? See Psalm 86:16. 116:16.

EXODUS 21:5-6

And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: (6) Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Beside the sense of those verses in reference to the servitude among the houses of Israel, is there not somewhat strikingly typical of the LORD JESUS here represented? Did he not say, by

the mouth of the prophet, from the love he had to his FATHER and his FATHER'S house, *I delight to do thy will, O my GOD: mine ears hast thou opened.* Psalm 40:3, 6. John 8:35.

EXODUS 21:7-11

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.

Here again, beside the *moral* lesson taught of doing what is just and right, here is a *spiritual* intimation of the betrothing of the heart to the LORD intended from it. The humblest of the LORD'S freemen cannot be sold for bondage to a strange nation. John 8:36.

EXODUS 21:12-14

¶ He that smiteth a man, so that he die, shall be surely put to death. (13) And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee. (14) But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

In these verses here is a distinction made between *willful* murder and *unintentional* manslaughter. Genesis 9:6.

EXODUS 21:15

And he that smiteth his father, or his mother, shall be surely put to death.

Observe the uplifted hand in smiting the parent is made capital, like the sin of murder. Proverbs 30:17. Deuteronomy 21:18, 21.

EXODUS 21:16

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Observe, that among the Israelites, the very idea of stealing man, woman, or child, must have been with a view to sell them to the heathen nations; because no Hebrew could, by the law, become the purchaser. Hence the greatness of the crime was increased, The apostle classes this sin among the most heinous. 1 Timothy 1:10.

EXODUS 21:17

And he that curseth his father, or his mother, shall surely be put to death.

Proverbs 20:20.

EXODUS 21:18-21

And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: (19) If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed. (20) And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. (21) Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

The apostle hath the best comment upon these precepts. Ephesians 6:1,9.

EXODUS 21:22-27

¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him;

and he shall pay as the judges *determine*. (23) And if *any* mischief follow, then thou shalt give life for life, (24) Eye for eye, tooth for tooth, hand for hand, foot for foot, (25) Burning for burning, wound for wound, stripe for stripe. (26) And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. (27) And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

The gospel sums up these things in a comprehensive manner. Colossians 3:25. And our dear LORD folds up the sense of those relative duties, in his unequalled language, Matthew 5:38, 39.

EXODUS 21:28-36

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. 33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his. 35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide. 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Observe, from those laws, how offensive in the sight of God blood-shedding is, even when committed by the unconscious brute, as well as by rational creatures.

REFLECTIONS

WHAT a holy, pure, and undefiled religion is that which carries with it evidences of its divine origin and authority, in attending to the most minute circumstances of what is right and just. And what a gracious, merciful, compassionate, and ever-attentive GOD to the happiness of his creation, must the LORD our GOD be, who thus enjoins a system of laws, the very observance of which promotes universal welfare. Oh! my GOD, dispose my heart by thy grace to works of love and tenderness, both to man and beast. Do thou enable me to put on, as the elect of GOD, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. And may the peace of GOD so rule in my heart, that I may follow peace with all men.

Reader! let us not close the Chapter, without first asking grace and wisdom to discern the outlines of the LORD JESUS in it, as the voluntary servant of his FATHER, who, for the love he bore to him, and to us his captive wife and children, cheerfully consented to have his ears opened and would not go out free, until he had accomplished all the work to which he was called, and what he had graciously undertaken. Oh! thou precious GOD of my salvation, thou who, though rich, yet for my sake didst become poor; and though in the form of GOD, and with whom it was no robbery to be equal with GOD, yet didst make thyself of no reputation, and didst take upon thee the form of a servant; mercifully grant, that the same mind may be in me which was so strikingly displayed by thyself: may it be the language of my soul, 'I love my LORD, I love my Master, I love his service, in it I would dwell: I will not go out free, but I will abide in it forever.'

CHAPTER 22

CONTENTS

The same subject as in the former Chapter is pursued through this. Here is a further explanation of the social duties and obligations, as comprised in the second table of the law, given on Mount Sinai: of thefts, of trespasses, of borrowing, of fornication, of witchcrafts, and idolatry, and various other commandments.

EXODUS 22:1

¶ If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

Luke 19:8

EXODUS 22:2-3

If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him. (3) If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

Observe the difference between robbery in the day, and in the night.

EXODUS 22:4

If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

See the gospel sense of this, in that beautiful parable of our LORD: Matthew 18:22, 25.

EXODUS 22:5

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

See the moral sense of this, exemplified in the case of David.
2 Samuel 12:1-4.

EXODUS 22:6-9

If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution. (7) ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. (8) If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods. (9) For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

See Deuteronomy 16:18-20

EXODUS 22:10-15

If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*: 11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good. 12 And if it be stolen from him, he shall make restitution unto the owner thereof. 13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn. 14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good. 15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

See Hebrews 6:16 Genesis 31:39

EXODUS 22:16

¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

See Deuteronomy 22:25-26.

EXODUS 22:17

If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

See Genesis 34:12. Deuteronomy 22:29.

EXODUS 22:18

Thou shalt not suffer a witch to live.

See Leviticus 19:31. 20:6, 27.

EXODUS 22:19

Whosoever lieth with a beast shall surely be put to death.

See Leviticus 18:23.

EXODUS 22:20

He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

This refers to *the first* table. See Exodus 20:5.

EXODUS 22:21

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

This precept is sweetly enforced in many places of the old Testament. Deuteronomy 10:19. Exodus 23:9.

EXODUS 22:22-24

Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

How precious these tokens of divine love to peculiar situations. Proverbs 22:22, 23. Psalm 12:5.

EXODUS 22:25-27

¶ If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

The character of every citizen of Zion is to abhor those practices. See Psalm 15 throughout.

EXODUS 22:28

Thou shalt not revile the gods, nor curse the ruler of thy people.

See Acts 23:5.

EXODUS 22:29-30

Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. 30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

Was not this typical of the LORD JESUS CHRIST? Luke 2:21-23.

EXODUS 22:31

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.

See 1 Peter 1:15, 16.

REFLECTIONS

Let the perusal of those scriptures lead my soul to those devout reflections, that if the grace of GOD hath indeed appeared unto me, then hath it taught me, and by divine aid enabled me so to conduct myself by its holy power, that

denying ungodliness and all worldly lusts, I should live soberly, righteously, and godly in this present world. And if the grace of God hath indeed appeared unto me, then hath it taught me, that as the LORD is my portion, there is enough in him to satisfy all the desires of my soul. Dearest, and ever blessed JESUS, be thou all in all to my soul! Do thou keep me from all covetous and inordinate desires, bring every thought into the obedience of thyself, that, with simplicity and godly sincerity, I may have my conversation in the world, and in all things behave myself as becometh thy blessed Gospel.

CHAPTER 23

CONTENTS

This Chapter, like the two before it, contains an explanation in detail of the law given on Mount Sinai. The precepts against false witness, and false judgment, are enlarged upon: those relating to the regulation of conduct towards enemies and strangers are explained. Some observations, in respect to the observance of the Sabbath, are also added; and the renewal of GOD'S promises to be with his people through the wilderness, and conduct them safe to Canaan, are subjoined.

EXODUS 23:1

¶ Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

See 1 Samuel 24:9. 2 Samuel 19:27. 16:3.

EXODUS 23:2

Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*.

For the propriety of this, see the gospel. Matthew 7:13, 14.

EXODUS 23:3

Neither shalt thou countenance a poor man in his cause.

This is a beautiful precept. Hence in our courts of judicature, the figure of justice is painted blind, as if to show, that strict justice respects not persons. Acts 10:34.

EXODUS 23:4-5

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

See Job 24:3. Deuteronomy 22:1-4. Proverbs 24:17, 18. 25:21, 22.

22:6-9

Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. 8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. 9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

All these are so many repeated commands of one and the same rule of equity, and which the LORD JESUS hath given a full commentary of. Matthew 7:12.

EXODUS 23:10-13

¶ And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. 12 Six days thou shalt do thy

work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. 13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

These verses contain a precept, in which there is much signification. The seventh year, like the seventh day of the week, was sacred, and therefore was to be a sabbath of rest. And it had several very interesting points intended by it. *As first:* It served to keep up, in the mind of GOD's people, their sure dependence upon GOD. He would provide even when there was no tillage. 2ndly, It pointed out their state under GOD: that they were but tenants, and not the Lords of the soil. The *earth is the LORD'S*. And 3dly, It proved that sweet scripture, Deuteronomy 8:15, 16.

EXODUS 23:14-17

Three times thou shalt keep a feast unto me in the year. (15) Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) (16) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. (17) Three times in the year all thy males shall appear before the Lord GOD.

Those seasons were—in the spring, summer, and autumn, namely, the feast of the Passover, that of Pentecost, and that of Tabernacles. It is worthy observation, that in after ages, under the gospel state, the LORD JESUS was crucified on the one; namely, *the Passover*, which that solemn service typified: and the HOLY GHOST descended during the commemoration of the *other*; namely, the *feast of Pentecost*,

which confirmed also that great ordinance of GOD. See Matthew 26:2. Acts 2:1, 2.

EXODUS 23:18

Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Is there not a gospel sense here under a Jewish covering? Doth it not mean to say, that no leaven of ours must be mingled with the sacrifice of JESUS'S blood and righteousness. Observe the expression: The LORD calls it my sacrifice. See 1 Corinthians 5:7. Galatians 5:2, 3, 4.

EXODUS 23:19

The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Sweet presentation to the LORD as much as to say, LORD, it is all thine, and of thine own do I offer thee.—Perhaps this precept of not *seething a kid in its mother's milk* was added to prevent that heathenish custom, which, it is said some nations observed, who, at their harvest feast, performed this cruel and superstitious deed, by way of being lucky, as they called it, in the next year's harvest. I stop the Reader to ask, whether the idle and sinful practice, among some of our countrymen, of drinking to the apple-trees at Christmas, until, not unfrequently, many of them are drunk at the revel, did not originate from such a Pagan institution?

EXODUS 23:20

¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Reader! call to mind at the reading of this verse, what JESUS said, *Moses wrote of me*; and then determine for yourself,

whether this were not he of whom Moses and the Prophets did write, JESUS of Nazareth! See Malachi 3:1. Isaiah 63:9. 1 Corinthians 10:4, &c.

EXODUS 23:21

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

See Genesis 12:7. 15:18. Numbers 14:11. John 1:18.

EXODUS 23:22

But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

This was the original covenant promise. See Genesis 12:2, 3.

EXODUS 23:23

For mine Angel shall go before thee, 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.

Chap. 33:2.

EXODUS 23:24

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.

See Deuteronomy 12: 2, 3.31, 32.

EXODUS 23:25-26

And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. 26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

See Deuteronomy 28:1-14.

EXODUS 23:27

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.

See Deuteronomy 2:25. 11:25.

EXODUS 23:28

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

May not these *hornets* be spiritually considered as the stings of a guilty conscience? Deuteronomy 7:20.

EXODUS 23:29-30

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.

Deuteronomy 7:22. Is there not also a spiritual sense with respect to the attainments of the believer? Proverbs 4:18.

EXODUS 23:31

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.

See Joshua 1:3, 4.

EXODUS 23:32-33

32 Thou shalt make no covenant with them, nor with their gods.
33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Are not many things in these precepts of a spiritual tendency? There can be no amity between the works of the flesh and the fruits of the SPIRIT. See 2 Corinthians 6:15-18.

REFLECTIONS

Though, through the merciful bounty of a covenant GOD in CHRIST, I dare not seek justification before GOD, by the deeds of the law, yet as the grace of GOD, which bringeth salvation, hath taught me to deny all ungodliness and worldly lusts, may that grace enable me, to *live soberly, righteously, and godly, in this present world!* And may all my life, and conversation prove, that though I work not *for* life, yet by his grace enabling me I am *working from* life, even the hidden life which is *with* CHRIST in GOD, *that when* CHRIST *who is my life shall appear, I may also appear with him in glory.*

Reader! I would charge it upon your conscience, as upon my own, to be frequently examining the heart concerning these things. Oh! let us be very jealous, with a godly jealousy over those springs of action, and *keep the heart with all diligence*, and more especially beg of GOD to keep it for us, who alone can keep it, *for out of it are the issues of life.*

Dearest JESUS! let the view presented to me of thy presence going before thy people, however short and transient the view, revive in my heart everything that is tender and affectionate, humble and obedient, to the remembrance of thee, and of thy dear name. LORD! may I never lose sight of thee under this glorious character of the Angel of the Covenant going before me. May I rejoice in that sweet assurance that GOD my FATHER'S name is in thee; that thou wilt, by little, and little, drive out the corruptions of my heart before thee; that thou wilt subdue the whole of them at length by the conquests of thy grace; that thou wilt safely

conduct me through the whole of this wilderness state, and I shall at last, under thy power, arrive at the heavenly Canaan, to see thy face, and dwell with thee forever. Oh! when will the shadows of the night pass, and the day break from my beloved!

CHAPTER 24

CONTENTS

This Chapter relates the interview between Moses and the people, when in his descent from the mount he delivered to them the law which he had received. Moses is again called up to the mount, where he continues forty days and forty nights.

EXODUS 24:1

¶ And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

See Genesis 7:1.

EXODUS 24:2

And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

Can anything be more striking, in reference to the LORD JESUS, as the sole Mediator between God and man? 1 Timothy 2:5. Jeremiah 30:21.

EXODUS 24:3

And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

See Deuteronomy 5:27-29. Jeremiah 42:6.

EXODUS 24:4

And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Perhaps this altar was designed to represent GOD'S covenant, and the twelve pillars the twelve tribes of Israel. Moses standing between the altar and the pillars, perhaps represented the LORD JESUS as the Mediator.

EXODUS 24:5

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

See Psalm 1, 5

EXODUS 24:6-8

And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. (7) And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. (8) And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Paul gives the best explanation of his passage, Hebrews 9:19 to 28.

EXODUS 24:9-10

¶ 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.

Was not this the LORD JESUS? see John 1:18, compared with John 1:14.

EXODUS 24:11

And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Daniel 10:19. By their eating and drinking, it should seem is intimated that the consciousness of God's presence refreshed them. Is there not a spiritual sense in it of sacramental ordinances? Luke 22:19, 20, 30.

EXODUS 24:12

¶ 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.

See Psalm 147:19, 20.

EXODUS 24:13

And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

Joshua going with Moses, seems to convey this idea, that as Joshua was a type of CHRIST, JESUS must be with us in our approaches to God. Genesis 43:3.

EXODUS 24:14

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.

See Genesis 22:5.

EXODUS 24:15

And Moses went up into the mount, and a cloud covered the mount.

See Matthew 17:5.

EXODUS 24:16

And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Was not this *seventh* day the LORD'S day? Revelation 1:10.

EXODUS 24:17

And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

See Hebrews 12:29. Psalm 1.3.

EXODUS 24:18

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

What an evident type of the LORD JESUS! Matthew 4:2.

REFLECTIONS

Reader! let you and I learn, from the perusal of this Chapter, to prize the invaluable privileges to which we are called, in having our Almighty Mediator, even the LORD JESUS, to go in before the divine presence for us at all times, and upon all occasions. Blessed be that merciful dispensation, which brings us near in his blood and righteousness: so that we can, and do, behold him *as the brightness of his FATHER'S glory, and the express image of his person*. And may we never lose sight of that unspeakable mercy by which we have confidence, that the LORD JESUS having accomplished the redemption of his people, is now ascended up on high, hath led captivity captive, and received gifts for men, yea saith the HOLY GHOST, (as if we ought to take particular notice of that) *even for the*

rebellious that the LORD GOD might dwell among them. Blessed LORD! while I read of Moses, in this interview, let thy grace direct me to behold thee, and by thy power enable me to keep it ever in view, that thou art gone up unto the mount to thy FATHER, and our FATHER; and there let my soul, by faith, continually ascend, and dwell until that hour shall arrive, when thou wilt return to take thy people to thyself, that where thou art, there they may be also.

CHAPTER 25

CONTENTS

This Chapter relates to us the commands of GOD to Moses in the Mount, for the service of the sanctuary in the wilderness. The people are to present their offerings. The plan of the building of the tabernacle, the whole of which is to be formed according to the pattern showed him in the mount.

EXODUS 25:1-2

¶ 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.

Observe, though the LORD is the proprietor of all the earth, and the silver is his, and the gold his, yet he condescends to accept the gifts of his people, as tokens of favour. 2 Corinthians 9:7.

EXODUS 25:3-7

And this *is* the offering which ye shall take of them; gold, and silver, and brass, (4) And blue, and purple, and scarlet, and fine linen, and goats' *hair*, (5) And rams' skins dyed red, and badgers' skins, and shittim wood, (6) Oil for the light, spices for anointing oil, and for sweet incense, (7) Onyx stones, and stones to be set in the ephod, and in the breastplate.

Perhaps the things here particularized, beside their first use, had a spiritual allusion. See Revelation 3:18.

EXODUS 25:8

And let them make me a sanctuary; that I may dwell among them.

Was not this a type of the LORD JESUS, tabernacling in our flesh? Hebrews 8:2. Revelation 21:3. And doth it not convey also that precious doctrine of the indwelling residence of the HOLY GHOST? 2 Corinthians 6:16.

EXODUS 25:9

According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

Who shall take upon him to say to what extent Moses was informed of the great scheme of grace? Read that scripture, Hebrews 8:5, and let the Reader determine this interesting matter for himself. It should seem that the whole tabernacle service had a spiritual signification, with all the materials belonging to it. Hebrews 10:1. Colossians 2:16, 17.

EXODUS 25:10

¶ And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

The *ark* was the grand part of all the sacred furniture. If we suppose the Jewish cubit was 21 inches, then it will follow that the ark itself was about 52 inches long, and about 30 in breadth and depth.

EXODUS 25:11-12

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round

about. (12) And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

If (as there seems to be no doubt) this ark was a type of the LORD JESUS, then those rings for the carrying of it from place to place, might be expressive of the presence of JESUS being always with his people. I Kings 8:22-30.

EXODUS 25:13-16

And thou shalt make staves *of* shittim wood, and overlay them with gold. (14) And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. (15) The staves shall be in the rings of the ark: they shall not be taken from it. (16) And thou shalt put into the ark the testimony which I shall give thee.

Observe, the gospel of CHRIST is distinguished by this name of a testimony, or witness. Matthew 24:14. Acts 7:44. And in the temple above, the Ark of the Testimony, or Testament, was seen by John, Revelation 11:19.

EXODUS 25:17

And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

The mercy-seat hath been always considered as among the dearest *types* of CHRIST, Romans 3:25. 1 John 2:2. Hence Paul's advice, Hebrews 4:16.

EXODUS 25:18-20

And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. (19) And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. (20) And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and

their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

Perhaps these *Cherubims* were designed to represent *Angels*, as prying into the precious mysteries of redemption 1 Peter 1:12. Heb 1:14 Some have thought that the *Cherubims* mean to represent ministers of the gospel adoring the LORD, and attending on his service.

EXODUS 25:21-22

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. (22) And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

Sweet promise! and evidently referring to gospel days. John 14:16-23.

EXODUS 25:23-30

¶ 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.

The table and the show-bread were both types of the gospel dispensation. GOD our FATHER hath there spread a full table for

his people, Revelation 3:20. 1 John 1:3. JESUS is the bread of life spread on this table. Revelation 2:17. John 6:48-58.

EXODUS 25:31-40

¶ And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. (32) And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: (33) Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. (34) And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers. (35) And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. (36) Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold. (37) And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. (38) And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold. (39) *Of* a talent of pure gold shall he make it, with all these vessels. (40) And look that thou make *them* after their pattern, which was shewed thee in the mount.

All this furniture, so splendid and magnificent as it was, had no doubt a spiritual signification; but, as the apostle observes of these things, we cannot now speak particularly. Hebrews 9:5. The *tabernacle* itself had no windows; perhaps to denote the darkness of the *law* dispensation: or rather, if we consider the glory of God in the most holy, it was a type of the tabernacle which is in heaven. Revelation 21:21-23. Isaiah 60:19, 20. And it is probable, I think, that the *candlesticks* were meant to represent the illumination of the HOLY GHOST in the soul. 2 Corinthians 4:6. Compare Zechariah 4:2, 3, with Revelation 4:5. Observe the precept is again repeated of

Moses taking heed to be very particular in forming the whole construction after the pattern given him. In the Old Testament and in the New, this injunction never varies. Deuteronomy 5:32. Revelation 22:18, 19.

REFLECTIONS

GRACIOUS GOD! help me by thy divine teachings, to behold the wondrous things of thy law, and to admire and adore thy gracious condescension in the appointment of the *sanctuary*, and the *tabernacle*, and the *mercy-seat*, and the *ark of the testimony*, and the *table*, and the *show-bread*. Precious JESUS! may it be my happiness, like *Paul*, while beholding these *shadows* of the good things that were then to come, to see that the *substance and the body* is CHRIST. Do angels desire to look into those mysteries of the kingdom? LORD, make me earnest to know more and more of thee, and of *that love of GOD which passeth knowledge, that I may be filled with all the fullness of GOD*. And oh! do thou come and frequently commune with me from off thy mercy-seat! There do thou meet me, and speak comfortably to me. Let JESUS be everything to me, the *mercy-seat* of propitiation, the ark of the divine presence to bless me, the table and bread of life to feast my soul, at which I may sit down here below in sweet communion, until I come to sit down with him forever at the table which is above. Be this my portion, dearest LORD, that I may be *abundantly satisfied with the fatness of thine house, and drink of the river of thy pleasures. For with thee is the fountain of life*.

CHAPTER 26

CONTENTS

This Chapter is but the continuation of the former. Moses receiveth further directions, concerning the furniture of the tabernacle. Particular mention is made of the vail, or hanging, which separated the outer part of the sanctuary from the most Holy Place.

EXODUS 26:1

¶ 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.

I would have the Reader keep in view in this, and in every other place of scripture where mention is made of the Jewish tabernacle, the gospel signification of it. See Hebrews 9:1-12. There are several other particularities worthy notice in the tabernacle. It was *moveable*, intimating perhaps thereby, that the Church of God in this world is in an unsettled state, as best suited to a wilderness dispensation. Hebrews 13:14. Micah 2:10. The tabernacle was but a *mean and humble* building; and yet in it the Ark of God was placed. Intimating, perhaps, the mean and humble estate of our nature, when the LORD JESUS, whom the Ark represented, tabernacled among us. It is further remarkable, that the Ark had no better accommodation until the building of *Solomon's temple*, which was at least 480 years after this period. 1 Kings 6:1.

EXODUS 26:2

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.

No doubt every part and portion of the tabernacle furniture, had a spiritual signification, as we may gather from the caution the LORD gave to Moses concerning it: but the dullness of our capacities prevents the discovery of what they

are, in every particular. See Exodus 25:40, compared with Hebrews 8:5, and 9:1-5.

EXODUS 26:3

The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

See Song Of Solomon 1:5.

EXODUS 26:4-6

And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. (5) Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another. (6) And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

The costliness of those coverings were, perhaps, intended to represent the preciousness of the Church in the eyes of the LORD JESUS. Song Of Solomon 1:9, 10, 11, 15, 16. Was not the coupling together of the curtains, by means of the *taches*, or buttons, meant to show the rarity of believers in the one body of CHRIST? Ephesians 4:15, 16.

EXODUS 26:7-8

¶ 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.

Was not the *roughness* of the covering intended to show, that the Church, like her beloved, hath no *outward* attractions, though all lovely within? Psalm 45:13. And was not this

covering designed also to intimate, that upon all the assemblies of God's people there is a defense? Isaiah 4:5, 6.

EXODUS 26:9-14

And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. (10) And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. (11) And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. (12) And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. (13) And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. (14) And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

Is not the wonderful exactness here shown to those minute circumstances, intended to manifest how, even to the smallest matters, the LORD regards his Church and people: Matthew 6:25-30.

EXODUS 26:15-17

¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up. (16) Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. (17) Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

It is remarkable that, nothing is said of *the flooring* of the tabernacle. Perhaps to intimate the spiritual worship intended, Ecclesiastes 5:1.

EXODUS 26:18-30

And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. (19) And thou shalt make forty

sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. (20) And for the second side of the tabernacle on the north side *there shall be* twenty boards: (21) And their forty sockets *of* silver; two sockets under one board, and two sockets under another board. (22) And for the sides of the tabernacle westward thou shalt make six boards. (23) And two boards shalt thou make for the corners of the tabernacle in the two sides. (24) And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. (25) And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board. (26) And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle, (27) And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. (28) And the middle bar in the midst of the boards shall reach from end to end. (29) And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold. (30) And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

The costly furniture reminds us of what is said of the New Jerusalem, Revelation 21:18. But is not the whole intended to lead to JESUS? Revelation 21:22.

EXODUS 26:31-33

¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: (32) And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver. (33) And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

There is a great deal of spiritual signification in this *vail*, as we learn from the gospel, and the apostle to the Hebrews more

particularly explains it. Matthew 27:51. Hebrews 9:3-8. The Jews saw no further than to the outward letter of the ordinance, as we find, 2 Corinthians 3:14, 15. Reader! think well of your privileges. 2 Corinthians 3:18. Hebrews 10:19-21.

EXODUS 26:34

And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

See Numbers 7:89.

EXODUS 26:35

And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

Hath not the candlestick a reference to the steady light of the gospel! Revelation 2:5.

EXODUS 26:36

And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

Doth not this remind us of the ever-blessed JESUS, who is both the ark, and the mercy-seat, and the door and the temple! Hebrews 8:2. Psalm 80:1. John 10:9. 2:19-21.

EXODUS 26:37

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.

Some have supposed that the manhood of CHRIST is hereby represented, Hebrews 10:19, *others* have taken it for the ceremonial law: Ephesians 2:14. And others have thought it means the visible heaven. Acts 3:21.

REFLECTIONS

May it be my happiness never to read or hear of this Jewish tabernacle, without always being enabled by the HOLY GHOST, to connect with it and to keep in view that precious consideration, *that we have such an high priest*, (as the apostle speaks), *who is a minister of the sanctuary and of the true tabernacle, which the LORD pitched and not man*. Blessed JESUS! May I behold in thee everything realized. Thou art indeed the tabernacle, the mercy-seat, the ark, the covering, the door, the curtains, the all in all. How richly furnished, how full and satisfying, how completely suited to all my wants in this wilderness state! LORD help me by the sweet and constraining influences of thy blessed SPIRIT, to be continually coming to thee for the supply of all my need. And now the vail is broken down, and true believers have boldness to enter into the holiest by the blood of JESUS, oh! may it be my portion to draw nigh with a true heart in full assurance of faith. May I live *upon* thee, and *to* thee, and *by* thee: and may thy blood and righteousness from which I derive pardon, and mercy, and peace, and wisdom, and righteousness, and sanctification, and redemption, be so completely mine in this live, that it may form my everlasting source of consolation and rejoicing to all eternity in another.

CHAPTER 27

CONTENTS

The interesting subject of the Jewish tabernacle is still carried on in this Chapter. Here are directions given to Moses concerning the altar, the court of the tabernacle, and the oil for burning in the lamps of the candlestick.

EXODUS 27:1

¶ 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.

Was not this altar a type of CHRIST? Matthew 23:19. John 17:19.

EXODUS 27:2

And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

The horns of the altar had the sacrifice fastened to them.; See Psalm 118:27. And was not CHRIST bound and fastened to the cross? Some have thought that the brass covering implied the Deity of JESUS covering the manhood. The horns of the altar was the place of refuge for offenders—see 1 Kings 1:50. Could anything be more expressive of the refuge in JESUS? Psalm 18:1, 2.

EXODUS 27:3-8

And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass. 4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof. 5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. 6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass. 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. 8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

Let not the Reader overlook the exact attention commanded, concerning these things. Hebrews 8:5.

EXODUS 27:9

¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

Observe the dimensions of this court, about 50 yards long and 25 broad. How small for the reception of worshippers! Blessed be GOD under the gospel dispensation, it is extended beyond all limits. Malachi 1:11, with Matthew 18:20.

EXODUS 27:10

And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

Observe these pillars. Then turn, for the spiritual illustration of them, to Revelation 3:10.

EXODUS 27:11-19

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.

The court was the place of worship. And this was the hallowed spot after which David so longed. Psalm 84:2-10.

Exodus 27:20

¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

Is not this a lively a type of the HOLY GHOST in his gifts and graces bestowed upon the church? Who but the SPIRIT can enlighten the mind of a poor darkened sinner, to give him the light of the knowledge of the glory of GOD in the face of JESUS CHRIST? Zechariah 4:11, 12.

EXODUS 27:21

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

Is not the office of the priest in this place, intended to show how much it belongs to ministers to labour in the word and doctrine? Luke 1:8, 9.

REFLECTIONS

MY soul! what do I behold in this view of the Jewish church? Is it not as the apostle said, these are *a shadow of good things, but the body is* CHRIST. Blessed be GOD! we have an altar, and a tabernacle, and a court, to enter into with praise. But what are all these if JESUS be not in them, and the sum and substance of all. Oh! may I, dearest LORD, accept thee as mine altar, that sanctifieth the gift, the sacrifice of atonement, and the high, priest to offer. And oh! may GOD the HOLY GHOST

in all his sweet influences, be the enlightening purifying oil, to illumine the darkness of my mind, and enable me to see JESUS in every one. Lead me, HOLY SPIRIT, to flee for refuge to the horns of this altar, even to the crucified body and atoning blood of him that suffered thereon. And by him do thou enable me *to offer the sacrifice of praise to GOD continuing, even the fruit of my lips, giving thanks to his name.*

CHAPTER 28

CONTENTS

In the prosecution of the same important subject, the LORD gives Moses direction in this Chapter for the priests. Having prepared the hallowed spot for his worship, he here appoints the servants who are to minister in it before him. Aaron's dress, as the high-priest, is particularly described; and that of his sons in the priesthood is also mentioned.

EXODUS 28:1

¶ 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.

The HOLY GHOST hath taught us to consider this appointment of Aaron to the priesthood as the special call of GOD. And the inference from it is also made: Hebrews 5:4, 5. And if the LORD JESUS did not assume this office uncalled, so neither do his servants. Matthew 10:1-16. Acts 13:2, 4. But what an awful scripture is that of persons not commissioned, Jeremiah 23:21. Dearest JESUS! be thou our high priest, seeing thou ever livest to make intercession for sinners. And for thy ministering servants acting under thy great name, let that promise be fulfilled in their appointment. Jeremiah 3:15.

EXODUS 28:2

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty. Are not these garments emblematical of the glory and beauty of the LORD JESUS? Zechariah 9:16, 17. Hebrews 7:26.

EXODUS 28:3

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.

See Isaiah 28:24-26.

EXODUS 28:4

And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

Were not these robes worn by the priests to remind the people of the robe of JESUS's righteousness, and his garments of salvation? Isaiah 61:10. Psalm 132:9-16.

EXODUS 28:5-8

And they shall take gold, and blue, and purple, and scarlet, and fine linen. (6) ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work. (7) It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together. (8) And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

In the priests putting off their own clothes and putting on these robes of splendor, was it not meant to show how the LORD JESUS laid aside his glory, when he clothed himself in our nature; and when he *who knew no sin became sin for us, that we might be made the righteousness of GOD in him?* 2 Corinthians 5:21. And was it not meant to show also, how sinners by the HOLY GHOST are stripped of that clothing which is theirs by nature, and are clothed in the garments of grace. Zechariah 3:3, 4. Ephesians 4:22-24. Isaiah 61:6.

EXODUS 28:9-11

And thou shalt take two onyx stones, and grave on them the names of the children of Israel: (10) Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. (11) With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

Is not this beautifully explained to us in a spiritual sense, where the church begs to be set upon the Redeemer's heart and arm? Song Of Solomon 8:6.

EXODUS 28:12

And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

Who will not see the government of the LORD JESUS strikingly represented in this verse? Isaiah 9:6. Was not this unfolded to the beloved apostle, when he saw the LORD JESUS going in before the mercy-seat? Revelation 1:13. 5:6-9. See also Ephesians 5:27.

EXODUS 28:13-14

And thou shalt make ouches *of* gold; (14) And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

Was not the fastening here of the garments meant to show, that all the offices of the LORD JESUS are united? He that was the high priest was also the lamb *in the midst of the throne*, testifying both his priestly and his kingly office; and also him alone that was found worthy to open the book, and loose the seals thereof, thus denoting his prophetic office also. See Psalm Exodus 4. Revelation 5:6, 7.

EXODUS 28:15-20

¶ 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.

GOD'S people are called his jewels. Malachi 3:17. And agreeably to this, the new Jerusalem is thus described, Revelation 21:19-21.

EXODUS 28:21

And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

Sweet thought! every name was to be engraven on the high priest's breast-plate. So on the heart of JESUS, every name of

his people, however low or insignificant among men, is held in everlasting remembrance before GOD. Reader! do you hope that *your* name is on the heart of JESUS? And shall not JESUS be in yours? Isaiah 49:16.

EXODUS 28:22-29

And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold. (23) And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. (24) And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate. (25) And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the 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. (29) And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

What is said of the ephod of the high priest with the curious girdle, proves that this ornament differed from the common ephod which had no girdle. Thus Samuel when a child had an ephod, 1 Samuel 2:18. And David when he danced before the ark, 2 Samuel 6:14. But this of the high priest had a girdle. Probably in allusion to what is said of JESUS, Isaiah 11:5. John saw the LORD JESUS thus cloathed. Revelation 1:13.

EXODUS 28:30

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he

goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Concerning this *Urim and Thummim*, which mean *lights* and *perfections*, no one alive can give any certain account. All that is said of them in scriptures leads to this conclusion, that when the high priest wore them, it was by way of testifying, that the people through him waited for the LORD's directions. Chap. 25:22. Thus *Phinehas*, Judges 20:27, 28. And again *Abiathar*, 1 Samuel 23:9-12, &c. But was not the whole a symbolic reference to the person and offices of the LORD JESUS. Are not all revelations made in and by him? Is he not the gracious medium by whom prayers go up, and answers come down to all his people? Hebrews 1:2. John 1:18.

EXODUS 28:31-32

¶ And thou shalt make the robe of the ephod all of blue. (32) And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

Was not the care recommended that this robe should not be rent, designed to show the seamless garment of JESUS, as that was the perfect nature of his righteousness? John 19:23, 24.

EXODUS 28:33-35

And *beneath* upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: (34) A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. (35) And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

Probably those bells were intended to inform the people by their sound, that the high priest when rising up by which they

rung was then going to offer incense; so that they which were in the outward court might join in prayer. See Luke 1:9, 10. Some have thought, that that expression in the Psalms hath an allusion to it: Psalm 89:15. But whether this or not, it is sweet to hear the bells of CHRIST'S gospel, I mean the joyful sound of his words: and in the same moment to recollect, that he as our high priest is gone in before the throne, there to appear in the presence of God for us. Hebrews 9:23, 24.

EXODUS 28:36

And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

This glorious inscription of "holiness to JEHOVAH," could mean no other, than that the LORD JESUS was hereby represented. For *Aaron*, considered in himself, had no holiness. He was sprung from that stock of whom it is said, Romans 3:12. But beheld as personating him, how precious is the sight. Hebrews 7:26. And *through* him and *in* him his people are said to be so too, Zechariah 14:20. 2 Corinthians 5:21. 1 Corinthians 1:30.

EXODUS 28:37-38

And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. (38) And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

How striking the expression, to bear the iniquity of the holy things! See Leviticus 10:17. then Isaiah 53:5, 6. then turn to the gospel, Galatians 3:13. Romans 3:25.

EXODUS 28:39

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

Was not this fine linen emblematical of the righteousness of CHRIST upon his saints? See Revelation 19:8.

EXODUS 28:40-41

¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. (41) And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

No ministration was to be performed even by the inferior priests of the four sons of Aaron, without being clad in their vestments. Was not this intended to show, that in all the approaches of the LORD'S people before GOD, they must be clothed in the robes of JESUS'S righteousness? In ourselves we are polluted, and without JESUS we bear our own iniquity and must die. The man in the parable without the wedding garment is a type of this. Matthew 22:11-13. Isaiah 61:10.

EXODUS 28:42-43

And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: (43) And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

Is not this covering to conceal the nakedness of the priests, an emblem of the sinners want, whose soul is in himself polluted and naked before GOD. Oh! for the complete covering of the *righteousness* of the LORD JESUS! Reader! may that

blessedness be your portion and mine, which is pronounced by the sixth angel: Revelation 16:15.

REFLECTIONS

Look up, my soul, and see that great high priest of thy profession, that Almighty Aaron of the New Testament dispensation, the LORD JESUS CHRIST, going in, clothed in his holy garments of everlasting glory and of eternal beauty, before GOD and the FATHER; and still wearing on his precious person as a lamb that had been slain, the marks of thy redemption. And oh for grace in full exercise, to come trader the all-powerful, all-prevailing, all-atoning, all-sufficient merits and righteousness of his person an offering! Oh! do thou bear me on thine heart and on thine arm, when thou presentest thy memorial before the throne. Behold, thou blessed JESUS, what my wants are, and do thou supply them all. Let every case and every circumstance of my soul, and the souls of thy people, come in for a part in thy remembrance. And when thou bringest me near my FATHER'S footstool, to receive the grace to help in every time of need, do thou put on, by thy blessed SPIRIT, those robes of thy righteousness and garments of thy salvation, that I may be accepted in thee, the beloved. For it is thy province to do all this, both to provide, and to put on, both to furnish and to make meet, thy people for thy salvation. I humbly pray for grace, into thy dear hands to commit all my concerns, for time and for eternity. Thou hast purchased our eternal redemption, and it is thine to bestow it, to preserve it, to carry it on, and to perfect it in us, unto the day of thy coining. Oh! *do thou keep that which I have committed unto thee against that day.*

CHAPTER 29

CONTENTS

The same interesting subject is continued through this chapter. Here are four more particular objects taken notice of. The first, of the consecration of the Priests. The second, is that of the consecration of the altar. The third, of the daily sacrifice: and the fourth, GOD's promise that his presence and his blessing should be with the people, in their tabernacle service.

EXODUS 29:1

¶ 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,

See Leviticus 8:2.

EXODUS 29:2-3

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them. (3) And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

See 1 Corinthians 5:7.

EXODUS 29:4

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Did not this washing intimate the cleansing by the blood of JESUS, and the washing of regeneration? Titus 3:5. Isaiah 52:11.

EXODUS 29:5-6

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.

How plainly is the LORD JESUS here typified? Isaiah 59:17. But was not the clothing of the soul, in the robes of JESUS' righteousness, hereby shadowed out? Psalm 132:9. For are not all true believers made kings and priests to God? Revelation 1:6.

EXODUS 29:7

Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

Was not this in token of the anointing of the LORD JESUS, as the High Priest of our profession? Psalm 89:20. See also Psalm 133:2. And as the holy oil ran down to the skirts of his garments, did not this imply that the lowest members of CHRIST'S mystical body partake in him of the SPIRIT'S anointing? Ephesians 4:7.

EXODUS 29:8-9

And thou shalt bring his sons, and put coats upon them. (9) And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

See Leviticus 8:12, 13.

EXODUS 29:10

And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

Is not this strikingly expressive of the LORD JESUS bearing the sins of his people? Isaiah 53:4-6.

EXODUS 29:11

And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

See 1 Peter 2:24.

EXODUS 29:12

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.

See Psalm 118:27.

EXODUS 29:13-14

And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. (14) But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

Burning upon the altar carried this idea with it, that sin merited the fiery wrath of GOD. Leviticus 8:18.

EXODUS 29:15

Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

Putting the hand upon the head of the beast carried with it this idea, that the sinner merited the death which the animal was to suffer.

EXODUS 29:16-18

And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. (17) And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. (18) And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

Observe, the sacrifice of blood is first sprinkled upon the altar, and then the offering by fire; meaning, perhaps, that atonement for our sins is first made to God by the blood of JESUS, and then our persons and our offerings are accepted in him, as living sacrifices. Isaiah 6:7. Romans 12:1.

EXODUS 29:19

And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

The repetition implies the vast importance of the thing signified.

EXODUS 29:20

Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

Was not this emblematical, to show that the whole, and every part, being unclean, is in need of cleansing? John 13:10.

EXODUS 29:21

And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Was not this figurative of the influences of the HOLY GHOST? 1 John 2:20.

EXODUS 29:22-24

Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration: (23) And one loaf of

bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD: (24) And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD.

The *waving* implied that the whole was an offering to God, whose presence was understood to be at the service. 1 Timothy 2:8.

EXODUS 29:25

And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

The burning upon the altar carried with it the idea, that God accepted the offering.

EXODUS 29:26-27

And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part. 27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

The *heave* offering probably was lifted, or thrown up into the air, and caught again with the hand, to show that it was devoted to the LORD; and when caught again, was received as his gift. Leviticus 7:34.

EXODUS 29:28-32

And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD. (29) And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. (30) *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in

the holy *place*. (31) And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. (32) And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

The part which Aaron and his sons were to eat of the sacrifice, implied the interest the people had in it. Revelation 3:20.

EXODUS 29:33

And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

By the stranger we are to understand one not included in the covenant. Exodus 12:43. Ephesians 2:12, 13.

EXODUS 29:34

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.

See Leviticus 7:18, 19.

EXODUS 29:35-36

And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them. (36) And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

The every day offering Paul explains, Hebrews 10:1-4.

EXODUS 29:37

Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

See Matthew 23:19.

EXODUS 29:38-39

¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

Was not this morning and evening offering of a lamb, a sweet type of the necessity of the sacrifice of JESUS' blood and righteousness being constantly applied by the HOLY GHOST to the soul? 1 Peter 1:19, 20. Hebrews 9:26.

EXODUS 29:40

And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

Were not these mingled offerings of flour and oil, intended to show the necessity of the SPIRIT'S graces accompanying the merits of the Redeemer, to supply all the wants of the sinner? John 3:5.

EXODUS 29:41-46

And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. 42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. 43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory. 44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. 45 And I will dwell among the children of Israel, and will be their God. 46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

This promise gave a sanction and blessing to all, and is the grand charter of the gospel-covenant. Matthew 18:20. 28:20. Zechariah 10:12. Zephaniah 3:14-17. Revelation 21:3.

REFLECTIONS

Reader! let us not think, in the perusal of this Chapter, that we are in the midst of shadows still; but bless GOD the HOLY GHOST, who enables us to look through the shadow, and see clearly the substance, to which the whole ministered. Do we not in Aaron see our Almighty Aaron, and in his sons those who are the sons and daughters of the LORD GOD Almighty, whom JESUS hath made kings and priests to GOD and the FATHER? Was Aaron thus washed, and arrayed, and anointed to the sacred service? and was not JESUS, our great high priest, consecrated to the work, when in the infinite purity of his nature he offered himself in all the glories of his person and his character, to make reconciliation for the sins of his people? Dearest and ever blessed LORD! do thou go in before me, in all the parts of this precious character. Be thou my morning and my evening propitiation! Sanctify my soul with the continued pourings forth of all the graces, and gifts, and rich anointings, of thine HOLY SPIRIT. And may that first and unspeakable mercy be my portion, that being reconciled to GOD, even the FATHER, in thy blood and righteousness, he may according to his most sweet promise dwell in me, and be in me and with me; that he may be my GOD, and that I may be among the number of his people.

CHAPTER 30

CONTENTS

The communion between the LORD and his servant Moses, is not yet finished, concerning the ordination of the tabernacle furniture, and service; but is continued through this Chapter. Instructions are here given respecting the altar of incense, and of the ransom money: of the laver for the priests to wash in: of making the oil for anointing; and of the spices to be burnt on the golden altar.

EXODUS 30:1

¶ And thou shalt make an altar to burn incense upon: *of shittim* wood shalt thou make it.

Did not this altar to burn incense upon, represent the person and merits of CHRIST? Revelation 8:3, 4.

EXODUS 30:2-3

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.

It is observable, that the size of this altar was but half that mentioned by Ezekiel, Ezekiel 41:22. perhaps on account of the imperfection of this dispensation. Observe this also was of gold: the perfect worship in gospel times was to be *spiritual*. Malachi 1:11.

EXODUS 30:4

And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

Did not this crown refer to the kingly office, as well as the priestly office, of the LORD JESUS? Zechariah 6:11-13. And

JESUS intercedes as one that hath power with GOD, and must prevail. His language is, FATHER / *will*. John 17:24.

EXODUS 30:5-6

And thou shalt make the staves *of* shittim wood, and overlay them with gold. (6) And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

Was not the design of putting the altar before the vail of the mercy-seat to show that JESUS is always appearing in the presence of GOD for his people? Hebrews 9:24-26.

EXODUS 30:7-8

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. (8) And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Doth not this suggest to us the LORD JESUS in his perpetual advocacy? And doth it not also imply the morning offering of his people? While the Jewish priest was burning sweet incense, the people were praying. Luke 1:10. Revelation 5:8, with Revelation 8:5. The lamps, perhaps, refer to the word of GOD, which should always be made, in the perusal of it, part of our morning as well as evening devotions. Psalm 119:103.

EXODUS 30:9

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

By *strange incense* I think must be meant the offerings of the unrenewed soul. See Isaiah 1:13. 66:3.

EXODUS 30:10

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.

See Leviticus 16:18, 29, 30.

EXODUS 30:11-12

¶ And the LORD spake unto Moses, saying, (12) When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

How sweet that scripture! 1 Timothy 2:6.

EXODUS 30:13

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD.

Half a shekel was in point of value about 14 pence of our money.

EXODUS 30:14-15

Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.
15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

What a delightful evidence was here given, of the equal value of souls. Not that money was supposed to purchase the atonement, but only given as a token of love, in testimony, of having by sin forfeited their souls to GOD, and looking for redemption alone by the LORD JESUS CHRIST; this followed as an acknowledgment of so receiving and accepting it. See Psalm 49:7, 8, 15. Proverbs 22:2.

EXODUS 30:16-21

And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls. (17) ¶ And the LORD spake unto Moses, saying, (18) Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. (19) For Aaron and his sons shall wash their hands and their feet thereat: (20) When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: (21) So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

Reader! while those verses serve to teach us how clean the feet and hands of those ought to be who stand to minister before the LORD, think, and think with holy joy, what our privileges are who have *a fountain* always open *for sin and for uncleanness*. Zechariah 13:1. LORD grant that I may wash in it, and be clean. James 4:8. *David* perhaps had an eye to this cleansing when he penned Psalm 26:6.

EXODUS 30:22-25

¶ Moreover the LORD spake unto Moses, saying, (23) Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, (24) And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin: (25) And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

If the Reader calculates the quantity of spices, he will find the whole to be nearly half a hundred weight; and the oil near six quarts.

EXODUS 30:26-31

And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, (27) And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, (28) And the altar of burnt offering with all his vessels, and the laver and his foot. (29) And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. (30) And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. (31) And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

Can anything more aptly represent the anointings of the HOLY GHOST, and that unction of the SPIRIT, which all the LORD'S Israel are said to have? 1 John 2:20.

EXODUS 30:32-33

Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you. (33) Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

Was not this meant to show the sanctity of holy things? Acts 13:2.

EXODUS 30:34-35

And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure 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:

The fragrancy of those ingredients perhaps referred to the merits of the LORD JESUS. Song Of Solomon 1:3. And subordinately to this, it is said in scripture, that the name of believers is valuable like ointment. Ecclesiastes 7:1.

EXODUS 30:36

And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

Doth not this bruising of the spices indicate the bruised body of the LORD JESUS, when about to be offered in sacrifice? Isaiah 53:10. Ephesians 5:2.

EXODUS 30:37-38

And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

The same precept as in the 32nd and 33rd verses: the setting it apart as holy, implies the importance of the thing itself.

REFLECTIONS

Come, my soul, look at the Jewish ordinances, and with an eye of faith behold thy Redeemer shadowed out in every one. He is indeed the golden altar, the ransom money, the true laver, or fountain for sin and for uncleanness; the sweet spices, the holy oil in the graces of his HOLY SPIRIT; and the sum and substance of all divine ordinances. Dearest and ever-blessed JESUS! on thee may I be enabled, as the altar of offering, to bring all my oblations: in thy all-sufficient merits, and death, to rest every hope of acceptance in the well-grounded assurance, that GOD my FATHER hath found in thee a ransom, and hath said concerning my soul, *Deliver him from going down into the pit*. May GOD the SPIRIT anoint me with the holy oil of his manifold gifts and graces; and may JESUS, my great high Priest, in his perpetual advocacy, present me in the sweet and all-prevailing incense of his merits, that being washed in his blood, and accepted in his righteousness, I may

at all times come boldly to a throne of grace, and find grace to help in every time of need.

CHAPTER 31

CONTENTS

The same interesting interview between GOD and his servant is continued, and the account of it is recorded in this Chapter. The LORD tells Moses who shall be appointed for the workmen in the tabernacle; the LORD again enjoins the holy observance of the Sabbath, and delivers to Moses the two tables of testimony which he had written.

EXODUS 31:1-5

¶ And the LORD spake unto Moses, saying, (2) See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: (3) And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, (4) To devise cunning works, to work in gold, and in silver, and in brass, (5) And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

It is profitable to observe, that all the appointments, as well of Providence as of grace, are of divine authority. Ephesians 4:11, 12. Proverbs 16:33.

It is equally profitable to remark, that the common gifts of understanding, as well as the special gifts of grace, are all from the same Almighty Giver. Isaiah 28:26. Job 38:36. And how sweetly doth the Apostle speak of these things; 1 Corinthians 12:4-11.

EXODUS 31:6-11

And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are

wise hearted I have put wisdom, that they may make all that I have commanded thee; (7) The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle, (8) And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, (9) And the altar of burnt offering with all his furniture, and the laver and his foot, (10) And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, (11) And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

If the LORD was graciously pleased to qualify men for the adorning the tabernacle, which was but a shadow of good things to come, what may we not suppose the same gracious LORD will do, in qualifying ministers, under the gospel dispensation, for the building up believers, which are the body of CHRIST. Ephesians 4:11-13.

EXODUS 31:12-17

¶ And the LORD spake unto Moses, saying, (13) Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. (14) Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. (15) Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. (16) Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. (17) It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Some have thought, that the repeating the commandment respecting the sabbath in this place, was with this intention; lest the children of Israel should suppose, that while building

the tabernacle, which was now to be set about, they might, as it was GOD'S work, go on with the continuance of the work on GOD'S day. Hence they were taught, that even the works for GOD must not break in upon the holy day of GOD. Oh! how much to be wished is it, that christians would remember this!

EXODUS 31:18

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

The LORD had promised these tables at the opening of the interview. Chap. 24:12. And now the time approached for Moses to go down to the people, the LORD delivers them. Reader! remark with me, they were written, it is said, on stone, and with the finger of GOD. None but GOD himself can write his law on the stony heart of man. See that sweet scripture, 2 Corinthians 3:3. LORD grant that this may be my portion! Hebrews 8:10.

REFLECTIONS

It is a comfortable consideration, suited to all ranks and orders of men, that what the LORD calls any man *to*, he graciously fits him *for*. If *Bezaleel* and *Aholiab* be appointed to the curious construction of the tabernacle building, the HOLY GHOST will make them fit for the employment. And when JESUS called his poor fishermen of Galilee to be fishers of men, how soon were they qualified for the arduous work. My GOD! send me where, and how, and for what purpose thou art pleased; be thou but with me, and I shall soon demonstrate how thy strength is made perfect in human weakness.

But let me not close the chapter until, in the view of the qualified workmen for the tabernacle, I behold thee, thou first

and last, thou Author and finisher of our faith, and of the true tabernacle, which the LORD pitched and not man. Hail, Holy JESUS! thou who art the foundation stone of the spiritual building; who hast reared up an everlasting tabernacle of redemption in thy blood and righteousness, and finished the work the FATHER gave thee to do. LORD, finish the work in my soul also, and make me as a fit stone for thy temple, now than hast, I trust, hewn me out of the rough quarry of nature; that, being built upon thee as the chief corner stone, and fitly framed together, I may be found an habitation for God through the SPIRIT.

CHAPTER 32

CONTENTS

This is a most interesting Chapter, but no less distressing to read. We have therein related to us, that GOD, by his divine foreknowledge, having seen, that in consequence of Moses being with him longer in the Mount than the people below in the camp expected, they fell away to idolatry: the LORD commands Moses to go down to the people: the LORD informs his servant what had taken place during his absence; Moses intercedes for the people: Moses descends from the Mount; arrives at the Camp: beholds the idol of the people: his anger is so great that he casts the Tables of Testimony, which the LORD had given him, out of his hands, and they are broken; the conference between Moses and the people, and Moses returns unto the LORD.

EXODUS 32:1

¶ And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go

before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Observe, what unbelief induceth in the heart of man. Believers have too much of this in them. The LORD JESUS is gone up into the heaven of heavens, there to appear in the presence of GOD for his people; and yet how often do they cry out in doubts and misgivings. Isaiah 40:27. Psalm 13:1, 2. And ungodly men are herefrom led to question the truth of divine promises. 2 Peter 3:4. It was this impious disregard of the divine threatenings which induced the wicked servant, in the parable, to smite his fellow servants. Matthew 24:48.

EXODUS 32:2

And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

Did Aaron consent to their impious proposal through fear? Proverbs 29:25.

EXODUS 32:3-4

And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. (4) And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

What an awful account! Psalm 106:20, 21.

EXODUS 32:5-6

And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD. (6) And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Compare this account with what is said, chap. 24:7. then read that scripture, which can never be too often read, Jeremiah 17:9. Observe how the Psalmist remarks this sin, being so highly aggravated, in that it was done in *Horeb*, that memorable spot, where the people had such evidences of the divine presence. Psalm 106:19. Observe also, the Apostle's remark upon it, 1 Corinthians 10:6, 7. Reader! remark, that at the very moment the LORD, in the mount, was ordaining Aaron with peculiar honors to the priesthood, Aaron was aiding the Israelites to idolatry. Well might the Apostle say, the law maketh men high priests which have infirmity. Hebrews 7:28. Sweet are those verses concerning it. Hebrews 7:26, 27.

EXODUS 32:7

¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

Observe God's knowledge. Proverbs 15:3.

EXODUS 32:8

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

See James 1:14.

EXODUS 32:9-10

And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people: (10) Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Deuteronomy 9:13, 14. There is somewhat very interesting if spiritually considered, in this reasoning of JEHOVAH with Moses.

EXODUS 32:11-13

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.

If we lose sight of Moses in this place, in order to behold him whom Moses typified, even the LORD JESUS CHRIST, in his glorious character of intercessor, this passage is uncommonly beautiful. Isaiah 59:16.

EXODUS 32:14

And the LORD repented of the evil which he thought to do unto his people.

See Psalm 106:23, 45.

EXODUS 32:15-16

¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. (16) And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

See 2 Corinthians 3:3.

EXODUS 32:17-18

And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp. (18) And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

2 Corinthians 12:2-4. Those who are much in communion with God will, on their return to the world, feel somewhat like this, from not being conversant with such language.

EXODUS 32:19

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

This zeal of Moses is not reprov'd, see Deuteronomy 9:17. Reader! remember his zeal, John 2:13-17.

EXODUS 32:20

And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

Perhaps this was done to convince the children of Israel, how contemptible must be such gods which could be so reduced to nothing. 1 Corinthians 8:4.

EXODUS 32:21

¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

So great a sin. It appears that, but for the intercession of Moses, Aaron would have been cut off for it, see Deuteronomy 9:20. But reader! remember in all this Moses only typified CHRIST.

EXODUS 32:22-24

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief. (23) For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. (24) And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

Observe how all sinners endeavor to put off their sins on others; see Genesis 3:12, 13.

EXODUS 32:25

And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:)

See Genesis 3:10.

EXODUS 32:26

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.

See Malachi 2:4-6.

EXODUS 32:27

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.

See Deuteronomy 13:9.

EXODUS 32:28-29

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. (29) For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

The approbation of this deed, in the house of Levi, Moses records in the close of his life. Deuteronomy 33:9.

EXODUS 32:30

¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

See Isaiah 58:1.

EXODUS 32:31

And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Observe, Moses doth not now presume to say that they are the LORD'S people, but he calls them *this people*. Observe how he pleads for great mercy, because of great transgression. David uses the same argument in after ages. Psalm 25:11. But was not Moses in all this a type of the LORD JESUS?

EXODUS 32:32

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

How striking is the type here; only, indeed, with this difference, that Moses did but *offer* to die, whereas the LORD JESUS did actually die, the just for the unjust, to bring sinners to God. See those sweet scriptures, Daniel 9:26. Isaiah 53:8. John 10:11.

EXODUS 32:33

And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

And was not this in reality done, when, by the LORD JESUS assuming our nature, taking upon him our guilt, and

becoming our surety, he gave himself a ransom for all? See 2 Corinthians 5:21. Galatians 3:13.

EXODUS 32:34

Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

I venture to believe that this angel was not the Almighty angel of the covenant, but only some ordinary servant in token of God's displeasure. See Chap. 33:2.

EXODUS 32:35

And the LORD plagued the people, because they made the calf, which Aaron made.

See Psalm 89:30-32. Acts 7:41, 42.

REFLECTIONS

In perusing this account of Israel's shameful apostacy from the LORD GOD of their salvation, alter the many mercies which they had received, both in their deliverance from Egypt, and especially the tokens of his divine presence on Mount Sinai, what do we read in it but the same melancholy account of our poor, sinful, fallen nature, ever prone to depart from GOD, and making to itself idols of its own corrupt fancy. Oh! LORD, may it be mine and the Reader's mercy to know, that in ourselves we are not better than they, but of the same stock and root, of whom it is truly said, that *there is none good no, not one.*

But chiefly in the perusal of this chapter may I behold him of whom Moses was a type, standing up in the glorious character of our intercessor, to make reconciliation for the sins of his people. Yes! thou dear Redeemer, thou art he whom the man of GOD here represented: thou didst, indeed,

take the whole weight of our guilt upon thyself, when, in the eye of GOD'S righteous law, thou didst undertake our salvation, by consenting to become sin for us, that we might be made the righteousness of GOD in thee. Oh! bring me, by the sweet influences of thy blessed SPIRIT, under thy shelter; and since thou hast done away sin by the sacrifice of thyself, may my soul rejoice in thy great salvation, and triumph in the name of the LORD my GOD.

CHAPTER 33

CONTENTS

Moses receives a command from the LORD to deliver to the people a message that he will not go with them; but he will not wholly leave them without a witness of his mercy, for he will send an angel before them. This chapter relates to us this message, and the effect it wrought on the minds of the people. Preventing grace opens a renewal of communion between the LORD and the people; and Moses obtains a promise of GOD'S presence with his people, and a special token of the LORD'S favour to himself.

EXODUS 33:1-3

¶ And the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware 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.

We shall have a lively sense of the awfulness of this message, when we call to mind what passed between GOD and his

servant Moses in the Mount, when the LORD was giving him directions for the building and furniture of the tabernacle. This tabernacle was not begun; and, therefore, to bid the people go towards Canaan, before the tabernacle service was even set about, carried with it the strongest testimony of the divine displeasure. God will perform his promise made to Abraham, Isaac, and Jacob; yet he will not grant them the visible tokens of his presence and favour. Reader! remark with me, that all blessings, in order to become blessings indeed, must be made such by the LORD himself sanctifying them, and making them sweet. See Deuteronomy 28:2-12. and from 15-23.

EXODUS 33:4

And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

See 2 Corinthians 7:10, 11.

EXODUS 33:5-6

For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. (6) And the children of Israel stripped themselves of their ornaments by the mount Horeb.

These were strong marks of true repentance. See 2 Samuel 12:20.

EXODUS 33:7

¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

The removal of the tabernacle was another indication of the LORD'S displeasure. Leviticus 26:21. This tabernacle, it should be remembered, was only the temporary camp, where ordinances had been occasionally observed, until the appointed tabernacle was erected. Observe, there were some gracious souls to whom the LORD had given a spirit of supplication and prayer. And is it not so now? Hebrews 13:12, 13.

EXODUS 33:8

And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

Is not the LORD JESUS here pointed out? Are not all eyes by faith directed unto him, when going in before the mercy-seat? Acts 1:9-11.

EXODUS 33:9

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

See Numbers 12:8.

EXODUS 33:10

And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

Observe the sweet fruits of grace. Zechariah 12:10. It should seem that the cloudy pillar had withdrawn from the camp during their idol worship, and now again returned. When the LORD inclines our hearts to seek him, he comes to bless us. James 4:8.

EXODUS 33:11

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Is it not probable that this was the LORD JESUS in a visible form, as the covenant man? see Genesis 17:1. Genesis 18:1, 2. Judges 13:3-8. with 21:22.

EXODUS 33:12

¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Reader! I charge it upon you that you keep in view him whom Moses represented, through the whole of this most interesting interview. Is it not by him, whom the FATHER heareth always, every token of divine favour is conveyed? John 1:18.

EXODUS 33:13

Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

Observe how Moses improves upon GOD's mercy; just now it was *this* people, and the LORD in displeasure had called them *Moses's* people, but now Moses calls them GOD's people. What a sweet prayer is that of the prophet's to this amount. Isaiah 63:15-19.

EXODUS 33:14

And he said, My presence shall go *with thee*, and I will give thee rest.

Observe the power of prayer: compare the 3d verse with this verse; the change is not in the divine mind, but in the people.

The LORD varies his *dispensations* according as his grace makes them suited to receive the change. Isaiah 63:9-11.

EXODUS 33:15-16

And he said unto him, If thy presence go not *with me*, carry us not up hence. (16) For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

See how Moses advanceth in requests. Genesis 18:23-32. Numbers 14:14.

EXODUS 33:17

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

This is the grand cause of all, having found grace in the LORD'S sight. Romans 9:15. Matthew 11:26.

EXODUS 33:18

And he said, I beseech thee, shew me thy glory.

Observe, Moses had been long in the Mount with God, and yet now desired fresh communications of the divine presence. Reader! mark this down as a sure testimony of having tasted God's graciousness, that the soul longeth for more. Psalm 63:1, 2.

EXODUS 33:19

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Observe, GOD'S glory in the salvation of sinners is his goodness; JESUS is the FATHER'S glory. Hebrews 1:3.

EXODUS 33:20

See And he said, Thou canst not see my face: for there shall no man see me, and live.

See 1 Timothy 6:16, with John 1:14-18.

EXODUS 33:21-23

And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Was not this rock CHRIST? 1 Corinthians 10:4. Do not these cliffs mean the wounded side of JESUS, in which the church is sheltered? See Song Of Solomon 2:14. By seeing the LORD in passing, doth it not mean that our present views are all transient? In heaven it is reserved for the full manifestation of glory. 1 Corinthians 13:12. But how precious that view, 2 Corinthians 3:18?

REFLECTIONS

My soul! think, seriously think, in the view of the LORD'S withdrawing the symbols of his divine presence from Israel, how truly awful must that state of the soul be, from whom the LORD hides his face, and taketh away the influences of his HOLY SPIRIT. How will the heart grow hardened, and the conscience become stupid and secure, through the deceitfulness of sin, if GOD restrains his grace, and remits the awakening calls of his love. Blessed GOD! I would say with thy servant of old, Take not, O take not, thine HOLY SPIRIT from me! Whatever beside thou art pleased to recall, (for all thy mercies are but lent, not absolutely given), though thou takest my strength, my health, my property, my children, nay

all my comforts, take not, O take not thine HOLY SPIRIT from me!

Teach me, LORD, also, in this history of thy church before me, to see the sweet effects of returning grace. Here I behold how GOD inclines the hearts of his people to pray: and how preventing mercy even outruns their petitions. Thus, LORD, let thy grace descend upon me. Carry me not up hence, not even from a wilderness, to *Canaan*, except thy presence go with me. Dearest JESUS! every place is *Canaan* with thee; and without thee heaven itself would be no heaven to my soul. Place me in the clefts of the rock, even in thy wounded side, dearest Redeemer; and in thee, and thy complete salvation, shall I behold thy glory, even all the goodness of my GOD passing before me.

CHAPTER 34

CONTENTS

The LORD having in his great mercy received Israel again into favour, commenceth the treaty afresh, which had been interrupted by their idolatry. Moses is commanded to prepare two tables of stone, and to come up to GOD into the mount: there the LORD proclaims himself a gracious GOD, in covenant with his people. GOD renews his promise of Canaan: appoints certain offerings, which the people are to offer: in the return of Moses to the people, the skin of his face shone. These are the contents of this Chapter.

EXODUS 34:1-2

¶ And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest. (2) And be ready

in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

Observe: the *first* tables, as well as the writing upon them, were wholly of the LORD. But these must now be hewn, and prepared by Moses. Is not the spiritual sense of it this? The original law, in the time of man's innocency, was written in the tables of the heart; and both the tables and the writing, were from the LORD. But when man by sin had broken the law, the ministry of man, like Moses, is made use of, but the law itself, even the scriptures of truth, are still of GOD. Reader! what a mercy is it that when you and I have by sin broken GOD's law, the LORD again writes his law, by his SPIRIT, upon our hearts. Jeremiah 31:31-34, with Hebrews 8:10.

EXODUS 34:3

And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

Sweet is the private communion of God with the soul. See John 14:21.

EXODUS 34:4-6

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. (5) ¶ And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. (6) And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

What a solemn but yet gracious manifestation is here made of GOD. This is one of the most striking sermons in the Bible. GOD himself is the preacher, and GOD himself in his covenant engagements is the sum and substance of it. Oh! how sweetly

in all the after discourses of the Word of GOD are the same characters proclaimed. Was not that of the LORD JESUS a similar manifestation of glory. Luke 11:28-36?

EXODUS 34:7

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

Reader! amidst all those precious declarations, that is not the smallest of them, *that the LORD will by no means clear the guilty*. For when, in the covenant of redemption, by the blood and righteousness of CHRIST, the LORD JESUS appeared and suffered, as a surety, and sponsor, for his people; the utmost exaction was made and paid to the righteousness of GOD's law. So that to every true believer in JESUS, who seeks justification before GOD, in the finished salvation of the LORD JESUS, this perfection of GOD's righteousness, which will by no means clear the guilty without a satisfaction, is as dear to the heart as his mercy. Here that scripture was fulfilled, Psalm 85:10.

EXODUS 34:8

And Moses made haste, and bowed his head toward the earth, and worshipped.

Reader! remark that GOD, even in his mercies, is awful. Psalm 89:7.

EXODUS 34:9

And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

See Isaiah 48:4, 8-11.

EXODUS 34:10

¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

Observe how GOD'S mercies are ushered in with a note of admiration, *behold!* Covenant mercies are indeed marvellous things. So think his people. Psalm 98:1. So think the world, Psalm 126:1, 2.

EXODUS 34:11

Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

GOD drives out nations, to make room for his chosen, Psalm 80:8. Isaiah 43:4.

EXODUS 34:12-17

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: (13) But ye shall destroy their altars, break their images, and cut down their groves: (14) For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: (15) Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; (16) And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. (17) Thou shalt make thee no molten gods.

The same precepts are of everlasting obligation, in all ages of the Church, 2 Corinthians 6:14-18.

EXODUS 34:18

¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

See Exodus 12:19, 20. Deuteronomy 16:3.

EXODUS 34:19

All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

See Luke 2:21-24.

EXODUS 34:20

But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

See Numbers 18:15.

EXODUS 34:21

Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

See Genesis 2:2.

EXODUS 34:22

And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

This is the *second* of the great Jewish feasts; the feast of Pentecost; here called the feast of weeks. See Acts 2:1. And the *third* is, that of the ingathering of the fruits.

EXODUS 34:23

Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

See Deuteronomy 16:16.

EXODUS 34:24

For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

Observe the over-ruling power of God in this promise, that during the people's religious observance of those feasts, none should come up to invade their land. Genesis 35:5.

EXODUS 34:25

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

Was not the sacrifice without leaven, meant to show, that nothing is to be mixed in offering with the perfect sacrifice of CHRIST? Isaiah 63:3. See Exodus 12:10.

EXODUS 34:26

The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

See Exodus 23:19.

EXODUS 34:27

And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

See Deuteronomy 5:2, 3.

EXODUS 34:28

¶ And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Was not Moses in this a type of the ever blessed JESUS? Matthew 4:2.

EXODUS 34:29

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

Was not Moses here also in his shining countenance a type of the LORD JESUS? See Matthew 17:2. And was not this also intended to show that by communion with GOD, a brightness and splendour is communicated to believers? 2 Corinthians 3:18. Reader! may the LORD grant that the frequency and fervency of our communion with the LORD, may indicate to all around, that we have been much with JESUS. Acts 4:13.

EXODUS 34:30

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

Doth not this fear of Aaron and the people, teach us how a sanctity of life overawes the ungodly? 2 Corinthians 3:7-9.

EXODUS 34:31-35

And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. (32) And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. (33) And *till* Moses had done speaking with them, he put a vail on his face. (34) But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. (35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Paul is the best commentator on this passage. 2 Corinthians 3:13-15. Blessed be GOD! the vail is done away, in the person and righteousness of JESUS. 2 Timothy 1:10.

REFLECTIONS

What a precious scripture is that, and what a full explanation doth it afford, to this whole Chapter: *The law was given by Moses, but grace and truth came by JESUS CHRIST.* LORD I would pray, write thy laws upon my heart, and while, by the sweet influences of thy HOLY SPIRIT, I am made both able and willing to run the way of thy commandments, now thou hast set my heart at liberty, may my soul be constantly strengthened and established in that precious assurance, that CHRIST *is the end of the law for righteousness* to me, and to every one that believeth.

Blessed GOD! may the perusal of thy servant's privilege and enjoyment in the holy mount of communion with thee, make my soul long after such sweet and reviving manifestations of thy glory, in covenant mercies, that I may know what it is to enjoy fellowship with the FATHER, and with his Son JESUS CHRIST. Oh! let the continual actings of faith, and the exercises of grace, be going forth by the SPIRIT'S work, in my heart, on each of the persons of the GODHEAD. And may the frequent communications of JESUS' love have this blessed effect on my heart, that, as the face of Moses shone, so the conversation of my lips may denote with whom I have been most in communion. Grant, blessed GOD, this may be my mercy, *that from beholding with open face as in a glass the glory of the LORD, I may be changed into the same image, from glory to glory, even as by the SPIRIT of the LORD.*

CHAPTER 35

CONTENTS

This Chapter opens with Moses' commission, concerning the tabernacle, and its furniture, agreeably to the instructions he had received of the LORD in the Mount. After pointing out to the people again the ordinance of the Sabbath, he calls their attention to the order of the LORD for erecting a tabernacle, for the due observance of the religious duties of the Sabbath: mention is made of the contributions of the people towards the building: their readiness in the offering: and workmen are appointed to execute the building.

EXODUS 35:1-3

¶ 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.

The introduction of the precept here concerning the Sabbath, before the introduction of the precept concerning the building of the tabernacle, seems to have been made with this design, to intimate, that even the erecting an house for the worship of the LORD, must not be done on the LORD'S day. See the observations on the 31st chapter of Exodus, 13 to 17 verses.

EXODUS 35:4-5

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,

See Psalm 110:3. 2 Corinthians 8:11, 12. 9:7.

EXODUS 35:6

And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

Perhaps it means blue wool. Exodus 26:1.

EXODUS 35:7-10

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. 10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

See 1 Peter 4:10.

EXODUS 35:11-19

The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, (12) The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering, (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.

These precepts are beautiful duplicates of what were delivered to Moses in the mount. See Exodus 28:5-28. 25:10, &c.

EXODUS 35:20

¶ And all the congregation of the children of Israel departed from the presence of Moses.

What is here said of the departure of the congregation, means, that they went away with hearts disposed to the service. Deuteronomy 5:28.

EXODUS 35:21

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.

See Judges 5:9.

EXODUS 35:22

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.

See Proverbs 3:9.

EXODUS 35:23-29

And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*. (24) Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought *it*. (25) And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. (26) And all the women whose heart stirred them up in wisdom spun goats' *hair*. (27) And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; (28) And spice, and oil for the light, and for the anointing oil, and for the sweet incense. (29) The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

1 Chronicles 29:3, 6, 9. Upon all these verses one general observation seems to meet us; that where the LORD makes a soul willing, there the LORD accepts and blesses the gift. Haggai 2:8. Luke 21:3, 4. The labour of the women is particularly noticed with honourable respect. See also in the gospel, Matthew 24:13. Acts 9:39. Philippians 4:3. Romans 16:3.

EXODUS 35:30-35

¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; (31) And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; (32) And to devise curious works, to work in gold, and in silver, and in brass, (33) And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. (34) And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan. (35) Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

Were not these builders of the tabernacle, so especially called, appointed, and qualified, to the work, types of the laborers in the New Testament Church? Ephesians 2:20. 1:17, 18.

REFLECTIONS

Who can meditate on the grace of God, in thus furnishing his servants for the work of the sanctuary, and giving the congregation such a willing mind to make contributions to the building, without being struck with the conviction, that in the spiritual building it must be the same Almighty God that can alone work in us, both to will, and to do, of his good pleasure.

Gracious GOD! ever dispose my heart to thy service, and give me grace to consecrate all I have to thee; my time, my gifts, my life; for all is of thee, and in the dedication of the whole, it is but returning thee thine own. Accept them, dear LORD, in CHRIST JESUS, and pardon the unworthiness both of the gift and giver.

Let me not close this Chapter in the review of the preparation for the tabernacle, and the furniture of it, without eyeing afresh that blessed minister of the sanctuary, and of the true tabernacle, which the LORD pitched, and not man. Dearest JESUS! it is thou that art the true tabernacle of thy people. Upon the foundation of thy FATHER'S everlasting love, thy salvation is built for them: and in thy righteousness and blood, the spiritual temple rests for ever: LORD grant, that as thy mercy is built up forever, the top stone for my soul may be brought forth with shoutings of "Grace, grace," unto it.

CHAPTER 36

CONTENTS

This Chapter contains the relation of the progress of the work, in the building of the tabernacle: the liberality of the people is so great, that Moses desires them, to refrain. Here is the account of the fine curtains of the tabernacle being finished, the boards, and bars, and partition vail, and the vail for the hanging at the door.

EXODUS 36:1

¶ 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.

May we not from hence learn, that, in the spiritual building it must be the LORD which puts it in the heart to build a temple for his honour? Ephesians 4:11-13.

EXODUS 36:2

And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

Doth not this call of Moses correspond to the gospel call? 2 Timothy 1:9.

EXODUS 36:3

And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

Doth not this receiving from Moses materials for the work, carry with it a spiritual sense, that in salvation work we must all first receive, before that we can begin? Creating work and renewing work are both from GOD. 1 Corinthians 4:7.

EXODUS 36:4-7

And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; (5) And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. (6) And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. (7) For the stuff they had was sufficient for all the work to make it, and too much.

Reader! remark the blessed effects of grace in the heart. Nothing was thought too good, too great, or too costly for GOD. Paul bears testimony to a like liberality in the church in his day. Philippians 4:10-18. 2 Corinthians 8:3, 4.

EXODUS 36:8-13

¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. (9) The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size. (10) And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. (11) And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. (12) Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. (13) And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

Was not the construction of the tabernacle itself symbolic of the Church of the LORD in the world? It was not of stone, or earth, or timber; but curtains only. The Church of GOD, while on earth, is not founded in the earth, neither is it of this world. Revelation 21:2, John 18:36. Moreover; the tabernacle was a *moveable* tent: meaning perhaps thereby, that the Church is not intended to be settled here; the worshippers belonging to it are looking for a city that hath foundations. Hebrews 11:16. Moreover, the tabernacle was a very *humble* building, and not large, nor spacious; compare Jeremiah 22:14, 15. with 2 Samuel 7:2. But observe; though the tabernacle was thus humble, made of curtains only, yet the curtains were *embroidered*. Was not this meant to represent the dignified state of the humble believer? His body is the temple of the HOLY GHOST. 1 Corinthians 6:19. He is all glorious within. Psalm 45:13, 14. And the high and holy One, who inhabiteth eternity, dwells with him. Isaiah 57:15.

EXODUS 36:14-38

¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them. (15) The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. (16) And he coupled five curtains by themselves, and six curtains by themselves. (17) And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. (18) And he made fifty taches *of* brass to couple the tent together, that it might be one. (19) And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*. (20) And he made boards for the tabernacle *of* shittim wood, standing up. (21) The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. (22) One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. (23) And he made boards for the tabernacle; twenty boards for the south side southward: (24) And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. (25) And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, (26) And their forty sockets of silver; two sockets under one board, and two sockets under another board. (27) And for the sides of the tabernacle westward he made six boards. (28) And two boards made he for the corners of the tabernacle in the two sides. (29) And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. (30) And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets. (31) And he made bars of shittim wood; five for the boards of the one side of the tabernacle, (32) And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. (33) And he made the middle bar to shoot through the boards from the one end to the other. (34) And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold. (35) ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. (36) And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver. (37) And he made an hanging for the

tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of 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.

Some have thought that the gold which was spread upon the several parts of the building and furniture of the tabernacle, was intended to represent the GODHEAD of CHRIST; whilst the coarser parts typified his human nature. The coverings also carried this idea with them, that GOD is the covering of his people. Isaiah 4:6. The vail of separation, we have authority to conclude, meant the separation between GOD and us while in an unrenewed state, and without CHRIST. Hebrews 6:19, 20. 10:19-22.

REFLECTIONS

My soul! dost thou behold the readiness of the people to bring their offerings unto the LORD, even while approaching GOD in a tabernacle state: and wilt thou not seek grace to bring all thou hast to his service, since JESUS hath come down and tabernacled in thy nature, to bring thee nigh by his blood and righteousness? Oh! thou precious GOD and Saviour! the tabernacle of my soul, and my hiding place; may I live in thee, and be built upon thee. Thou art indeed the true tabernacle, the gold that perisheth not, the pearl of great price; be thou to me all I stand in need of, in this tabernacle state, until thou shalt bring me home to thy temple, which is above, where the gates are one pearl, and the street of the city is pure gold: but where infinitely above all these, the LORD GOD Almighty, and the LAMB are the temple of it. Until the day break, and the shadows flee away, be thou my GOD, and my guide, even unto death.

CHAPTER 37

CONTENTS

The relation of the work is still carried on through this Chapter; the principal things mentioned in it are, the ark, and mercy-seat; the table of show-bread with its vessels; the candlestick, with its lamps; the altar of incense, the holy oil, and the incense.

EXODUS 37:1-5

¶ And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: 2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. 4 And he made staves *of* shittim wood, and overlaid them with gold. 5 And he put the staves into the rings by the sides of the ark, to bear the ark.

Let not the Reader think that what Moses repeats here, of the building and furniture of the tabernacle, is unnecessary. The HOLY GHOST, it is evident, did not consider it to be so, when he graciously inspired Moses to commit it to writing. There is nothing in the holy word that can be said to be superfluous. And if it be said that God doth not forget our labour of love, surely we can never too much remember his acts of mercy. Philippians 3:1. Hebrews 6:10.

EXODUS 37:6-9

6 And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. (7) And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat; (8) One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof. (9) And the cherubims spread out *their* wings on high, *and* covered with their wings over the

mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

We cannot sufficiently keep in view him, whom both the ark, and mercy-seat, typified. JESUS is the mercy-seat, or propitiation. 1 John 2:1. And to the shelter of his righteousness was it not that Noah by faith fled? Genesis 7:1. with Hebrews 11:7.

EXODUS 37:10-16

¶ And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: (11 And he overlaid it with pure gold, and made thereunto a crown of gold round about. (12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. (13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. (14 Over against the border were the rings, the places for the staves to bear the table. (15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table. (16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

Was not the table of show-bread meant also to show forth the everlasting duration of JESUS as the bread of life to his people? The show-bread was always to be spread upon the table, and JESUS is always in the presence of GOD for us. But Reader, do not overlook the vast superiority of the gospel table to the law. The show-bread was always upon the table indeed, but it was only to be looked upon, not eaten, except by the priests: but under the gospel, JESUS is to be both looked upon, and received. See his words, Proverbs 9:5.

EXODUS 37:17-24

And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: (18) And six branches going

out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: (19) Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. (20) And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: (21) And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. (22) Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold. (23) And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold. (24) *Of* a talent of pure gold made he it, and all the vessels thereof.

Was not this candlestick an emblem of the light of the HOLY GHOST, and of his sacred word? Hath not the church been enlightened with the illuminations of the SPIRIT, in all ages? Revelation 1:20. 2:7. Psalm 119:105. And are not the branches of the candlestick meant to show that the supply of believers is from CHRIST?. Zechariah 4:2, 3. But Reader! Do not forget that after all, a candlestick is but a faint light. Divine communications in this world are but as the light of a candle. The full day-light of glory, in the LORD JESUS, is reserved for the upper world. 1 Corinthians 13:12.

EXODUS 37:25-28

¶ And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same. (26) And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. (27) And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. (28) And he made the staves *of* shittim wood, and overlaid them with gold.

Was not this incense altar a type of the LORD JESUS? Is he not both the altar and incense of his people? Hebrews 13:15. Revelation 8:3.

EXODUS 37:29

And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

See Exodus 30:22. How strikingly doth this holy oil represent the anointing gifts and graces of the HOLY GHOST!

REFLECTIONS

Reader! do not hastily pass over this Chapter, but pause, as you read, and remark as you go, how very precious ought he to be in his Church, and among his people, whom GOD the HOLY GHOST was pleased to shadow forth by such a variety of representations. Oh! blessed SPIRIT, thou that art the glorifier of CHRIST JESUS, since thou hast been pleased to represent the Redeemer to thy Church by such a diversity of imagery, do thou unfold him to my heart as he is, and give me to look through the shadows to him who is the substance of all. Enable me to be looking at him, as my mercy-seat, my propitiation, my table of living bread, my altar of incense, my all: and so to live upon his fullness, and depend upon his righteousness, that I may be growing, up in him an holy temple to the LORD.

CHAPTER 38**CONTENTS**

The account of the building is continued through this Chapter. Here is given the particulars of framing the altar of burnt offering: the laver of brass: of the pillars and hangings for the

court of the tabernacle; and a account of the sum which the people willingly offered.

EXODUS 38:1

¶ And he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

Was not this altar a type of the cross? Hebrews 13:10. *Five cubits was about three yards, two inches.*

EXODUS 38:2-7

And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. (3) And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass. (4) And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. (5) And he cast four rings for the four ends of the grate of brass, *to be* places for the staves. (6) And he made the staves *of* shittim wood, and overlaid them with brass. (7) And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

Psalms 118:27.

EXODUS 38:8

And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

See Exodus 30:18. Was not the glass, or brazen mirror, of which the laver was made, intended to represent the glass of the gospel? See James 1:23 with 25. May we not, without violence to the expression suppose it intended the looking unto JESUS? Zechariah 12:10.

EXODUS 38:9-20

¶ And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits: (10) Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver. (11) And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver. (12) And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver. (13) And for the east side eastward fifty cubits. (14) The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three. (15) And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three. (16) All the hangings of the court round about *were of* fine twined linen. (17) And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their 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 cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court. (19) And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapters and their fillets *of* silver. (20) And all the pins of the tabernacle, and of the court round about, *were of* brass.

By the court of the tabernacle we may suppose is meant the church of the LORD JESUS upon earth. The extent of it a *hundred cubits* was about *sixty-one yards*. Song Of Solomon 4:12. Happy they that enter into it. Psalm 84:4. 10. The washing in the laver before the entry, carried this idea, that it is by the blood and righteousness of JESUS alone that admission can be found. 1 Peter 3:21.

EXODUS 38:21-31

¶ This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest. (22) And Bezaleel the son of Uri, the son of

Hur, of the tribe of Judah, made all that the LORD commanded Moses. (23) And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. (24) All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. (25) And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: (26) A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*. (27) And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. (28) And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. (29) And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. (30) And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, (31) And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

The sum total of the people's offerings is here enumerated. The gold was altogether 29 talents and 730 shekels: about 150 thousand pounds of our money. And the silver was 100 talents, and 1775 shekels; amounting to about 34 thousand pounds of our money. The brass was in quantity about 6637 pounds weight. Isaiah 60:17.

REFLECTIONS

Reader! still keep your eye steadily fixed on the LORD JESUS, all the way through, while looking over the furniture of the tabernacle. And as Moses wrote of CHRIST, may it be your

happiness and mine, in every part of his writings, to behold him. Here, would I say to my soul, while looking at the altar of the burnt offering, here I see JESUS, the altar of all my offerings, represented. In him, and his sacred person, righteousness, and salvation, do I find all that can be needed, as an offering for sin. In the laver of regeneration, by his HOLY SPIRIT, let me wash and be clean. And as the people offered willingly, in the Jewish tabernacle, so LORD JESUS, having found thee, and thy righteousness, I would willingly part with everything beside, and desire to count all but dung and dross, that I may win CHRIST.

CHAPTER 39

CONTENTS

In this Chapter we have the account of the work of the tabernacle being finished. The last things in order among the tabernacle furniture, are the forming the holy garments for the priests: the ephod, the breast-plate, the robe of the ephod; the coats, bonnets, and girdle, and the plate of the holy crown. Moses examines, and gives his approbation of the whole.

EXODUS 39:1-5

¶ And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses. (2) And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen. (3) And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work. (4) They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together. (5) And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work

thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

The robes of the priests may serve to remind us of what is said, Revelation 7:13-15.

EXODUS 39:6-7

And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. (7) And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

Was not this descriptive of JESUS, in his High Priest's office? Song Of Solomon 8:6. Isaiah 9:6.

EXODUS 39:8-14

And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen. (9) It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled. (10) And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row. (11) And the second row, an emerald, a sapphire, and a diamond. (12) And the third row, a ligure, an agate, and an amethyst. (13) And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings. (14) And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

Were not these different stones to describe the different lustres and graces of the HOLY SPIRIT given to believers? 1 Corinthians 12:4-11.

EXODUS 39:15-21

And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold. (16) And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of

the breastplate. (17) And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. (18) And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. (19) And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward. (20) And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod. (21) And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

Let us not forget what the apostle saith concerning those things, Hebrews 9:6-12.

EXODUS 39:22-26

And he made the robe of the ephod *of* woven work, all *of* blue. (23) And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend. (24) And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*. (25) And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; (26) A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

Observe how often it is repeated, that all this was in conformity to the express command of God. See Exodus 28 and the notes upon it from 31st verse to the 35th.

EXODUS 39:27

And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,

See Revelation 19:8.

EXODUS 39:28-30

And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen, (29) And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses. (30) And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

What can be more expressive of the Redeemer's character? Hebrews 7:26. 1 Corinthians 1:30. 2 Corinthians 5:21.

EXODUS 39:31-32

And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses. (32) ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

Great dispatch must have been observed in the work, for it was not much above five months from the beginning to the finishing of it. Genesis 27:20. 2 Chronicles 29:36.

EXODUS 39:33

And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

See 2 Corinthians 5:9.

EXODUS 39:34-42

And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, (35) The ark of the testimony, and the staves thereof, and the mercy seat, (36) The table, *and* all the vessels thereof, and the shewbread, (37) The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light, (38) And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, (39) The brasen altar, and his grate of brass, his staves, and all his vessels, the

laver and his foot, (40) The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, (41) The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. (42) According to all that the LORD commanded Moses, so the children of Israel made all the work.

The particulars are here again enumerated to show that the work was complete. Deuteronomy 5:32.

EXODUS 39:43

And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Moses, as the servant of the LORD, acted here in his name. Hebrews 3:5.

REFLECTIONS

In the review of the finishing the Jewish tabernacle, let every Reader of the account call to mind the glorious work of redemption our great High Priest hath finished by his complete atonement. How costly the work! how great the undertaking! how precious thy building, thou dear Redeemer, when the temple of thy body, being according to the Jewish cruelty, supposed to be destroyed, thou didst raise it again in three days. LORD JESUS! raise up thy power in my soul. Consecrate all I have to thy service. And may I know the power of thy resurrection, and the fellowship of thy sufferings, being made conformable to thy death!

CHAPTER 40

CONTENTS

The tabernacle being all finished, is now, at the command of GOD, to be set up in its place: then consecrated: Aaron and his sons to be sanctified. The command is executed. And the LORD gives the symbol of his taking possession of it by the token of a cloud covering it. These are the contents of this Chapter, with which the Book of Exodus concludes.

EXODUS 40:1-2

¶ And the LORD spake unto Moses, saying, (2) On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

Numbers 7:1. It was just one year, wanting only 14 days, from the time of the people's coming out of Egypt, to the consecration of the tabernacle. Memorable providences demand suitable memorandums. 2 Chronicles 29:17.

EXODUS 40:3-11

And thou shalt put therein the ark of the testimony, and cover the ark with the vail. (4) And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. (5) And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. (6) And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. (7) And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. (8) And thou shalt set up the court round about, and hang up the hanging at the court gate. (9) And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. (10) And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar:

and it shall be an altar most holy. (11) And thou shalt anoint the laver and his foot, and sanctify it.

Observe the order which the LORD appoints in placing the furniture of the tabernacle. 1 Corinthians 14:40.

EXODUS 40:12-15

And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. (13) And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. (14) And thou shalt bring his sons, and clothe them with coats: (15) And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

See Chap. 28:41. Numbers 25:13.

EXODUS 40:16

¶ Thus did Moses: according to all that the LORD commanded him, so did he.

See Deuteronomy 4:2.

EXODUS 40:17-29

And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up. (18) And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. (19) And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. (20) And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: (21) And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses. (22) And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. (23) And he set the bread in order upon it before the LORD; as the LORD had

commanded Moses. (24) And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. (25) And he lighted the lamps before the LORD; as the LORD commanded Moses. (26) And he put the golden altar in the tent of the congregation before the vail: (27) And he burnt sweet incense thereon; as the LORD commanded Moses. (28) And he set up the hanging *at* the door of the tabernacle. (29) And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

Observe the expedition Moses used, and that every article was brought into immediate use.

EXODUS 40:30-34

And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. (31) And Moses and Aaron and his sons washed their hands and their feet thereat: (32) When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. (33) And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. (34) ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Was not this the token of the Redeemer's presence? John 1:14.

EXODUS 40:35

And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

See 2 Chronicles 5:14. John 1:18.

EXODUS 40:36-38

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: (37) But if the

cloud were not taken up, then they journeyed not till the day that it was taken up. (38) For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Numbers 9:15-23. Precious tokens these of the divine presence, and of the divine favour. Isaiah 4:5, 6. But how much more precious, since the LORD JESUS came and tabernacled among his people, in the likeness of our flesh? John 1:14. Galatians 4:14. The pillar of cloud moving before them was a delightful testimony of what the people were to do, and a sure guide for them to follow. But how much greater our privileges, who are under the leadings and teachings of the HOLY GHOST. Romans 8:14. How solemn must have been this entry of the *Shechinah*, the glory of the LORD, into the court, and through the court, towards the altar and mercy-seat. But Reader! how sweet that scripture, CHRIST is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, there to appear in the presence of GOD for us. Hebrews 9:24.

REFLECTIONS

Reader! before we take our leave of this precious book of *Exodus*, pause once more, and remark with me in what a multitude of instances *Moses wrote of* CHRIST. Blessed book of GOD I would say, mayest thou be my constant guide under the teachings of the HOLY GHOST, to lead my soul unto JESUS: and do thou, Almighty Teacher, be frequently taking of the things of JESUS that are in it to show unto me.

In this tabernacle let me behold a type of my adored Redeemer, founded in the eternal counsels and purposes of GOD my FATHER, and reared up in his glorious work of redemption, for the everlasting salvation of his people. In him

all the holy furniture, the altar, ark, mercy-seat, show-bread, anointing oil, and incense, have their completion, for in him it hath pleased the FATHER that all fulness should dwell. And may I not consider this sanctuary opened for divine worship, as a resemblance also of the gospel tabernacle, the church of the living GOD, which he hath pitched among men. Here may my soul he frequently found waiting at the throne, and seeking for communion by means of his blood and righteousness, which are the laver, light, and purification of ail gospel worship. And here, LORD, may I find my solace, and my joy, rejoicing in the manifestations of thy presence and favour, until I have forever done with the worship of my GOD and Saviour in the shadow of ordinances, and am sat down at the fountain head of divine and everlasting realities, in the temple that is above. Hasten LORD in thine own time these felicities, that the enjoyment of JEHOVAH, in his threefold character of persons, may be my portion, with all the church of the first-born forever, and ever. Amen.

LEVITICUS

GENERAL OBSERVATIONS

I MUST not forget to remind the Reader, that he place over this *third* Book of Moses, as in the *two* former, the same Motto, *Moses wrote of CHRIST*. For here, in every part of this Volume, in a very eminent degree, under types, and figures, may be discovered the most striking allusions, to the Person, and Offices, and Character, of the LORD JESUS CHRIST.

The Book itself, is called *Leviticus*, because it contains, the laws and ordinances of the Levitical Priesthood: in which department, the tribe of *Levi* particularly ministered. Here are contained, all the special rites and ceremonies relating to purification, which belonged to the Tabernacle service. And, as the Apostle, under the gospel dispensation, had it in express authority from the *HOLY GHOST*, to tell the Church, that these were *the shadow of good things to come, but the body was CHRIST*; it may serve to teach us, with what awakened attention, and earnestness, accompanied with prayer to the *LORD*, to be directed in our perusal of it, we ought to read this holy Book. Colossians 2:16, 17. Hebrews 7:11. 10:1.

It will be readily acknowledged, by every lover of this precious Book of *Leviticus*, that to an unenlightened, carnal Reader, there will appear, many things in it, dry and uninteresting. But

to a soul truly taught of God the *HOLY GHOST*, whose blessed office it is, *to take of the things of JESUS, to show unto his people*, he will find so many delightful sketches of the great Redeemer, marked here and there through the whole Book, in type and shadow, as will abundantly refresh the mind, in the contemplation of Him *who is the same yesterday, and to day, and for ever*. Reader! look steadily at the character of Aaron, as he is represented in this Book of God: consider him, as peculiarly *called* of God, to be an high Priest: *anointed* to the service: *going in* before the people, in this great office, in all his ministrations: behold him and his offerings accepted; and divine blessings following: and then turn to the Gospel, and trace him, whom Aaron represented; and I venture to believe, that if the *HOLY GHOST*, be your teacher, you will discover, such a striking resemblance as will overpower your mind, with the most absolute conviction, that in all *Aaron's* ministration, it was the *LORD JESUS* in his priestly office, whom he typified, and represented.

It will be proper, to inform the Reader, before he enters upon the perusal of this book, that as it is a book of laws and ordinances, he must not expect to find anything relating to the history of the Church in it. Indeed, there is nothing of the kind in it, excepting a short account, in the 8th, 9th, and 10th Chapters, and also in the 24th Chapter, which can be considered as historical. The Reader, will recollect therefore, that as the Church's history, to the close of Exodus, brought on the era of Creation, to the year 2514, that is about 1490 years before the coming of CHRIST; the beginning and close of Leviticus leaves it just the same.

I will detain the Reader no longer, from entering upon the perusal of *Leviticus*, than just to observe to him, that if, as he goes along, he finds his mind exercised, as well he may, in beholding the long, tedious, and painful train of sacrifices, of the law, which as the apostle saith, was *a yoke, which neither our fathers nor we were able to bear*; (Acts 15:10) I pray *GOD* to give him grace, at the same time, both to behold in it, God's unalterable displeasure at sin, which those sacrifices manifested; and to feel his heart drawn out, yet more and more in every review of them, in love to him, who alone could *do away sin by the sacrifice of himself*, and who hath by that sacrifice of himself once offered, *for ever perfected them that are sanctified*. Hail! thou holy LAMB of GOD! thou great High Priest, the altar, and sacrifice, for thy people!

CHAPTER 1

CONTENTS

The book of Leviticus, opens with the subject of sacrifices, and particularly of that which is among the first of them, burnt-offerings; from what herd the sacrifice is to be taken from among beasts; or from what bird among the fowls.

LEVITICUS 1:1

And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

In the opening of this book, some precious improvements arise of a spiritual nature. At first we are told that *GOD called* to Moses. Herein Moses was a type of CHRIST. See John 1:18. Hebrews 1:12. Secondly, GOD called to Moses, *out of the*

tabernacle. Herein again, JESUS is represented: for all the words of GOD the FATHER, are from the mercy seat, in and through his SON, *JESUS CHRIST*. John 14:6.

LEVITICUS 1:2

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

There is somewhat very striking in this idea, of offering to the LORD. Even by the law of nature, man seems directed to do homage to the LORD. But under revelation, his conscience enforceth this, by reason of sin. Micah 6:6.

LEVITICUS 1:3

If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

Observe the unblemished sacrifice! Was not this typical of the *LORD JESUS*? 1 Peter 1:18, 19. Observe also, it was to be voluntary. I beg the Reader to remark with me, how sweetly this referred to the *LORD JESUS*. So grand and important a part of CHRIST'S mission, was the freeness of it in the conduct of our dear LORD, that I venture to believe the Evangelist John in his relation of the sufferings of CHRIST, had this in view in a very striking manner, through the whole of CHRIST'S passion. See John 18 throughout, and particularly 1, 4, 7, 8, 11, verses. 2 Corinthians 9:7. Observe also, the offering was to be at the door. Did not this imply the unworthiness of the giver? Deuteronomy 5:27.

LEVITICUS 1:4

And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Was not this laying of the hand upon the head of the sacrifice, meant to testify the transferring of the guilt of him that offered the sacrifice, upon the sacrifice itself, and presenting it thus to God? And did not this, most expressly typify CHRIST? Galatians 3:13.

LEVITICUS 1:5

And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

Was not this killing of the bullock, a representation, that the *LORD JESUS*, should suffer by his death, on the cross, for the sins of his people? 1 Peter 3:18. And by *the sprinkling of* the blood, was it not meant to signify, that the merits of *JESUS'S* death, and righteousness, must be applied to the sinner, who is made the happy partaker of salvation? Hebrews 12:24. Did not the sprinkling of the blood *round about the Altar*, teach the preciousness of CHRIST'S atonement, in the *GODHEAD* of his person? 1 Peter 1:2.

LEVITICUS 1:6

And he shall flay the burnt offering, and cut it into his pieces.

Was not the *dividing* of the offering intended to represent, how the merits, and efficacy of CHRIST'S sacrifice, is divided over the whole earth? Malachi 1:11. Haggai 2:7.

LEVITICUS 1:7-8

And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: (8) And the priests, Aaron's

sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

Did not the *burning* imply, the just wrath of GOD for sin? Hebrews 12:29.

LEVITICUS 1:9

But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Did not the *washing*, carry the idea with it, of the laver of regeneration? Ezekiel 36:25, 26. Titus 3:5. And did not this *offering made by fire*, intimate how precious an offering that was before GOD, which the *LORD JESUS* made for human transgression? Ephesians 5:2. 1 Peter 2:5.

LEVITICUS 1:10

And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

This seems to have been a provision made for poorer Israelites, that such as had not ability to offer a beast of great expense, might bring a less. Luke 2:24.

LEVITICUS 1:11-13

And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. (12) And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar: (13) But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Observe the same order, is observed as before. Rich, and poor, are in soul concerns alike. Romans 2:11.

LEVITICUS 1:14-17

And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons. (15) And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar: (16) And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: (17) And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

So again, the same appointment, only as the things themselves made the difference necessary in the offering of them. But all pointed to JESUS, as the one all-sufficient sacrifice. Hebrews 10:4-14.

REFLECTIONS

PAUSE my soul, over the perusal of these shadowy representations, and under a most perfect conviction, that neither the blood of beasts, nor of birds, can take away sin, behold in them the most lively types, of the ever blessed *JESUS!* He was brought, indeed, to the Altar, a *willing* sacrifice. He was led, *as a lamb to the slaughter*. Upon his sacred head, by faith, his people now lay their hands; and confess over him those sins, which merit the punishment he suffered. His soul and body were indeed divided, for the moment of death, but soon united together, to see no corruption. And when he had made his soul an offering for sin, he ascended in the offering made by fire, of his own merits and death, as a sweet

smelling savour of propitiation, for his people before GOD. Oh! thou holy, immaculate, precious LAMB of GOD, which taketh away the sins of the world; may it be my portion to have an everlasting interest in all the merits of thy sacrifice. And since I am poor, and wretched, in all pretensions to divine favor, may my offering, at the door of the tabernacle, be this, to bring JESUS, in the arms of my faith, that in him, and his precious redemption, I may find favor with GOD. Oh! may thy blood, be sprinkled, upon my guilty conscience, and my whole soul be washed in the laver of regeneration; and that the LORD the *HOLY GHOST* may enable me to present my body, *a living sacrifice, holy, acceptable unto GOD, which is my reasonable service.*

CHAPTER 2

CONTENTS

This Chapter, in prosecuting the law of ordinances, relates the appointments respecting of the meat-offerings; which consisted of flour, with oil, and incense: the method to be used, in the preparation of the offerings, is also here pointed out; and some regulations noticed, respecting the of the first fruits in the ear of corn.

LEVITICUS 2:1

And when any will offer a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

As there was to be a daily sacrifice, see Exodus 29:38, 39. So it should seem, that the offering with frankincense, was also

daily. Did not the *one* point to the daily efficacy of the blood of CHRIST? And did not the *other* set forth the necessity of his daily *intercession*? Revelation 8:3, 4.

LEVITICUS 2:2

And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

Was not this bringing of the offering to Aaron, typical of believers bringing all their offerings to JESUS for acceptance? John 14:6.

LEVITICUS 2:3

And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

The presentation to the priest no doubt meant to imply, that all is the *LORD'S*. So in the gospel, the same is read to us in every ordinance; CHRIST is all, and in all. Of thine own LORD do we give thee. 1 Corinthians 9:13. Numbers 18:12.

LEVITICUS 2:4-10

And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. (5) And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil. (6) Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering. (7) And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. (8) And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. (9) And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon

the altar: *it is* an offering made by fire, of a sweet savour unto the LORD. (10) And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

All these directions, had no doubt, some spiritual signification, for the fire with which they were to be prepared and offered up, evidently pointed to the SPIRIT'S work upon the heart, in the presentation of them. Hence the Apostle speaks, in allusion to those services; Philippians 4:18. Hebrews 13:15, 16.

LEVITICUS 2:11

No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

We read before of God's solemn prohibition of leaven. Exodus 12:15. No doubt some important doctrine was veiled under this covering. And what more likely, than to teach, that a whole Savior, and not leavened with the supposed merit of our creature works, is the true, and only redemption, for the soul. Galatians 5:2. 6:14. Perhaps, the prohibition, of the use of honey, in those offerings by fire, was, because it was so likely to ferment, and thereby of itself when mixed with flour, make leaven, without the intention of the Israelites.

LEVITICUS 2:12

As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

The offering not burnt upon the Altar, might have honey in it, because this was for the priests. Leviticus 23:17. 2 Chronicles 31:5.

LEVITICUS 2:13

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

Was not this *salt*, a striking similitude, of the merits of the Redeemer. Observe the expression, *the salt of the covenant of thy God*. And where JESUS is wanting, what sacrifice can be acceptable? Is not this gracious salt, even the *LORD JESUS* himself, in his person, and offices, that alone which preserves our souls, from corruption? Mark 9:49.

LEVITICUS 2:14-16

And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears. (15) And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering. (16) And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

All offerings to the LORD must be of the first and best. To offer otherwise is mockery. Malachi 1:14. And is not the *LORD JESUS* here again set forth? Was he not the first and best, and offered to God, an offering in the prime of life? And was he not presented with the sacrifice of fire? Hebrews 9:14.

REFLECTIONS

READER! In every offering, oblation, and sacrifice, seek for JESUS. Whether among the fruits of the earth, in the fine flour, the oil, and frankincense, or among the daily lamb of the Israelite: all pointed to him, and in him had their object

completed. And while you pray, for the *HOLY GHOST*, thus to enlighten the eyes of your understanding, in the knowledge of him, pray no less for grace also, that in all your offerings to GOD by faith in him, no leaven may be mingled with the all-perfect oblation of JESUS. Seek nothing, bring nothing, depend upon nothing, know nothing, in a way of acceptance with GOD, but *JESUS CHRIST*, and him crucified. And while this grand and only means of salvation, is made the security of your soul, beg of the LORD also, that all your sacrifices, be salted with the salt of the covenant of your GOD. Oh! for the *LORD JESUS*, to preserve, by his purifying salt of spiritual grace, both your soul, and my soul, that we may have *this salt in ourselves, and peace one with another*.

CHAPTER 3

CONTENTS

In pursuing the order of appointments, under the Levitical dispensation, this Chapter contains the account of the institution of peace-offerings; which are to be taken from the herd, a bullock or an heifer; or from the flock, either a lamb, or a goat.

LEVITICUS 3:1

And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

Is not the peace, which the *LORD JESUS* hath made for his people, in the blood of his cross, intended by this shadowy representation? Observe, this peace offering was to be

without blemish. Was not this evidently alluding to CHRIST? Compare Exodus 12:5, with 1 Peter 1:19.

LEVITICUS 3:2

And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

Observe, the laying on of the hand upon the head of the offering. What could more strikingly represent the transfer of sin? And is not this transfer made of sin to the person of CHRIST? Compare Leviticus 6:21, with 2 Corinthians 5:21. Isaiah 53:7-11.

LEVITICUS 3:3-5

And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards, (4) And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. (5) And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

Perhaps the significance of those things, in the inward fat, meaning the prime parts of the animal, was meant to show that all offerings to the LORD must be from the heart, including the best of our affections. Proverbs 23:26.

LEVITICUS 3:6

And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

Reader! look at JESUS. Hebrews 9:14. 1 Peter 1:19.

LEVITICUS 3:7-8

If he offer a lamb for his offering, then shall he offer it before the LORD. (8) And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

Observe again, the laying on of the hand, by way of acknowledging the transfer of sin. Hosea 14:1, 2.

LEVITICUS 3:9

And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

As the tails of the sheep are very large and fat, in those eastern countries, and were considered as a very choice part of the animal, they were ordered to be sacrificed on the altar. Exodus 29:22.

LEVITICUS 3:10-12

And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. (11) And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD. (12) And if his offering *be* a goat, then he shall offer it before the LORD.

Much the same observations meet us here as before. See Romans 8:3, 4.

LEVITICUS 3:13

And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

Reader! observe again, the order of laying on of the hand. So very important is the doctrine couched under it. Dearest JESUS! may I find grace to lay my hand by faith upon thy

head, and while I confess my sins, may I rejoice that *thou hast borne my sins, in thine own body on the tree!* Daniel 9:24.

LEVITICUS 3:14-16

And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards, (15) And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. (16) And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD'S.

The same observations meet us in those verses, as in the 3rd, 4th, and 5th. Genesis 41:32.

LEVITICUS 3:17

It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Observe the solemn injunction respecting the blood. No doubt in honour to the blood of CHRIST, by which alone atonement is made for sin. And through the whole Levitical dispensation this is strictly attended to. Genesis 9:4. 1 Samuel 14:32-34, compared with Ephesians 1:7. Hence the heathen worship is so spoken of, Psalm 16:4. Luke 13:1.

REFLECTIONS

MY soul! I would charge it upon thee to behold in these scriptures, how great stress is continually laid upon the priest's putting his hands upon the head of the beast offered in sacrifice. As if, that it might be suitably impressed upon the minds of the people, the pleasure *JEHOVAH* had in this shadowy transfer of sin, from his people to the sacrifice. Oh!

most holy blessed *GOD* and *FATHER*, how gracious was it in thee thus to silence all the fears and apprehensions of thy people, of the right and justice of the thing itself, by thus repeatedly manifesting that it was from thine own appointment. Yes, blessed *GOD*! though it be not in the power of any man to transfer his sin to another, yet it is not beyond thy right and prerogative as *GOD*. And since the glory of thy holy law, by the obedience and sacrifice of thy dear *SON*, is so abundantly secured and glorified; now may every poor sinner take comfort in the assurance, that *GOD can be just and the justifier of him that believeth in JESUS*.

How sweet is it to behold, in every ordinance, and under every sacrifice, the leading features of him, who in his *one sacrifice, once offered, hath for ever perfected them that are sanctified!* Blessed *JESUS*! be thou my peace-offering for thou hast made my peace in the blood of thy cross. Oh! grant me grace to rest my soul, as the priest rested his hand on the devoted sacrifice, on thy precious merits, blood, and righteousness. And may my soul be so thoroughly satisfied with this complete redemption of thine, that I may seek no other. May I know, by heartfelt experience, under the teaching, and application of *GOD the HOLY GHOST*, that *there is salvation in no other; neither is there any other name under heaven, given among men, whereby we must be saved*.

CHAPTER 4

CONTENTS

The interesting subject of the law of ordinances, is continued through this Chapter. Here are instructions, concerning sins of ignorance; and the offering to be made in consequence thereof. Moses is taught, by the LORD himself to instruct the Children of Israel, how to prepare, and offer those sacrifices; and of the difference in the ordinance, when it concerns a ruler or private person.

LEVITICUS 4:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

Observe the expression, If a *soul* shall sin; meaning no doubt that all sin is the sin of the soul. Micah 6:7. And it is the soul that is hurt by it. Proverbs 8:36. And it is the soul that is liable to death by it. Ezekiel 18:4.

LEVITICUS 4:3

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

Observe the highest order is not more exempt than the lowest. Romans 3:10-19. Hebrews 7:28. Observe again, in this place, as in many former instances, the offering for sin, is to be an unblemished offering; thereby evidently referring unto CHRIST. Hebrews 9:14. 1 Peter 1:19.

LEVITICUS 4:4

And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

Reader! do not overlook the important ceremony, of laying on the hand. Did not this expressly say, that in the moment he did this, he himself as a sinner confessed that he merited the death, which the sacrifice was immediately after to sustain. Leviticus 16:21. Galatians 3:13.

LEVITICUS 4:5

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Was not this significant that the blood of CHRIST, is not only shed for sin, but offered to GOD for a propitiation. Hebrews 9:22-24.

LEVITICUS 4:6

And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

Were not those repeated presentations typical of the continued appearance of the *LORD JESUS*, for his people before the mercy-seat, who *when he had by himself purged our sins, sat down on the right hand of the majesty on high?* Hebrews 1:3.

LEVITICUS 4:7

And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

Were not those things, in putting some of the blood upon the altar, and pouring out the rest, typical of the different parts of CHRIST'S passion? Revelation 8:3, 4. Isaiah 53:12.

LEVITICUS 4:8-10

And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, (9) And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, (10) As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

The offering of the fat, and the inward parts, to the LORD, seemed to convey this spiritual sense, that the heart-affections, are the only real offerings the LORD accepts. Proverbs 23:26. John 4:24.

LEVITICUS 4:11-12

And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, (12) Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

Perhaps this carrying forth without the camp, the Apostle hath best explained; Hebrews 13:11-13. Beside this, might not the ceremony signify, the putting far away the corruption of our nature. Hosea 14:2. Romans 6:6.

LEVITICUS 4:13

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

After the law respecting the sin of the priest, comes the provision for the national sin of the people. Reader! do not overlook a sweet improvement here. *JESUS'S* church will continue in the earth, as long as the sun and moon endureth;

but though this is graciously promised, yet it is nowhere said that it shall be without error. It is only holy in the Redeemer's holiness. Song Of Solomon 1:5.

LEVITICUS 4:14-15

When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. (15) And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

These elders were representatives of all the people. Observe! the laying on of the hand again. How typical of laying our sins on the *LORD JESUS*. Isaiah 53:6.

LEVITICUS 4:16-21

And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: (17) And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail. (18) And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. (19) And he shall take all his fat from him, and burn *it* upon the altar. (20) And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. (21) And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

All these are similar actions to what were enjoined concerning the sin of the high priest. Yes, there is but one, and the same salvation, both for the priest and the people. Acts 4:12.

LEVITICUS 4:22

When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

What a blessed provision is here shadowed forth, of the efficacy of CHRIST'S redemption, which taketh away *all* sin; in the delivery from the sin of ignorance. Job 6:24.

LEVITICUS 4:23-26

Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: (24) And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering. (25) And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. (26) And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

The same without much variety, only in an humbler offering, is here appointed for the ruler, as for the priest. Both evidently referring to the finished redemption which is in CHRIST, and to which all these services ministered. Hebrews 10:1.

LEVITICUS 4:27-35

And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty; (28) Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. (29) And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. (30) And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all

the blood thereof at the bottom of the altar. (31) And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. (32) And if he bring a lamb for a sin offering, he shall bring it a female without blemish. (33) And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. (34) And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: (35) And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

There is but little alteration here again, in the provision, made for the sin of the common people, from that for the ruler; only in an humbler oblation. Ezekiel 18:4. Hence, one common salvation is alike needed for all: and that can only be found in the redemption by CHRIST. 1 John 1:7. 2:1, 2.

REFLECTIONS

How beautiful is it to behold the *LORD JESUS* thus set forth by the *HOLY GHOST* to the view of the church, under that grand and important part of his divine character our great high priest. But how equally beautiful is it to observe at the same time, what an everlasting distinction the blessed SPIRIT hath drawn between JESUS and all his types, in his servants. Here under the law, as an apostle truly saith, we see men that have infirmity, made high priests: but under the gospel, the word of the oath which was since the law, maketh the SON who is consecrated for evermore.

Here Reader! let you and I pause over those solemn representations. Here let us behold the great evil of sin, which alike in priest, and in people, among the rulers and the poor, exposes all without distinction, to the just and merited punishment of Almighty GOD. Is your heart, like my heart, under a deep sense of sin, and the consciousness of deserved wrath, prompted to ask with him of old, *Wherewith shall I come before the LORD, and bow myself before the High God? shall I come before him with burnt offerings, or give the fruit of my body for the sin of my soul?* Oh! how infinitely precious, to every truly awakened heart that is asking the way of salvation, in those anxious enquiries, is that soul-reviving answer; *Behold the LAMB of GOD which taketh away the sins of the world.* Dearest JESUS! may I know by the sweet application of the *HOLY GHOST's* work in my heart, that thou hast taken away my sin, and art become *the LORD my righteousness.*

CHAPTER 5

CONTENTS

In continuation of the same subject, of ordinances, this Chapter relates the rite concerning the trespass-offering. The cases are particularized to which this religious ordinance had reference, and the offering itself stated; whether of a lamb, or kid; or in poorer circumstances, two; or if very poor, an omer of flour.

LEVITICUS 5:1

And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

It were very much to be wished, that this law was paid attention to among those who profess themselves to be christians, both in discountenancing idle and profane oaths, and putting a check to false swearing. Proverbs 29:24. It should seem, that it was by virtue of this law, the high priest adjured the *LORD JESUS*. Matthew 26:63.

LEVITICUS 5:2-3

Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty. (3) Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

On the subject of unclean things, uniformly through all the law, we may I think, without violence, consider the figure as referring to our nature, in an unrenewed state. Acts 10:14, 15.

LEVITICUS 5:4-5

Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these. (5) And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*.

Rash vows are of this kind. Ecclesiastes 5:6.

LEVITICUS 5:6

And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

Observe, the atonement is made by the priest; that is, as typical of CHRIST. Isaiah 53:10.

LEVITICUS 5:7

And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

This was a merciful provision for the poor, in their times of offending. The Virgin Mary's offering upon another occasion, was in this humble way. Luke 2:24.

LEVITICUS 5:8

And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

'Was not this prohibition of not dividing the offering, an emblem of the offering for sin, of a complete Saviour? John 19:36.

LEVITICUS 5:9-10

And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering. (10) And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

Similar observations occur here as in the former chapter on offerings, chap. 4:6, 7.

LEVITICUS 5:11-13

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering. (12) Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin offering. (13) And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

Observe the divine condescension to the poor sinner; nothing costly was to be in his offering. The poor as well as the rich are equally interested in the salvation of the gospel. Matthew 11:5.

LEVITICUS 5:14-15

And the LORD spake unto Moses, saying, (15) If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

Observe the magnitude of sin, even the sin of ignorance, riseth proportion, according to the sanctity of the person offended. 1 Samuel 2:25.

LEVITICUS 5:16-19

And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. (17) And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity. (18) And he shall bring a ram without blemish out of the flock, with thy

estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. (19) It *is* a trespass offering: he hath certainly trespassed against the LORD.

The sacrifice is always marked to be without blemish, thereby evidently pointing to him, who is *a lamb without blemish and without spot*. 1 Peter 1:19.

REFLECTIONS

SEE Reader! how ruined a state our whole nature is considered in by reason of sin. Oh! what a mass of uncleanness must man as man appear in before God! Truly as the prophet hath marked it, *from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores!*

Look up, my soul, and behold the gracious provision the covenant of redemption hath made for sins of all descriptions both of omission and commission; both of willful and unintentional guilt. Blessed God! how are we surrounded with mercies in the blood and righteousness of thy dear SON. Let me never lose sight of that sweet scripture, nor want faith to depend upon the precious record; *all manner of sin and blasphemy shall be forgiven unto men*. Teach me, HOLY SPIRIT of all truth, to depend upon this saving truth, and may my mind be constantly directed into a full enjoyment of the FATHER'S love, the Saviour's merits, and thy pardoning grace, that *my heart may rejoice, and my joy no man take from me*.

CHAPTER 6

CONTENTS

Part of this Chapter is but a continuation of the former, concerning the trespass-offering: to this are added, laws concerning burnt offerings, and meat offerings; the law of the consecration of the priest, and of the sin offering.

LEVITICUS 6:1-2

And the LORD spake unto Moses, saying, (2) If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

Observe, though the sin here spoken of is said to be unto a man's neighbor, yet the trespass is against the LORD. All sin is in the first and proper sense of it, leveled against the divine authority. James 4:11. Hence, in that great sin of David against Uriah, he refers all to this. Psalm. 51:4.

LEVITICUS 6:3-5

Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: (4) Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, (5) Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

It is much to be wished, that this was properly considered in common life. Deuteronomy 22:1-4.

LEVITICUS 6:6-7

And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a

trespass offering, unto the priest: (7) And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Did not our LORD sweetly illustrate this, by commanding the sinner that had trespassed against his brother, to seek the pardon of his brother, before he brought his offering to the LORD? Matthew 5:23, 24.

LEVITICUS 6:8-9

And the LORD spake unto Moses, saying, (9) Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

As this fire on the altar was never permitted to go out, was not this typical of the displeasure of God against sin, which is always burning without a sacrifice? Hebrews 10:5-12.

LEVITICUS 6:10-13

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. (11) And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. (12) And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. (13) The fire shall ever be burning upon the altar; it shall never go out.

The order is here given for the service of the priests in readiness against the time, when the LORD would himself first kindle this fire, and which when kindled, the priests were thus carefully to preserve. See Leviticus 9:24.

LEVITICUS 6:14-18

And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. (15) And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD. (16) And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. (17) It shall not be baked with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering. (18) All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

Concerning the *meat-offering*, the first part was to be the *LORD'S*, the remainder the priest's. Did not this offering allude to the person of JESUS? See John 6:35. And were not the priests, in partaking of this, types of the whole body of CHRIST, who are said to be made kings and priests to GOD and the FATHER? Revelation 1:6.

LEVITICUS 6:19-23

And the LORD spake unto Moses, saying, (20) This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. (21) In a pan it shall be made with oil; *and when it is* baked, thou shalt bring it in: *and* the baked pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD. (22) And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt. (23) For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

This consecrated *offering for the priests*, which was to be wholly burnt, perhaps typified the dedication of the *LORD JESUS*, as the sacrifice for the whole sins of the people. For as the priest, in his ministration, appeared before the LORD, in the name of the people, so in this same representation he typified JESUS. Hebrews 5:1-3, with Hebrews 7:23-25.

LEVITICUS 6:24-30

And the LORD spake unto Moses, saying, (25) Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy. (26) The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. (27) Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. (28) But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. (29) All the males among the priests shall eat thereof: it *is* most holy. (30) And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

Those verses relate to the order respecting the *sin-offering*. The great attention that was to be shown to wash the clothes that were sprinkled, in offering the sacrifice, meant no doubt to signify the necessity of divine washing by the blood of JESUS, and the waters of regeneration. Titus 3:5, 6. And in the appointment of all the males among the priests partaking of the sacrifice, is it not meant to show the privilege of the faithful in the common sacrifice of CHRIST? Hebrews 13:10.

REFLECTIONS

IN the perusal of this Chapter, still seeking grace to be forever keeping my eye steadily fixed on him, who is the only true, and real sacrifice for sin, and *the end of the law, for righteousness to every one that believeth*; I would desire to feel also, the full sense of the baleful malignity of sin, as it must appear in the eye of GOD; whose justice could not remit the penal effects of it, with a less sacrifice than the blood of his dear SON. LORD! *keep thy servant from presumptuous sins*; and in the common transactions, between man and man, in life, may I be enabled, like him of old, whom the *LORD JESUS* converted, and called from the customs of this world, to be his follower, in the regeneration; may I say, *If I have done any wrong to any man I restore fourfold*. But while doing restitution, to the utmost of my power, may I have grace never to seek justification by the deeds of the law, but by the alone blood, and righteousness of GOD my Saviour.

Reader! let us not close the Chapter before that we have bent the knee in praise and thanksgiving to our gracious *GOD* and FATHER in *CHRIST JESUS*, for the wonderful provision he hath made both for sins of ignorance and presumption; and indeed the whole mass of evil, by that one glorious offering of the body of *JESUS CHRIST* once offered, by which he hath forever perfected them that are sanctified. Precious *JESUS*! may our whole souls be everlastingly looking unto thee, and taking consolation from thee; *for thou wast slain, and hast redeemed us to GOD by thy blood*.

CHAPTER 7

CONTENTS

The same subject is continued through this chapter of the law of offerings. Here are appointments respecting the peace-offering, and the free-will offering; together with some further directions concerning the meat-offering. This chapter concludes the subject of those ordinances.

LEVITICUS 7:1-2

Likewise this *is* the law of the trespass offering: it *is* most holy. (2) In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

The sprinkling the blood of the sacrifice upon the altar, is still carried on through every service. I hope the Reader will therefore keep the same in view also, and see the whole in reference to him, who is our New-Testament Altar, Priest, and Sacrifice. 1 Corinthians 5:7.

LEVITICUS 7:3-5

And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, (4) And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away: (5) And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

Observe the burning of those parts, implying the dedication of the whole to the LORD, and not to be employed to any secular purposes. Did not this carry with it, reference to the sweet-smelling sacrifice of JESUS? Ephesians 5:2.

LEVITICUS 7:6-8

Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy. (7) As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*. (8) And the priest that

offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

Was not this appropriation of the skin of the burnt offering to the priest, typical of the clothing of our souls with the garment of JESUS? If so, it is worthy remark that in the very first sacrifice in the garden of Eden this was taught. See Genesis 3:21. And again Genesis 27:16.

LEVITICUS 7:9-14

And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it. (10) And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another. (11) And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD. (12) If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. (13) Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. (14) And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

Still let the Reader observe, the doctrine of sprinkling is carefully kept up. Reader, JESUS must be applied as well as revealed; and his blood sprinkled *on* the soul, as well as shed *for* the soul. Hebrews 12:24. But who shall sprinkle the soul with the blood of JESUS? HOLY SPIRIT! is it not thy gracious office? Oh! Holy LORD! do thou mercifully take of that precious blood, and so reveal it as to give me to see and believe its sovereign efficacy, for then will it be truly and fully applied to my soul's joy and the Redeemer's glory.

LEVITICUS 7:15-17

And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. (16) But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: (17) But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Observe how speedily the sacrifice was to be eaten. Did not this represent the earnestness with which CHRIST is to be received? Hebrews 3:13, 14. And observe that what remained until the 3rd day of the flesh of the sacrifice was to be burnt. Did not this intimate that the precious body of JESUS should not see corruption, but be offered up in the glories of his resurrection? Psalm 16:10.

LEVITICUS 7:18-21

And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. (19) And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. (20) But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. (21) Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

Haggai 2:12. Spiritually considered doth not this doctrine seem to say, that it is the conscience which must be purged from dead works to serve the living and true GOD? Hebrews 9:14. 1 Corinthians 11:29.

Leviticus 19:8.

LEVITICUS 7:22-27

And the LORD spake unto Moses, saying, (23) Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. (24) And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. (25) For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people. (26) Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings. (27) Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

This prohibition of fat and blood is a renewal of the same law, as in Chap. 3:16, 17. We know that the blood in a particular manner, was all along considered as sacred, in reference to the atonement, by the blood of JESUS. Genesis 9:4. Deuteronomy 12:16.

LEVITICUS 7:28-30

And the LORD spake unto Moses, saying, (29) Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. (30) His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.

This is worthy to be noticed, that everyone who brought the peace-offering should bring it himself with his own hands. Doth not this teach that salvation is a personal concern? Reader! look to it, that it is so with *you*. Oh! for the precious experience of Job! Job 19:25. And of Paul, Galatians 2:20.

LEVITICUS 7:31-38

And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. (32) And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings. (33) He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part. (34) For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. (35) This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office; (36) Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations. (37) This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; (38) Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

See how gracious a provision the LORD hath made for his priests, who stand up by his appointment, to minister in his holy name. 1 Corinthians 9:13, 14.

REFLECTIONS

STILL, my soul, keep thine eye steadily looking unto JESUS, and pray for the precious teachings of *GOD the HOLY GHOST*, whose office it is, to glorify the *LORD JESUS*, that he may enable thee to behold the Redeemer typified through the several parts of this Chapter. And as JESUS was and is the minister of the sanctuary, and of the true tabernacle, may my heart rejoice, and participate with him, in all the sweet things of his altar. May it be my portion, LORD, to feed *on* thee, to live *to* thee, to rejoice *in* thee! Never may I presume to bring

anything of my own to mingle with the all-sufficient sacrifice of the *LORD JESUS*; but desire to come, or rather to be led, by the *HOLY GHOST* to GOD and my FATHER, *in the new and living way of JESUS'S blood, and make mention of his righteousness, even of his only*. But Oh! thou LAMB of GOD! how blessed is it to see thee both the Sacrifice and the Priest. Thou hast made all thy people kings and priests to GOD and the FATHER. And as thou art our great Peace-offering: so art thou our glorious Paschal Lamb. On thee we feed. By thee we live. Through thee we are nourished and sustained, and made partakers of an everlasting life. Precious LORD! give us so to eat of thy flesh, and drink of thy blood, that we may have eternal life abiding in us! Amen.

CHAPTER 8

CONTENTS

This is an interesting chapter, in that it relates to its the solemn consecration of Aaron and his sons to the priesthood; the congregation of Israel are present; an account of the ceremony; the washing and anointing observed upon the occasion; their sin-offering; their burnt-offerings; and a ram of consecration; the holy solemnity continues seven days.

LEVITICUS 8:1-2

And the LORD spake unto Moses, saying, (2) Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

So very important a part of the tabernacle service, was the setting apart the priesthood, as typical of the person of the

LORD JESUS, that Moses had received early directions concerning it, when in the holy mount. See Exodus 28th and 29th chapters throughout. Then turn to the gospel, John 17:19. Hebrews 5:4, 5.

LEVITICUS 8:3

And gather thou all the congregation together unto the door of the tabernacle of the congregation.

The gathering the congregation together as witnesses of this consecration is very striking. In the gospel church it is ever to be wished that the setting apart to the ministry, should always be in a *public* manner; both to afford opportunity for the people to join in prayer, for the ordination and anointing by *GOD the HOLY GHOST*, and to impress on the mind of those ordained a greater earnestness in the discharge of their sacred employment, undertaken in the sight of so many witnesses. In such moments all eyes are upon the candidates for holy orders, and all seem to speak to them in the solemn language of Paul, Acts 20:28.

LEVITICUS 8:4-5

And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. (5) And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

It is always well when the *LORD'S* servants can produce the *LORD'S* authority for what they do. Exodus 29:4-37. But, Reader, be very careful to see in all this, the call of *JESUS* to the priesthood. Hebrews 5:4.

LEVITICUS 8:6

And Moses brought Aaron and his sons, and washed them with water.

Observe, the washing of the priests goeth before the putting on the holy garments. And doth not this teach that the washing of regeneration by the *HOLY GHOST*, precedes the being clothed with the robe of *JESUS'S* righteousness? Titus 3:5, 6. Hebrews 10:22. Dearest JESUS, be it my portion, to be washed from my sins in thy blood, and may I be found among those whom thou makest kings and priests to GOD and the FATHER. Revelation 1:5, 6.

LEVITICUS 8:7

And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

Reader, when you have read this verse turn to the Revelations, chap. 1 verses 12-18, and behold him whom Aaron represented. In order to strengthen the assurance of this precious doctrine, if you consult Daniel 10:5, 6, you will find that the prophet was blessed with a similar representation to the beloved apostle John.

LEVITICUS 8:8

And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

Let not the Reader overlook the interest all true believers have in this spiritual clothing. As Aaron in an especial manner as the High Priest represented *CHRIST*, in wearing the breastplate, and in the breast-plate the *Urim and the Thummim*; meaning lights and perfections; so all true believers are

clothed with the robe of *JESUS'S* righteousness: and have their loins girt about with truth. Ephesians 6:14. And they are as the breast-plate on the heart of *CHRIST*; and bound about the arm of *CHRIST*. Song Of Solomon 8:6.

LEVITICUS 8:9

And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

Reader! observe what the church saith concerning the crowning of the *LORD JESUS*, in the day of his espousals, and this will be the best explanation of this verse of scripture. Song Of Solomon 3:11.

LEVITICUS 8:10-12

And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them. (11) And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. (12) And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Paul explains the infinite importance of the SPIRIT's anointing, to which these figures referred, in the account he gives of the dedication of all the vessels of the tabernacle, Hebrews 9:21-23. And *John* yet further, in the application of these resemblances to the anointing of believers by the *HOLY GHOST*. John 2:20, 27. But is it not precious to see in the *pouring* of the anointing oil upon the head of Aaron, how the copious effusion of the SPIRIT upon the blessed *JESUS* is represented, to whom the SPIRIT was not given by measure? John 3:34. And is here not another sweet observation? Yes. As the holy oil that was poured upon Aaron's head ran down to the skirts

of his garments: so the effusion of the HOLY SPIRIT on the head of our Almighty Aaron, the LORD JESUS CHRIST, runs down to the humblest and lowest of his members: and *of his fullness they do all receive, and grace for grace*. Psalm 133:2, with John 1:16.

LEVITICUS 8:13

And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

As Aaron's sons were also clad in those vestments; so all true believers are clothed with the same robe of the Redeemer's righteousness. Isaiah 61:6.

LEVITICUS 8:14-17

And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. (15) And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. (16) And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar. (17) But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Observe the sin-offering is first made for the priests. Yes! it is highly proper that they who minister in holy things should have peace with GOD in *CHRIST* for their own sins, before they propose reconciliation through the blood of CHRIST to others. Romans 2:21.

LEVITICUS 8:18-21

And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. (19) And he killed *it*; and Moses sprinkled the blood upon the altar round about. (20) And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. (21) And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

The burnt-offering, which is an offering of praise, next follows. So said David. Psalm 66:13-15.

LEVITICUS 8:22-25

And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. (23) And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. (24) And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. (25) And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

To the former sacrifices, very properly succeeded the ram of consecration, particularly denoting the dedication of the priests to God's service. And the ceremony of application to the several parts of the priest's bodies, implied that the dedication was universal. Romans 12:1.

LEVITICUS 8:26-29

And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder: (27) And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD. (28) And Moses took them from off their hands, and burnt

them on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD. (29) And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

This waving towards heaven, carried with it the idea, that all that was here done, was by the *LORD'S* appointment, and hereby offered unto him. Ephesians 6:7.

LEVITICUS 8:30

And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

Observe here again, how much stress is laid upon the holy anointing. And what could this imply, but the work of GOD the SPIRIT on the heart? 1 John 2:20, 27.

LEVITICUS 8:31

And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Did not this eating imply the entire consent of the heart? So Ezekiel was commanded to eat the roll in token of the same. Ezekiel 3:1, 2.

LEVITICUS 8:32

And that which remaineth of the flesh and of the bread shall ye burn with fire.

What is dedicated to GOD must not be afterwards applied to any other use. GOD is a jealous GOD; jealous of his honour. Deuteronomy 5:6.

LEVITICUS 8:33

And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Did not this detention in the tabernacle carry with it this signification, that the service of the LORD is a continual service? What a delightful view of this did *Anna* give, who departed not from the temple night and day? Luke 2:37.

LEVITICUS 8:34-36

As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you. (35) Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. (36) So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

One point above all the reader should keep in remembrance in the perusal of this chapter, namely, that as all these services ministered to JESUS, the frequent repetition of them implied their imperfection; to *Him* they all referred, and in *Him* the whole was completed! Hebrews 10:1, 2. 10. 14.

REFLECTIONS

READER! do not close the sacred book after the perusal of this chapter, until that you have again and again besought the *HOLY GHOST* to be your teacher, concerning the many precious things signified in it. If the consecration of the *LORD JESUS* to the priesthood, be here all along represented, think how

important was that office. Set apart as the blessed *JESUS* was from everlasting; *called to be an high priest*; not as the priests under the law made without an oath; but *with an oath, by him that swore and will not repent*, when he said unto him, *thou art a priest for ever after the order of Melchisedeck*; anointed to the work by the *HOLY GHOST*, and to whom *the SPIRIT was not given by measure*; *holy* in himself; *harmless* to all others; *undefiled* with the least shadow of guile; *separate from sinners*; though bearing their sins, yet untouched with the pollution of them; and *made higher than the heavens*. Oh, for the work of *GOD the HOLY GHOST* to be powerful in the Reader's heart, to *consider this apostle and high priest of our profession CHRIST JESUS*.

And while we pray for grace to be always in lively exercise, by faith, on the person and priesthood of the SON of *GOD*, in all the circumstances in which that precious office relates to his people, may it be our happiness also, as the tabernacle of old, and the ordinances of worship were included in the consecration, to partake, as the members of his mystical body, of the same holy anointing. And while they who minister in holy things may learn from this chapter, how very solemn and sacred a service they are called to, and with what sanctity of life and conversation they are more particularly expected to go in and out before the people; may every renewed soul recollect also that *JESUS* by his great undertaking, and by virtue of his blood and righteousness, hath made them kings and priests to *GOD* and the *FATHER*. LORD! (I would pray for myself and reader), may our souls and bodies be sprinkled with the blood of sprinkling, and may we be enabled by the *HOLY GHOST* to present them a living

sacrifice, holy, acceptable to GOD which is our reasonable service; that by being dead unto sin, and living abstracted from all the carnal lusts and pursuits of this world, *we may have our fruit unto holiness, and the end everlasting life.*

CHAPTER 9

CONTENTS

Aaron and his sons having in the preceding chapter been solemnly ordained and set apart to the ministry, are in this chapter introduced as entering upon their holy office. Moses, at GOD's command, appoints an assembly both of the priests and elders, and enjoins them to bring their offerings before the LORD. This is done. Aaron first offers his sacrifice for himself, and then for the people. The glory of the LORD appears in the tabernacle. The divine approbation is manifested by consuming the burnt-offerings with fire. The holy joy of the people in consequence thereof. These are the principal things related in this chapter.

LEVITICUS 9:1

And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

It were devoutly to be prayed for, that they who minister in holy things, would observe in this place, and at the reading of this and the foregoing chapter, that no sooner was Aaron ordained, than he was engaged in the holy service. Regenerated christians, and much more truly ordained ministers, have no time to be idle. See Jeremiah's ordination,

Jeremiah 1:5, 10. See his first sermon, chap. 2. See Ezekiel 43:27. Above all, see the account of the *LORD JESUS*, John 9:4.

LEVITICUS 9:2

And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

Some have thought that a young calf being appointed for the sin-offering of Aaron, was to remind him of his former transgression in making the golden calf: that thereby he might never lose sight of his own unworthiness, while the LORD had called him to such an exalted rank as the High Priest before the people. Exodus 32:1-6. Reader! do not overlook the preciousness of *thy* High Priest, in this relation, but read what Paul saith, Hebrews 7:26, 27.

LEVITICUS 9:3

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

I think it is worthy remark here, that now Aaron is consecrated to the priesthood, he is commissioned to speak to the people; and Moses conveys the will of the LORD through him. And is he not here also a type of the ever-blessed *JESUS*, as our Mediator? Hebrews 1:1, 2.

LEVITICUS 9:4

Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

Observe, with what confidence the man of GOD speaks of the *LORD'S* manifesting himself unto his people. And with how

much greater confidence may the people of God now assure themselves of the *LORD'S* presence among them, when by his own express command, they meet together in his name; when that precept is followed up with a most positive promise, Matthew 18:20. 28:20. Reader! in taking comfort from this well-grounded assurance, do not forget that this presence of our LORD is a *spiritual* presence, to bless spiritual worshippers, who worship God *in Spirit and in truth*.

LEVITICUS 9:5-7

And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. (6) And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you. (7) And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

There is somewhat very striking in this description of Aaron and the congregation drawing near before the LORD. Job felt what it meant when he said, *Oh that I knew where I might find him, that I might come even to his seat*. Job 23:3-6.

LEVITICUS 9:8

Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

As the account here given relates to us the first information of the manner of performing the sacrifices under the Levitical priesthood, the particulars are more expressly noticed. Observe, one great point runs through the whole. Aaron performed every tittle of the service. For though his sons ministered unto him, yet none offered but Aaron. And was not

this expressive of the complete priesthood and services of the *LORD JESUS*? Isaiah 63:3.

LEVITICUS 9:9-21

And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar: (10) But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. (11) And the flesh and the hide he burnt with fire without the camp. (12) And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. (13) And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. (14) And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar. (15) And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first. (16) And he brought the burnt offering, and offered it according to the manner. (17) And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning. (18) He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, (19) And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver: (20) And they put the fat upon the breasts, and he burnt the fat upon the altar: (21) And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

The same observation meets us here. Though the people brought their offerings, yet it must be Aaron to present them. How sweetly doth it teach us, that it is JESUS, our almighty Aaron, that carrieth in the poor offerings of his people, sanctified by his oblation, his blood, and righteousness? Revelation 8:3, 4. And was not Job a type of JESUS to the

same effect, when he prayed for his friends, and God declared that he would accept Job for them? Job. 42:8.

LEVITICUS 9:22

And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

Who can overlook the *LORD JESUS* here, or want to be put in mind of the Redeemer's benediction on the mount, when he had finished redemption work on earth? Luke 24:50, 51.

LEVITICUS 9:23

And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

Observe, when the service of the sanctuary, according to God's commandment of it, was completed, Moses and Aaron went in (most probably) to follow up the service with prayer. Here again they represented the *LORD JESUS*, when in his final prayer he said, *I have finished the work thou gavest me to do, and now, O FATHER, glorify me.* John 17:4, 5.

LEVITICUS 9:24

And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

What precious tokens of divine favor? God not only appeared in glory, to testify his presence, but also he answered by fire, to testify his acceptance of their services. Reader! remark with me, that as the fire came down from heaven, and consumed the sacrifice, which might justly have consumed their persons for sin; so the *HOLY GHOST* came down in

confirmation that *JESUS'S* offering for sin on the cross was accepted, who without his offering would not have come, neither could our persons have escaped destruction. Observe also, the gracious effects on the minds of the people; they shout for joy; they fall low in humbleness. Never doth a soul lay lower in the dust, than when GOD exalts that soul in thankfulness for mercy. We are humblest in ourselves, when we are most lifted up in JESUS. Like Paul, when most weak, then most strong. 2 Corinthians 12:9, 10.

REFLECTIONS

IN the perusal of this Chapter, may it be my happiness to look beyond the letter to the spirit of the sacred word; and here, I am sure, I shall see JESUS, my great High Priest, in everything signified. Was he not from all eternity set apart, consecrated, and ordained to be an Almighty High Priest in things pertaining unto man, to make reconciliation for the sins of his people? And did he not, in confirmation of it, in the fullness of time, offer himself unto GOD, a willing sacrifice, without spot, or wrinkle, or any such thing? And is he not, as Aaron of old, now gone into the tabernacle not made with hands, even into heaven itself, there to appear in the presence of GOD for us? Hath he not again and again blessed his people, and afforded the most incontestable evidences of his unalterable love? Doth not his presence now, in the assemblies of the faithful, testify the FATHER'S approbation of all our spiritual services, however poor they are in themselves, yet truly valuable, in being accepted in and through him? And ought not the many love-tokens of his favor, which correspond to the glory manifested in the Jewish church, bring with them the surest

evidences of his grace, and call forth our shouts of holy joy? Dearest JESUS! may we never, never lose sight of thee in all our approaches to the mercy-seat, but behold thee as our sacrifice, our altar, our high priest, our all. Hail! LAMB of GOD, thou that takest away the sin of the world! Praises to thy name; thou needest not daily, as those high priests, to offer up sacrifice, first for thine own sins, and then for the people; for by thy one offering, once offered, thou hast forever perfected them that are sanctified.

CHAPTER 10

CONTENTS

A sad breach is made in the family of Aaron, in the death of Nadab and Abihu, his two eldest sons, who both are struck dead by fire from the LORD, for offering strange fire before the LORD. This chapter relates the awful event, as also the composure of Aaron's mind under this painful providence: the relation of the funeral: orders issued for the regulation of the priests' conduct in future: the law concerning the eating of holy things is also added, and the excuse of Aaron in the transgression of it.

LEVITICUS 10:1-2

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. (2) And there went out fire from the LORD, and devoured them, and they died before the LORD.

What this strange fire was, which the sons of Aaron offered, is not said. But as it was so great a sin, as to produce instant

death, we may humbly inquire, while we pray for grace to *stand in awe and sin not*. Is it not probable, that the sin of those young men was breaking in upon the province of Aaron, who, as the type of JESUS, was the only minister in the service of sacrifices? chap. 9:8. 15. 28. If this be a right conjecture, what is it to offer *strange fire* before the LORD, but to offer any thing of our own, and not with an eye to JESUS, when we come before the LORD? In the 30th chapter of Exodus, verse the 9th, mention is made of the prohibition of *strange incense* being offered before the LORD. And as incense is generally understood to have reference to the merits of CHRIST, why may not the sacred fire be supposed to have reference also to the person or oblation of the *LORD JESUS*? I Reader! let both the sin and punishment of those young men have this effect upon our minds, and may the perusal of it be sanctified to our souls, that death is our due also by reason of sin, void of an interest in JESUS. Who can stand, except in his righteousness, before that GOD who is a consuming fire? Hebrews 12:29.

LEVITICUS 10:3

Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

Reader! observe what effect grace had upon the mind of Moses. No doubt the awful event struck terror and dismay in every beholder, but while some trembled Moses adored. It is sweet in our afflictions to eye the *LORD'S* appointment, and depend upon it, as long as we are enabled to keep in view divine wisdom, we shall never despond by human sufferings. Observe also the pious frame of Aaron's mind. No doubt his soul was convulsed with agony. It must have been visible in

his very looks: yet Aaron held his peace. Dear LORD! grant both to him that writes, and to him that reads, grace, in all our lesser sorrows, to bend in holy submission to thy will. Psalm 39:9. Observe also, how GOD enjoins a sanctification of soul in all that approach him. Exodus 19:22

LEVITICUS 10:4-5

And Moses called Mishaël and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. (5) So they went near, and carried them in their coats out of the camp; as Moses had said.

Observe the funeral ceremony, how little is said of it. Compare Acts 5:6-10. with Acts 8:2. Reader! pause over the striking difference, and then attend to what the *HOLY GHOST* hath caused to be left on record of the blessedness of those that die in the LORD. Revelation 14:13.

LEVITICUS 10:6-7

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. (7) And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

Observe the workings of grace. Nature dared not complain: the deed was the *LORD'S*, and that was enough to prove the rectitude of it. This stopped the mouth of *Eli*, 1 Samuel 3:18. The same consideration was urged to *Job*. Job. 8:4. Reader! the best way to ascertain the real regard we have to the LORD, is not only to acquiesce in things when all is smooth

and even, but when the *LORD'S* will thwarts our will. Then to desire GOD's glory, though in the accomplishment of it every thing looks black around us; this is grace, and grace in blessed exercise. That was a precious frame of mind in *Nehemiah*, chap. 9:32, 33.

LEVITICUS 10:8-9

And the LORD spake unto Aaron, saying, (9) Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be a statute for ever throughout your generations:*

Some have thought from this precept, that the sin of Aaron's sons was drunkenness. It is possible that *Nadab* and *Abihu* might have been intoxicated at the time they offered the strange fire. But then, though this horrid state of drunkenness might have been in some degree instrumental to the commission of the sin for which GOD smote them, certain it is, that this was not the sin itself. For it is expressly said, that the offering of strange fire was the crime. Reader! pause over the account, and think how awful it must be in any, and how infinitely more so in ministers, to be given to wine, wherein is excess. And what a daring act of impiety in a state of this kind, to rush into the divine presence. LORD! keep the souls of men by thy grace from such presumptuous sins; Luke 21:34.

LEVITICUS 10:10-15

And that ye may put difference between holy and unholy, and between unclean and clean; (11) And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses. (12) And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy: (13) And ye shall eat it in the holy place, because

it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. (14) And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel. (15) The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

We have reason to lament over our own ignorance in the perusal of those scriptures, because after all our knowledge we discern so little concerning them. But if our conscious ignorance leads the heart to GOD for his instruction, then will these scriptures be blessed to us. No doubt the several distinctions made in these verses, between the most holy and the holy, have some precious meaning. Reader! recollect what *Paul* hath said concerning the whole of them, that they are the shadow, but the body is of CHRIST. It will be a well rewarded enquiry, if the Reader should find JESUS pointed out in those scriptures, Hebrews 10:1-12.

Jeremiah 15:19.

LEVITICUS 10:16-20

And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying, (17) Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? (18) Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, as I commanded. (19) And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin

offering to day, should it have been accepted in the sight of the LORD? (20) And when Moses heard *that*, he was content.

The goat was the sin-offering for the people. Chap. 9:15. And by the priest eating of it within the holy place, the instruction intended to be conveyed was, that the priest, as a type of the ever-blessed *JESUS*, did thereby bear the iniquity of the congregation. Reader! do not overlook thy High Priest here. 2 Corinthians 5:21. Aaron's grief made him fear, that if he had eaten the sin-offering as usual, he should have hindered the acceptance. Observe how sparingly and humbly he speaks of his trials. *Such things have befallen me*. The prophet *Hosea* in after ages was taught to say, that the bread of mourners should be polluted, and not suffered to be brought into the house of the LORD. Hosea 9:4. It should seem from the acquiescence of Moses in the reasoning of Aaron, that his excuse was admitted. Psalm 103:13, 14.

REFLECTIONS

Who that reads this Chapter, and beholds the awful monuments here held forth to view, in the sons of Aaron struck dead before the LORD, but must feel himself constrained to cry out with the men of *Bethshemesh* upon another occasion, *Who is able to stand before this Holy LORD GOD!* 1 Samuel 6:20. Were these the very men whom the LORD admitted into the nearer view of himself in the holy Mount? Were these the same *Nadab* and *Abihu*, who went up by the *LORD'S* own command with Moses and Aaron to *Sinai*, and saw the GOD of Israel? Yes. Oh! learn, my soul, from hence, that the more highly favoured thou art from divine manifestations, the more humbly do thou walk with thy GOD.

May the LORD in mercy grant, that neither gifts, nor graces, nor abilities, nor talents, nor station, nor character, may become snares to presumption. Dearest and ever-blessed *JESUS!* my eyes are up unto thee with an humble supplication, that no incense but thine, no fire but of thy kindling, may ever be found in my poor offerings. May all my approaches be under the blessed leadings of thine HOLY SPIRIT. Prevent it blessed God, that ever I should kindle a fire or compass myself about with sparks. But may I come to thee, thou great High Priest of my profession! May the golden altar of thy nature, be the only hallowed sanctuary of my oblation; thy blood and righteousness the only sacrifice wherein I put my trust; thy precious offering of infinite and endless value, the only propitiation to justify my soul; and thy robe of salvation the only covering I desire to appear in before GOD. Thus clothed I shall not be found naked. And thus secured in thy righteousness, I shall neither approach nor make an offering presumptuously: but *receiving a kingdom that cannot be moved, I shall have grace whereby I may serve God acceptably, with reverence and godly fear.*

CHAPTER 11

CONTENTS

The sacred historian in this Chapter, enters upon the subject of clean and unclean beasts, and shows what may be eaten and what may not. As the Israelites were to be separated and distinguished from all nations of the earth; the LORD was pleased to mark them also respecting their diet, in the flesh of beasts, of fishes, of birds, and of creeping things.

LEVITICUS 11:1

And the LORD spake unto Moses and to Aaron, saying unto them,

At the very entrance on the perusal of this chapter, I would beg the Reader to attend to what the apostle saith on the general subject of Jewish meats, by way of pointing out the blessed privileges to which we are brought by the gospel, Hebrews 9:9, 10. And connect with this what the same apostle saith elsewhere, Romans 14:17. 1 Timothy 4:4, 5. Colossians 2:16, 17. 1 Corinthians 10:31.

LEVITICUS 11:2

Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

It is worthy of remark, that before the flood the flesh of animals was not allowed for food. Genesis 1:29, 30. After the flood a permission was given to eat flesh. Genesis 9:3. Here the LORD draws a line of distinction between clean and unclean. Certainly this was for a mark of distinction between the *LORD'S* people, Israel, and other nations. And it should seem that by tradition, or somewhat like it, the *LORD'S* people had been distinguished respecting their food from the days of Abraham. So we read, that the Egyptians would not eat bread with the Hebrews: Genesis 43:32. And probably this might have been derived from divine appointment, though we have no mention made of it; because we find that at the going into the ark, the LORD himself taught Noah concerning clean and unclean creatures. Genesis 7:2.

LEVITICUS 11:3

Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

Some have thought that in order to discountenance the most distant approach to idolatry, those creatures which the neighboring nations made their idols, were those which the LORD marked particularly as unclean; that they might be held in the greater abomination by the Israelites. Whether this be so or not, I do not say. But one observation I would make in this place concerning an error, which, for want of due attention, some Christians have fallen into, I mean respecting *swine's flesh* being so carefully abstained from by the Jews. It hath been thought that they eat it not, because CHRIST permitted the devil to enter into the herd of swine: Mark 5:13. Whereas a moment's consideration would convince, that as the Jews did not believe in our LORD himself, consequently they pay no attention to this miracle. This scripture of the Levitical law concerning the unclean beast, explains it. The hog cheweth not the cud, and therefore, though he be cloven-footed yet is he unclean.

LEVITICUS 11:4-8

Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. (5) And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. (6) And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. (7) And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you. (8) Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

I make no observations on these verses, but only just to remark, that a spiritual and moral reflection may be drawn from every one. It was easy to follow up the doctrine contained in them, with an eye to believers, whose bodies are

the temple of the *HOLY GHOST*; and to show how everything that is of an unclean and polluting nature should be avoided. Ephesians 5:1-5.

LEVITICUS 11:9-47

These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. (10) And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you: (11) They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. (12) Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you. (13) And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray, (14) And the vulture, and the kite after his kind; (15) Every raven after his kind; (16) And the owl, and the night hawk, and the cuckow, and the hawk after his kind, (17) And the little owl, and the cormorant, and the great owl, (18) And the swan, and the pelican, and the gier eagle, (19) And the stork, the heron after her kind, and the lapwing, and the bat. (20) All fowls that creep, going upon *all four*, *shall be* an abomination unto you. (21) Yet these may ye eat of every flying creeping thing that goeth upon *all four*, which have legs above their feet, to leap withal upon the earth; (22) *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. (23) But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you. (24) And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. (25) And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even. (26) *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. (27) And whatsoever goeth upon his paws, among all manner of beasts that go on *all four*, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even. (28) And he that beareth the carcase of them shall wash his clothes, and be unclean until the

even: they *are* unclean unto you. (29) These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, (30) And the ferret, and the chameleon, and the lizard, and the snail, and the mole. (31) These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. (32) And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. (33) And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. (34) Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. (35) And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you. (36) Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. (37) And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean. (38) But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you. (39) And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. (40) And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. (41) And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten. (42) Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination. (43) Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. (44) For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. (45) For I *am* the LORD that bringeth you up out of the land of Egypt, to be your

God: ye shall therefore be holy, for I *am* holy. (46) This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: (47) To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

One general observation will be all that is necessary to offer on the law, concerning the clean and unclean among the fishes, and the fowls, and the creeping things of the earth. The grand object evidently intended from the whole, is to show that we are all unclean by nature, and made clean only in *CHRIST JESUS*. This is the first and ultimate design of these laws, which were all intermediate and introductory, as leading to the *LORD JESUS*. Our adored Redeemer hath delivered us from the law of carnal ordinances, which perish with the using, being dead to them with *CHRIST*. He hath taught us, that it is not that which goeth into the mouth that defileth a man, but that which cometh out from the heart. And as every creature of *GOD* is good that is sanctified by the word and prayer; it is our happiness and privilege, that what *GOD* hath cleansed is no longer unclean. See Colossians 2:21, 22. Matthew 15:11. 1 Timothy 4:3, 4. Acts 10:28.

REFLECTIONS

DEAREST *JESUS*! enable me in every part of the law of ordinances to be looking through them unto thee. And while calling myself a member of thy mystical body, give me grace to be holy as thou art holy. Separate me, O my *GOD*, from all that is unclean. Let all filthiness and fornication, and uncleanness be driven far from me, and let it not be once named by me, or thy people, as becometh saints. And oh! do

thou, by thy blessed SPIRIT, dwell in me and be in me. Make my body thy temple. Bring every thought into obedience to the captivity of CHRIST. And while walking *through* the world, LORD keep me from all the pollutions *of* the world. Be thou my ruler and guide, that I may so use the world as not abusing it, because the fashion of it passeth away.

CHAPTER 12

CONTENTS

The foregoing Chapter having stated what the divine law concerning clean and unclean food is, in this proceeds to lay down the law concerning the uncleanness of a woman in child-bearing. The time prescribed for her continuing in the uncleanness of child-bearing, and her burnt offering, and sin offering are pointed out.

LEVITICUS 12:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

The period of separation both from civil and religious communion, in time of child-bearing was very strict: and is observed by the Jews with equal strictness in the present hour. And the law of separation extended even to those that attended the woman.

LEVITICUS 12:3

And in the eighth day the flesh of his foreskin shall be circumcised.

The Jews were careful to observe this eighth day, Genesis 17:11, 12.

LEVITICUS 12:4

And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

Observe to what extent the law of uncleanness reached. Reader! do you not find cause to bless GOD who hath done away these ordinances in *JESUS CHRIST*? Colossians 2:10, 15.

LEVITICUS 12:5

But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Whatever cause in the divine mind led to this double period of separation, the believer in the LORD may learn therefrom his happiness and privilege, that there is now no difference neither bond nor free, neither male nor female, for his people are all one in *CHRIST JESUS*. Galatians 3:28.

LEVITICUS 12:6

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

Observe, both a burnt offering and a sin offering were enjoined, the one to denote GOD's mercy, the other man's demerit. Psalm 51:5.

LEVITICUS 12:7

Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

Observe, she doth not offer it herself but the priest. JESUS is he alone which can present our most holy things, and in whom alone both our persons and offerings are accepted. Ephesians 1:6.

LEVITICUS 12:8

And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

Observe, though difference of circumstances made allowance for the difference of gifts in the *burnt*-offering, yet there was none for the *sin*-offering; meaning that in sin both great and small, high and low, rich and poor, are all upon a level. Reader! I hope you will not forget the poverty of JESUS at his birth, whose mother after the flesh, on account of her humble circumstances, brought only the humble offering: Luke 2:22, 24.

REFLECTIONS

TRULY was it said to the woman in the garden, *in sorrow thou shalt bring forth children, I will greatly multiply thy sorrow and thy conception*. And thus from age to age the unalterable decree continues. But blessed be GOD since JESUS came, the sorrow is turned into joy. JESUS by his great undertaking hath *finished transgression, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness*.

Blessed God! help both reader and writer to praise thee for the deliverance from this yoke of ceremonial bondage, which neither our fathers nor we were able to bear. Praised be that mercy which saveth with *the circumcision made without hands*. And doubly praised be that grace which condescended to circumcision, and the fulfilling the whole law, and the death upon the cross, for the salvation of his people. Dearest LORD, grant that, *as in CHRIST JESUS, neither circumcision availeth any thing nor uncircumcision, but a new creature*; may it be my happiness and the happiness of all thy blood-bought children, to *walk according to this rule, that peace may be on us, and mercy, and upon the Israel of GOD*.

CHAPTER 13

CONTENTS

The law concerning the uncleanness of the leprosy forms the subject of this Chapter. The method of discovery in ascertaining the existence of the disease, is very particularly pointed out. To which are added laws for the regulation of persons infected with the leprosy, and for due regard to their garments.

LEVITICUS 13:1

And the LORD spake unto Moses and Aaron, saying,

In the opening of this Chapter I beg to remind the reader once again, that Moses wrote of JESUS. In the person of Aaron as the great high priest to whom the leper was to show himself, we discover strong leading figures of him whom Aaron prefigured.

LEVITICUS 13:2

When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

Let the Reader keep in view through the whole of this account of the leprosy of the body, the striking affinity and agreement it bears to the sin of the soul. As *first*, it was deemed to be incurable by any human art or means. Nay, it was thought an impious presumption on the prerogative of GOD, to attempt to heal it. And is not this exactly the case in respect to the guilt of our fallen nature? Who can forgive sins but GOD alone? Mark 2:7. And *secondly*, everyone infected by this filthy disease was to show himself to the priest. And who doth not see in this, that precious doctrine of the gospel shadowed forth, that the sinner must be brought unto JESUS before that he can find healing in his blood from sin? 1 John 1:7.

LEVITICUS 13:3

And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

How sweetly is the SPIRIT'S work here pointed out in the priest's looking into the case of the diseased Israelite. JESUS'S SPIRIT is that blessed gift to a poor sinner, which first convinceth of sin. John 16:8.

LEVITICUS 13:4

If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

And how sweetly is the case of a fearful, doubting mind, described by this supposed uncertainty of the disease? Reader! how often when the *HOLY GHOST* hath been leading you to JESUS, your high priest, how often have you afterwards doubted whether the thing be real? John 5:13.

LEVITICUS 13:5

And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

Ought not this state of suspense to teach believers an useful lesson, to wait the *LORD'S* time upon all occasions of doubt? Habakkuk 2:2. And ought not ministers, in a very particular manner, to learn herefrom with what caution they should decide in all cases of a spiritual nature? 1 Corinthians 4:1-5.

LEVITICUS 13:6

And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

Observe, the priest is not to say the leper is healed, but pronounce him clean. Reader! remark with me how evidently this refers to the cleansing from sin by the blood of JESUS. The ten lepers, which came to JESUS, were not said to be healed, but cleansed. And this was as they went, according to his command, to show themselves to the priest. Dearest JESUS! when drawing nigh to show myself to thee, as the high priest, being led thereto by the constraining influence of thy HOLY SPIRIT, so may I find my soul to be cleansed, and do thou thyself pronounce me clean by thy blood. Matthew 8:2, 3. Luke 17:12-14.

LEVITICUS 13:7-8

But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: (8) And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

It is worthy observation, that the priests under the law, being men of like passions with ourselves, might err: and therefore a precept is given, that they are to look again. How sweet is it to remark, that our great High Priest cannot be mistaken. Paul's observation on this point is excellent. *The law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the SON, who is consecrated for evermore.* Hebrews 7:28. And still more: the Jewish priest, though power and ability was given to him to know the leprosy, yet had neither power nor ability to heal it. But JESUS, our great High Priest, both knows what state of sin we are in, and can and will cleanse his people from it. Reader! If you and I go to JESUS, as the poor leper did, under the same conscious sense of our misery, and his competency to deliver, crying out, LORD, *if thou wilt, thou canst make me whole; JESUS will say to us as he did to him, I will, be thou cleansed.* Matthew 8:2, 3.

LEVITICUS 13:9

When the plague of leprosy is in a man, then he shall be brought unto the priest;

Observe, the leper is to be *brought* to the priest. So the sinner must be *led* of the SPIRIT. Romans 8:27.

LEVITICUS 13:10-17

And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising; (11) It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. (12) And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh; (13) Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. (14) But when raw flesh appeareth in him, he shall be unclean. (15) And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. (16) Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; (17) And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

Observe, everything here indicates the spiritual disease of the soul. It is an old disease. It is folded up in the heart, and is not merely skin deep. A sinner is full *of wounds, and bruises, and putrifying sores*. Isaiah 1:5. And none but the Priest of priests, even the LORD JESUS CHRIST, that great High Priest of our profession, can cleanse from sin. 1 John 1:7.

LEVITICUS 13:18-37

The flesh also, in which, *even* in the skin thereof, was a boil, and is healed, (19) And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; (20) And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil. (21) But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days: (22) And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague. (23) But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean. (24) Or if there be

any flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; (25) Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy. (26) But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days: (27) And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy. (28) And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning. (29) If a man or woman have a plague upon the head or the beard; (30) Then the priest shall see the plague: and, behold, if it *be in* sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard. (31) And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: (32) And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin; (33) He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more: (34) And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be in* sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. (35) But if the scall spread much in the skin after his cleansing; (36) Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean. (37) But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

These verses convey the same doctrine, only they are diversified so as to answer the diversified appearances of sin.

The spots which appear without may differ, but the disease, if leprous, is the same within. Sin breaks out in numberless ways, but the polluted fountain of our fallen nature is at the bottom, and therefore the disease is the same. Out of the heart proceed both evil thoughts and murders, and a long train of evils. Matthew 15:18-20. Here again, the only remedy is JESUS. *It is the blood of CHRIST alone which cleanseth from all sin.* 1 John 1:7.

LEVITICUS 13:38-46

If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots; (39) Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean. (40) And the man whose hair is fallen off his head, he *is* bald; *yet* *is* he clean. (41) And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean. (42) And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead. (43) Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; (44) He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. (45) And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. (46) All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

So infinitely important is the doctrine of being convinced of a leprous state, and of the impossibility of being cleansed by anything short of divine power; that the *HOLY GHOST* prosecutes in these verses the same subject. The leper is here shown the dreadful state of being shut out, while the disease remained uncured, from all civil or religious communion. And

as an evidence that he himself is conscious of it, he is continually to keep in mind and as frequently to cry out, by way of deterring any from approaching him, *unclean, unclean*. And what was all this designed to show, but that, in a gospel sense, when the heart is thoroughly awakened by almighty grace, to a knowledge of its own sinfulness and loathsomeness before God, to manifest by retirement from the world, and lying low in the dust under a deep sense of humiliation, that the unhumbled heart is at length subdued, and the man accepts the punishment of his iniquity. *Covering the upper lip, renting the clothes, dwelling alone, and walking with the head bare*; all these are so many outward signs, of an inward sorrow of soul. The church is represented as speaking this language of penitence by the prophet, when confessing *we are all as an unclean thing*. Isaiah 64:6.

LEVITICUS 13:47-59

The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment; (48) *Whether it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; (49) And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest: (50) And the priest shall look upon the plague, and shut up *it that hath* the plague seven days: (51) And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean. (52) He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire. (53) And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; (54) Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more: (55) And the priest shall look on the

plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without. (56) And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: (57) And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is* with fire. (58) And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. (59) This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

The apostle *Jude*, no doubt in allusion to this defiled state of the garment, speaks of the hatred that is to be shown to such as are spotted by the flesh. Jude 23. Nothing can more fully indicate the dreadful malignity which there is in sin. It soils all that it comes near, and defiles everything with which it is once connected. Well might one of old exclaim, LORD *cleanse thou me from secret faults*. Psalm 19:12. Dearest and ever blessed *JESUS*! do thou wash me from all the leprosy of sin in thy precious blood, and let the garment which I wear be the garment of thy complete salvation. For this can neither be spotted nor defiled, but will be my robe of thy justifying righteousness, to cover and adorn my soul to all eternity. Isaiah 61:10.

REFLECTIONS

How gracious was the *HOLY GHOST*, thus, in shadow and in figure, to teach the church the leprous state she stood in before GOD, by reason of sin. And how very precious is JESUS

our Great High brought forward to our view, thus appointed by GOD our FATHER, to whom the convinced sinner might show himself and get freed from his leprosy. Teach me thou blessed teacher, in what a leprous state I was born by reason of sin. Give me to see that nothing but the fountain opened for sin, and for uncleanness, in *JESUS'S* blood, can cleanse my soul. Lead me to Him by thy sweet influences, who alone can say, Fear not, for I am thy great Salvation. And when I am enabled to draw nigh his footstool, and to show myself before him, that he may search me, and try me; when under the deepest conviction of misery, I cry to the depth of divine mercy; JESUS, master; have mercy on me, oh? do thou hear, and answer, and cleanse me from my leprosy. And may I add, dearest LORD, this humble boon, and do thou in mercy grant it! that I may ever be found clothed in thy garments, and arrayed in thy covering. The LORD the SPIRIT give me strength to *put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the Spirit of my mind: and to put on the new man which after GOD is created in righteousness and true holiness.*

CHAPTER 14

CONTENTS

As the former chapter pointed out the tokens whereby the disease of leprosy was to be discovered: so this is directed to the rites and ceremonies to be made use of in the cleansing of it. As the cure is wholly from the LORD, nothing is said in relation to the cure, but only the ceremonial part belonging to the priest's office, after the signs of recovery were perceived.

This chapter, towards the end, contains the signs of the discovery of the leprosy in an house; and also some laws relative to the state of leprosy in general.

LEVITICUS 14:1-3

And the LORD spake unto Moses, saying, (2) This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: (3) And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

It is profitable to observe in the opening of this chapter, that the priest in his office of examining the leper, evidently shadowed out the features of the *LORD JESUS*. All communion between the congregation and the leprous person was prohibited, when once the disease was clearly ascertained. But the priest was enjoined to go forth to the camp to visit the leper. Now here JESUS was strongly represented. For as the priest was liable to no infection by the visit, when all others would have been in danger: so let the reader recollect that our dear LORD, though taking upon him our sins, was not tainted with the least defilement from them. Hebrews 7:26. And doth not this teach us how ministers, who are the servants of JESUS, in imitation of his bright example, are expected to visit the worst of sinners, under their spiritual as well as bodily diseases to minister unto them? Mark 6:7, 13. James 5:14.

LEVITICUS 14:4

Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

As the mercy of redemption by the blood and righteousness of the *LORD JESUS*, extends to *all* the necessities of our souls, so is it worth our closest observation, that in the old church, in the wilderness state where these blessings were preached, and set forth under type and figure; all those great leading doctrines were under one form, or other, most strikingly represented. As for example, our deliverance from the wrath to come by the blood and righteousness of the *LORD JESUS*, was shadowed forth under the figure of the Jewish passover. Paul explained this where he said, *CHRIST our passover was sacrificed for us*. 1 Corinthians 5:7. But a deliverance from evil, even from the wrath to come is not enough to constitute happiness. For a man may be delivered from positive evil, and yet enjoy no positive good. And this is precisely the case with our nature, until the sin of that nature is done away by a sovereign atonement. And hence under the figure of atonement, as set forth in the *fourth chapter of Leviticus* at large (see the commentary upon it) the expiation of the sins of our nature, by the sacrifice of the *LORD JESUS*, is most strikingly explained. But even here again, this would not complete the sinner's mercy, if the divine goodness had stopped here. For a man may be mercifully delivered from the wrath to come, and the sins of his nature atoned for by the blood and sacrifice of *JESUS*; but still he himself remain incapable of enjoying true happiness, unless qualified by divine grace, and made meet by the renewal of his mind from the leprosy of sin he had lain under. Hence, therefore, in the sweet scripture now brought before us, we are taught by *GOD the HOLY GHOST*, under the emblem of these two birds, how the blood of *JESUS*, when applied to the guilty soul, cleanseth; and how the water of regeneration maketh the renewed soul

meet to be a partaker of an inheritance with the saints in light. JESUS came not *by water only, but by water and blood*. 1 John 5:6. As everything here represented in the ceremony of the church of old, is highly significant and instructive; I earnestly beg the reader to be very particular in his attention to it. Even the lesser circumstances of the *cedar wood*, and *scarlet*, and *hyssop*, no doubt had their signification.

LEVITICUS 14:5

And the priest shall command that one of the birds be killed in an earthen vessel over running water:

Was not this bird slain, a type of the *LORD JESUS* slain for our sins? 1 Corinthians 15:3.

LEVITICUS 14:6

As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

Was not this living bird dipped in the blood of the bird killed, a type of the *LORD JESUS* rising for our justification, and taking with him his own blood into the most holy place, there to appear in the presence of GOD for us? Hebrews 1:3. Two birds were necessary to be chosen for this purpose, since one could not shadow forth both these doctrines. Moreover observe, that all the articles made use of in this ceremony were dipped in the blood of the bird slain. So must all our most holy things be washed in the blood of CHRIST. Hebrews 9:21-24.

LEVITICUS 14:7

And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

There is somewhat particularly striking in the *sevenfold* application. It is very plain that the blood of JESUS must be sprinkled *on* the sinner, as well as shed *for* the sinner. For an unapplied ransom is no ransom. But wherefore *seven* times? is it in allusion to the perpetual necessity of it; or is it in reference to the SPIRIT'S continual office? Revelation 1:4. The flight of the living bird into the air, is perhaps, as hath been before observed, a beautiful representation of the ascension of JESUS. But is it not also a lively emblem of the sinner, who being cleansed from the defilement of the leprosy of sin by the blood of CHRIST, is thereby brought into the liberty of the sons of GOD, and henceforth rises in his affections and pursuits towards heaven, whither his Saviour CHRIST is gone before. Colossians 3:1-3.

LEVITICUS 14:8-9

And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. (9) But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

Do not these renewed washings serve to show that there must be the renewals of the *HOLY GHOST*; and the continued applications of the blood of JESUS, as the fountain always open to the house of David, and inhabitants of Jerusalem for sin and for uncleanness? Titus 3:5. Zechariah 13:1.

LEVITICUS 14:10

And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and

three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

All received mercies must be followed up with suitable acknowledgments, so saith David; Psalm 66:13-16. So said Paul; Romans 12:1. Reader! Is it not sweet after sickness to go up to the house of GOD? JESUS found his patient the first time after his cure, in the temple. John 5:14.

LEVITICUS 14:11

And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

Observe the leper, though now cleansed, is not suffered to bring his own offerings; but it is the priest's office to do this. Reader! do not overlook this. All our offerings of our most holy things, as well as our persons, can only be presented by JESUS, and accepted in and through him. Ephesians 1:6, 7.

LEVITICUS 14:12

And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD:

The waving towards heaven was intended as a sign, that the whole offering is unto the LORD.

LEVITICUS 14:13

And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:

Both offerings were to be in the same hallowed spot. JESUS is both the sin-offering, and the burnt-offering of his people.

LEVITICUS 14:14

And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

Everything must be sprinkled that is sanctified to the LORD; and the extremities must all be taken in, to signify that nothing is reserved, or kept back from the LORD. Sweet thought to the believer! all is *JESUS'S*.

LEVITICUS 14:15-20

And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand: (16) And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: (17) And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: (18) And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. (19) And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: (20) And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

The mingling the blood with the oil, beautifully set forth that both the blood of JESUS, and the anointing oil of the *HOLY GHOST* are essential in their united operations to the salvation of the sinner. May my soul know the precious application of both?

LEVITICUS 14:21-22

And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement

for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; (22) And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

Observe the condescending goodness of the LORD, to the poor of his people. Sweet is that precept of the apostle's; *Let every man do according as he is disposed in his heart; for the LORD loveth a chearful giver.* 2 Corinthians 9:7.

LEVITICUS 14:23-32

And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. (24) And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD: (25) And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: (26) And the priest shall pour of the oil into the palm of his own left hand: (27) And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD: (28) And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: (29) And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. (30) And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; (31) *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. (32) This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

The same rite was used for all characters; to show that sin hath the same polluting property. And nothing but the applied

blood of JESUS CHRIST cleansed from sin. The song in heaven is the same as that on earth; it is to him that was slain, and hath redeemed us unto GOD by his blood. Revelation 5:9.

LEVITICUS 14:33-57

And the LORD spake unto Moses and unto Aaron, saying, (34) When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; (35) And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house: (36) Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house: (37) And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall; (38) Then the priest shall go out of the house to the door of the house, and shut up the house seven days: (39) And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house; (40) Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city: (41) And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: (42) And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house. (43) And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; (44) Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean. (45) And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place. (46) Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. (47) And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. (48) And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house

was plastered: then the priest shall pronounce the house clean, because the plague is healed. (49) And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: (50) And he shall kill the one of the birds in an earthen vessel over running water: (51) And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: (52) And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: (53) But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. (54) This *is* the law for all manner of plague of leprosy, and scall, (55) And for the leprosy of a garment, and of a house, (56) And for a rising, and for a scab, and for a bright spot: (57) To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

The law concerning the leprosy of an house is the same as that respecting an individual; and the same cleansing must be adopted. Nations and families in this respect, come under the same character. *For all have sinned, and come short of God's glory.* There is no remedy for either, but in the blood of *CHRIST*. Hence the same ceremony in cleansing the house, as in the cleansing an Israelite, is appointed. Some have thought that the house of Israel was particularly alluded to, in this precept of taking down the leprous house, and which was literally fulfilled, when Israel was carried away into *Babylon*. But it should rather seem to refer to our nature universally. The remains of indwelling sin, in our poor corrupt and fallen bodies after all our scraping within and without, plainly shows that like the ivy in the wall, the root is in the heart of the building; and until the wall falls down altogether, there will be many buddings of it. Blessed JESUS! how precious here again, is the view of thy tender love to our nature. When we drop

these bodies in the earth, we shall through thy complete salvation drop sin with them forever. And when thou comest to raise us from the grave, then shall we arise a glorified body, without spot, or wrinkle, or any such thing. Thou wilt change them, that they may be fashioned like unto thy glorious body, according to the working whereby thou art able even to subdue all things unto thyself.

REFLECTIONS

PRAISES to the covenant GOD of all our mercies, that when our poor nature was leprous, and past all the power of recovery by human art and contrivance; GOD our FATHER pitied our lost and low estate, and sent his SON to heal us of our leprosy. Praises to that gracious and most merciful SON of *GOD*, who by taking our sins and carrying our sorrows, hath opened deliverance for us in his blood. And no less may we ascribe praises to the eternal SPIRIT, by whose gracious application of the Saviour's merits and righteousness, all the leprosy of our souls is healed.

Dearest, and ever blessed LORD! may it be my happiness now, in being dipped, like the living Bird, in the blood of the slain, to mount up on the wings of faith and love to meet thee, thou LORD of my best affections, in the heavens. Rejoicing in the deliverance wherewith my GOD, and Saviour hath made me free. Oh! may every thought, every desire, every wish of my poor heart be the burnt-offering, my high priest will present for me before GOD the FATHER, in token of my renewed life. And when it shall please my GOD, to take down altogether the earthly house of thy tabernacle, which I now dwell in, where the spots and defilements of the leprosy of sin still appear; oh

grant me *that house not made with hands, eternal in the heavens!*

CHAPTER 15

CONTENTS

The subject of this chapter refers to the laws concerning uncleanness, both as to men and women.

LEVITICUS 15:1-18

And the LORD spake unto Moses and to Aaron, saying, (2) Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of* his issue he *is* unclean. (3) And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness. (4) Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. (5) And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (6) And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (7) And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (8) And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (9) And what saddle soever he rideth upon that hath the issue shall be unclean. (10) And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (11) And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (12) And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. (13) And when he that hath an issue is cleansed of his issue; then he shall number

to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. (14) And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: (15) And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue. (16) And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. (17) And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. (18) The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

Such are the natural consequences of our fallen state, that everything connected with it is unclean. The very desires of nature are corrupt, and the multiplying of our species is in sin. Psalm 51:5. If we spiritualize this scripture and consider it as emblematical of the state of the soul; the running issues of evil from thence are innumerable. See those scriptures. Isaiah 1:4-6. Hosea 4:1, 2. Matthew 15:19, 20. But what a precious relief to the soul, that is conscious of this, is that gracious scripture, in which GOD promiseth to cleanse the soul from all its filthiness. Ezekiel 36:25-27. And what a happy state is that soul arrived at, in whom those promises have been fulfilled, and who hath an experimental knowledge of that grand truth, 1 John 1:7.

LEVITICUS 15:19-29

And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. (20) And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. (21) And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be

unclean until the even. (22) And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (23) And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. (24) And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. (25) And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean. (26) Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. (27) And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. (28) But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. (29) And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

What was before appointed respecting the pollutions of men, is here equally appointed to women: teaching us thereby, the universal taint of evil, which attaches itself to both sexes, and concludes all under sin. Believers in JESUS, can better feel, than any for them can point out, what self-loathings, and abhorrence, arise at times, in the soul of a truly regenerated follower of the LAMB, under a sense of this body of sin and death, we carry about with us. As Paul groaned being burthened with it; so do they. Happy the person, whether man or woman, that hath grace to possess his vessel in sanctification and honour; and not in the lust of concupiscence; 1 Thessalonians 4:4.

LEVITICUS 15:30-33

And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. (31) Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them. (32) This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith; (33) And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

The reason given for all this, in not defiling the tabernacle, is now much stronger with believers; for now the tabernacle of GOD is with them, and he doth dwell with them. Their bodies are his temple. 1 Corinthians 6:19.

REFLECTIONS

MY soul! while thou findest continual cause to bless GOD, that thou art not under the yoke of carnal ordinances; seek grace also, to be cleansed from all filthiness of flesh and spirit, and to perfect holiness in the fear of GOD. And oh! thou holy Saviour, since thou hast taught me by the sweet teachings of thy blessed SPIRIT, that none can bring a clean thing out of an unclean; let a deep sense of sin, and even of those involuntary issues of evil, which flow from me I know not how, lay me low in the dust of self-abasement, crying out, *unclean, unclean*. May these things become the stronger motives to bring my soul to thee. May everything tend to endear thee to my heart. And may *GOD the HOLY GHOST* be continually making a renewed application to my polluted soul of the blood which cleanseth from all sin, that when thou comest the second time, without sin unto salvation, I may be

found, *without spot or wrinkle or any such thing,—holy and without blemish before thee in love.*

CHAPTER 16

CONTENTS

This chapter, take it altogether, is perhaps, as interesting and important as any, in the whole Levitical dispensation. And if explained to us, by the gospel, will be found worthy the most serious and close attention of all real believers in CHRIST. It contains the memorable account of the appointed ordinance, to be observed once only in every year, of the day of atonement. How the high priest is to enter, on this solemn day, into the holy place: the prohibition of his ever entering there but upon that day; the service he is to perform; the manner of performing it; the sin-offering he is to bring, first for his own sins, and then for the sins of his people: these things are all here particularly set down and appointed. The ceremony to be observed also respecting the scape-goat, forms a part of this chapter; and the attention to be shown by the people, upon this memorable occasion is pointed out.

LEVITICUS 16:1

And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

In the opening of this chapter, I beg the Reader once again to keep in view the motto, which indeed ought to stand at the head of every chapter of the writings of Moses, and which I requested might be remembered, *Moses wrote of CHRIST*. And as the Apostle to the Hebrews, expressly tells us, that the

HOLY GHOST signified to the church in the wilderness, by this annual service, the great leading points of salvation by JESUS; here in a very especial manner ought our attention to be awakened. Hebrews 9:7, 8.

LEVITICUS 16:2

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

The death of the two sons of Aaron, though priests before GOD, evidently taught that their sins, as well as the sins of the people, justly exposed them and all men universally to death; and without the atonement of blood by JESUS, no flesh could be saved. Hebrews 9:22. Reader! what a precious privilege do true believers in JESUS possess; that our mercy-seat, which is CHRIST himself, we may not only approach at all times; but we are enjoined at all times to draw near with full assurance of faith. If was *death* to the Israelite to come near at any other season, than a when appointed. It is the *life* of our soul to be always drawing nigh, and our death only when kept from it. The covenant GOD of Israel, *then* appeared to Israel, but in a cloud. The covenant GOD of Israel *now* appears unveiled, in the person of his dear *SON*. And we all with open face, as in a glass, behold the glory of the LORD. Oh! for the sweet leadings, and influences of *GOD the HOLY GHOST*, that having boldness to enter into the holiest by the blood of JESUS, we may at all times draw near and find acceptance in the beloved. Hebrews 10:19, 20.

LEVITICUS 16:3-4

Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering. (4) He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

Here do I not see JESUS, strongly represented by the high priest? Observe, the garments of Aaron. He is not clothed in his rich glorious vestments on this day; because it was a day of humiliation. He had not on the *Ephod* with the precious stones; but clean linen only. And did not this represent the SON of *GOD*, who when he died on the cross, as the sin-offering of his people, laid aside the glories of the *GODHEAD*, and appeared in the humble garment of mortality. Hebrews 2:16, 17.

LEVITICUS 16:5-6

And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. (6) And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

Observe, the distinction made between the offering intended for the priest, and for the people. JESUS though in all points, like as we are, yet was without sin. 2 Corinthians 5:21.

The apostle Paul, who was commissioned by the *HOLY GHOST*, to explain the whole of this memorable service to the Church, hath drawn several very striking lines of distinction, in order to show, both the agreement which the Jewish ceremony carried with it to the Christian sacrifice; and no less the vast dissimilarity. The Jewish high-priest offered first for his own sins, and then for the sins of the people. This he needed

because he was himself a sinner. But our JESUS being holy, harmless, undefiled, and separate from sinners, needed no sacrifice for himself.—The Jewish high priest entered the holy place, but *once* in *every* year. Our JESUS hath entered once for *all*, having obtained eternal redemption for his people.—The Jewish high priest entered into the holy place, with the blood of others. Our JESUS with his own blood.— The Jewish high priest was obliged to repeat this service every year, testifying thereby, the weakness and insufficiency of it. Our high priest, by the offering of his precious body, an offering for sin, once for all, hath forever perfected thereby, them that are sanctified. These things are beautifully explained to us, by the *HOLY GHOST* himself, through the ministry of the apostle; and we never can be sufficiently thankful to him for it. See Hebrews 9 throughout. Hebrews 10:10-12.

LEVITICUS 16:7

And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

Jewish writers have dwelt very largely on explaining the method the high priest observed in this ceremony. But I would rather confine my views of it, to what the *HOLY GHOST* hath been pleased to communicate to the church. The presentation of the two goats before the LORD is striking. The one which was to be slain, and the other that was to escape; both significantly set forth the different state respecting sin to be expiated and the sinner to be pardoned. And was not JESUS represented in both? Did not the *slain* goat, typify JESUS slain for our sins? Did not the *scape* goat, represent his carrying our sins away into the land of everlasting forgetfulness? Jeremiah 50:20.

LEVITICUS 16:8-9

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. (9) And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering.

Reader! while attending to every minute circumstance in this grand affair, do not overlook, nor forget, what is said of JESUS, that he was verily fore-ordained to all these services, before the foundation of the world. 1 Peter 1:20.

Proverbs 16:33

LEVITICUS 16:10

But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

There needed two goats, in order to represent both offices of JESUS; the *one* dying for our sins: the *other* rising again, and ascending to glory for our justification. Romans 8:34.

LEVITICUS 16:11

And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

Reader! do observe, that before the high priest of the Jewish church, could offer for the people, he must first be brought into a state of reconciliation himself. Sweet view of JESUS. He also was offered on the great day of atonement to reconcile his house, whose house are we. But though made in the likeness of sinful flesh, and indeed made sin for us, that we might be made the righteousness of GOD in him, yet he

himself knew no sin, neither was guile found in his mouth. Compare Isaiah 53 with 1 Peter 2:22, 24.

LEVITICUS 16:12-13

And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: (13) And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

John beautifully explains this in reference to the *LORD JESUS*. Revelation 8:3-5. Reader! pray for the enlightening grace of the *HOLY GHOST*, that you may, by faith, look within the vail, whither our forerunner is for us entered; and there behold the Great High Priest of our profession, appearing in the presence of GOD for us; and there pleading the true incense of his own merits, the sole cause of our acceptance before GOD. Hebrews 1:3.

LEVITICUS 16:14

And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Did not the sprinkling with the blood, signify the blood of sprinkling to which true believers are come? Hebrews 12:24. Did not the applying of it upon the mercy-seat, eastward, and before it, signify that the church and ordinances must all be washed and made clean in the blood of the LAMB? And did not the very act of sprinkling, imply that the merits and efficacy of the blood of JESUS must be applied to the sinner's conscience, as well as shed for the sinner, to render it efficacious? Romans 4:23, 26.

LEVITICUS 16:15-16

Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: (16) And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

The same ceremony for the people as for himself, implied the universal taint of corruption; both alike in priest and people. It is nothing short of the blood of *JESUS CHRIST*, that cleanseth from all sin. Reader! meditate again and again on that sweet scripture, which can never be too strongly impressed upon the mind; that such an high priest became us, who is holy, harmless, undefiled, separate from sinners. Hebrews 7:26, 27.

LEVITICUS 16:17

And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Observe what is here said of the high priest being alone; and then turn to what Isaiah saith of *JESUS*, chap. 63:5. And do not forget that in our *LORD'S* agony in the garden, and in the height of his sufferings, all his disciples left him.

LEVITICUS 16:18

And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

Doth not this return of the high priest from within the veil to the altar, sweetly shadow out the coming forth of the *LORD JESUS*, by the influences of the *HOLY GHOST*, to bless and meet his church and people in the way of ordinances, and the several means of grace by his gospel? And may we not consider it also, as a striking resemblance of his second coming without sin unto salvation, when he will come to be glorified in his saints, and to be admired in all them that believe? 2 Thessalonians 1:10.

LEVITICUS 16:19-22

And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. (20) And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: (21) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: (22) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

This putting of both hands upon the head of the goat, and confessing over the animal all the iniquities of Israel, implied in the strongest way possible, the truth of that scripture, that the Lord hath laid on Jesus *the iniquities of us all*. Isaiah 53:6. And the dismissal of the goat, thus typically laden, with the sins of Israel into the wilderness; carried with it this idea, that when the LORD forgives sin, he is said to remember it no more. See those scriptures, Micah 7:19. Isaiah 38:17. Psalm 103:12. Dearest JESUS! enable me by faith, to lay my hand upon thy sacred head, and confess with shame and confusion of face, my numberless transgressions. And oh! may I find

grace and faith, to be in such lively exercise, that I may know for myself that I have *redemption in thy blood, even the forgiveness of all my sins, according to the riches of thy grace*. Ephesians 1:7.

LEVITICUS 16:23-24

And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: (24) And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

Did not the frequent washing, mentioned in this chapter of the High Priest, and the change of garments, carry with them somewhat expressive of the person of JESUS, and the operations of the HOLY GHOST on the minds of his people? Titus 3:5, 6.

LEVITICUS 16:25-28

And the fat of the sin offering shall he burn upon the altar. (26) And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. (27) And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. (28) And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Can anything more strikingly describe the defiling nature of sin, than what these verses represent of ceremonial uncleanness? So far we see were these sacrifices and offerings incompetent to take away sin, that the very use of them demanded further cleansing. Our most holy things are

all unholy, and all require cleansing in the blood of JESUS. The apostle's arguments upon these things are final and decisive: Hebrews 10:1-4. But how satisfactory doth the same apostle add the perfect forgiveness of sins by the oblation of JESUS? Hebrews 10:14.

Exodus 29:13.

LEVITICUS 16:29-34

And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: (30) For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD. (31) It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. (32) And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: (33) And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. (34) And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Such was the vast importance of this ordinance in the Jewish church, that the LORD commanded its perpetual observance until the great sacrifice, which the whole of this service typified, should be accomplished. When the substance was fulfilled, the shadow forever ceased. CHRIST being come our Great High Priest, the legal dispensation of ordinances gives way to the venerable and precious institutions of the gospel;

and JESUS having, by his own blood, entered once into the holy place, *hath obtained eternal redemption for us.*

REFLECTIONS

PAUSE, my soul, over this precious chapter, and take another view of thy Great High Priest, in the type of him here presented on the day of atonement. Behold in Aaron the resemblance of him, who, in respect to his human nature, was taken from among men, solemnly called to the priesthood, and confirmed in the office by an oath. And do not forget, my soul, that it was the FATHER'S rich love, which both appointed and furnished thy JESUS, with every necessary gift and grace for the work, that his sacrifice might be of infinite value, and his person altogether competent to the arduous undertaking of bearing the sins of his people; an undertaking, the weight of which would have crushed the whole race of men and angels. Behold JESUS, fully qualified, entering upon the glorious service! See him as the great High Priest of thy profession, on the solemn day of atonement, going in before the mercy-seat. And fix thine eye, with steady faith, on this GOD-MAN *CHRIST JESUS*, while looking after him within the vail, because he entereth not with the blood of others, but with his own blood; and because he entereth not within the vail of an *earthly* sanctuary, but into heaven itself, there to appear in the presence of GOD for us. Hail, precious Saviour! all glory to thy name, now thou art gone before, and hast taken possession of the realms above in our name. Remember LORD, thy sweet promise, and may it be my portion, to feel the constraining influence of it in my heart. For thou didst say, before thy departure; and *I, if I be lifted*

up will draw all men unto me. LORD draw my soul upward, heavenward, Christward and I will run after thee, for thou art the LORD my GOD!

CHAPTER 17

CONTENTS

The substance of this chapter, respects the appointed method of making the offerings. The blood of all slain beasts, must be presented at the door of the tabernacle. The blood is not to be eaten, neither must the flesh of what dieth alone, or is torn by beasts, be taken for food.

LEVITICUS 17:1-6

And the LORD spake unto Moses, saying, (2) Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying, (3) What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, (4) And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: (5) To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD. (6) And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

It is delightful, even in our most common concerns, to trace somewhat of the ever-blessed *JESUS*. And it is delightful to the true believer in *CHRIST*, to trace in the church's history in the

wilderness, that the faithful in those days were taught of *GOD the HOLY GHOST*, to be doing somewhat in all their transactions, that had either a near or remote view to him. As the children of Israel were enjoined to bring their slaughtered animals unto the door of the tabernacle of the congregation, unto the priest; was not this in express reference to JESUS, who is the true tabernacle which the LORD pitched, and not man? Hebrews 8:2.

LEVITICUS 17:7

And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

It is probable, that Israel had acquired from long sojourning in Egypt the horrid custom of sacrificing to devils. The sacred writer gives a melancholy account of Israel on this occasion. Numbers 25:3. Deuteronomy 32:17.

LEVITICUS 17:8-9

And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, (9) And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

It had been permitted of God in the patriarchal age, that masters of houses and heads of families, might erect altars and offer sacrifices wherever they found occasion. See Genesis 12:8. 22:13, 14. 28:18. Probably this indulgence had been abused, and therefore during the wilderness state it was restrained. Yet in gospel days one of the sweet promises was, that in every place incense should be offered unto the LORD, and a pure offering. Malachi 1:11. Reader! JESUS is our altar,

by whom, and upon whom, we have access to GOD, to offer up spiritual sacrifices in all places continually. Hebrews 13:15.

LEVITICUS 17:10-12

And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. (11) For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul. (12) Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

This precept was given as early as in the days of Noah. So leading a doctrine was the atonement, that even then it was held forth in these distant allusions. See Genesis 9:4, 5. Leviticus 3:17.

LEVITICUS 17:13-16

And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. (14) For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off. (15) And every soul that eateth that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean. (16) But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

What a precious consideration is it to a true believer in JESUS, that CHRIST hath redeemed us from the curse of the law, being made a curse for us. Observe, what those two great apostles Peter and Paul, have said on this subject of the

Mosaic law in general. *Peter* observes the heaviness of the yoke: Acts 15:10, 11. And *Paul* the unprofitableness of it, Romans 14:14-17.

REFLECTIONS

BLESSED JESUS! help me by the leadings and influences of thy good SPIRIT to be continually bringing all my offerings unto thee, and in thee, and through thee, may they be presented to GOD, even thy FATHER. Thou art the true tabernacle and the altar, and the sacrifice, and the offering, and the great high priest by whom alone they are accepted. Oh! may everything center in thee, as every good gift and every perfect gift cometh from thee. And while I find cause to bless the Author of all my mercies, that I am not under a covenant of works, but of grace; may I still have respect unto all thy commandments, when thou hast taught my soul thy statutes: never forgetting what thy servant the apostle hath said, that we are not without law to GOD, but under the law to CHRIST. Dearest LORD! how delightful is the thought, that *thou art the end of the law for righteousness to every one that believeth*.

CHAPTER 18

CONTENTS

This Chapter contains cautions against being seduced to the commission of heathenish practices. Particular laws are enjoined against various pollutions, such as unlawful marriages, unlawful lusts, and the like; and the ruin of the men of Canaan from the indulgence in those things, is

mentioned as a means to deter others from the commission of them.

LEVITICUS 18:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, I am the LORD your God.

The laws which are given in this Chapter, are strikingly introduced by the authority of the lawgiver. *I am the LORD your GOD*. That LORD, which by right of sovereignty ought to be obeyed. That covenant GOD, which by virtue of the relationship hath a special claim upon *Israel*. And let the reader observe how frequently, through the Chapter, this authority is repeated.

LEVITICUS 18:3-5

After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. (4) Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God. (5) Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

How David speaks of his love to the *LORD's* judgments, Psalm 119 throughout! But, Reader, did not these *statutes, judgments, testimonies, &c.* (which as far as I recollect are mentioned, under one term or another in every verse of that Psalm excepting two) refer to the person of JESUS who is the sum and substance of all the law and the commandments? Romans 10:4.

LEVITICUS 18:6-18

None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD. (7) The nakedness of

thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. (8) The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness. (9) The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. (10) The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness. (11) The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness. (12) Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman. (13) Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. (14) Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt. (15) Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness. (16) Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. (17) Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness. (18) Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

These precepts, considered in a *moral* sense, carry with them conviction of their own propriety. And if explained *spiritually*, they serve to convey this idea, that the souls who are taken into covenant relation by virtue of their union with their great spiritual head, dare not commit spiritual fornication. Hosea. 2:2, 3. 1 Corinthians 6:13, 15.

LEVITICUS 18:19-30

Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. (20) Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. (21) And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the

name of thy God: I *am* the LORD. (22) Thou shalt not lie with mankind, as with womankind: it *is* abomination. (23) Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion. (24) Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: (25) And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. (26) Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: (27) (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) (28) That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. (29) For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. (30) Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

I do not think it necessary to enlarge, either in notes or references, on the several verses here enumerated. They all speak expressly and plainly to the subjects intended. While the Christian Reader from the perusal of them reflects upon his privileges, I pray the LORD to enable him to keep in view, and find grace to practice what the apostle hath said, I Thessalonians 4:1-8.

REFLECTIONS

READER! when you have perused this chapter, pause and contemplate with me, to what an awful state of sin and corruption is our nature fallen! Is it possible to consider these precepts as truly necessary to have been given, to consider our nature universally capable of perpetrating such horrid crimes and bestialities, without being smitten with a deep

sense of our miserable state by reason of the fall. Is the hand that now writes, and the eye that now reads, equally full of the same malignity, unless restrained from these several corruptions by Almighty grace? Dearest and ever-blessed JESUS! how increasingly precious ought to be thy person and holiness in the conscious sense of sin to all thy people! Oh! may it be my happiness to be drawn the nearer to thee, from the conviction of my want of thee. LORD, enable me to mortify the deeds of the body by thy HOLY SPIRIT, that I may live! And while beholding, as I do, in the polluted sinful world around me, the many deplorable instances of sin and uncleanness among the ungodly; may I feel the sweetness of that blessed scripture, brought home personally to my heart, and speaking to my own experience: And such were some of you. But ye are washed, but ye are sanctified, but ye are justified, in the name of the LORD JESUS, and by the SPIRIT of our GOD.

CHAPTER 19

CONTENTS

This Chapter is a continuation of the same subject as the former. Here are many precepts of a moral and religious nature.

LEVITICUS 19:1-2

And the LORD spake unto Moses, saying, (2) Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

The apostle Peter hath given the best comment upon this precept. 1 Peter 1:13-16.

LEVITICUS 19:3

Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

It is worthy observation, that the fear and reverence due to parents, is connected with that the LORD hath appointed to his Sabbaths. Wherever we see children living in the observance of these precepts, these things afford hopeful signs of grace. If the LORD our GOD be a covenant GOD to our fathers, may we not hope that he will be so to us, and to our children? Genesis 17:7.

LEVITICUS 19:4-8

Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God. (5) And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. (6) It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. (7) And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted. (8) Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

These are all so many repetitions of the laws, on the same points, which had been given before. Leviticus 7:16-18.

LEVITICUS 19:9-10

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. (10) And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

These are gracious precepts, teaching and implying the *LORD's* love to acts of mercy. Reader! is there not also somewhat

spiritual in them? While we have JESUS for our substance, the poorest of his people will have their gleanings, Ruth 2:8, 9.

LEVITICUS 19:11-18

Ye shall not steal, neither deal falsely, neither lie one to another. (12) And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD. (13) Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning. (14) Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD. (15) Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour. (16) Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD. (17) Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. (18) Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

All these precepts explain themselves. The argument made use of for the enforcing them is striking; the *LORD's* authority. *Cursing the deaf, putting a stumbling block in the way of the blind*; and the like; these are crimes which, perhaps, the *one* might not be hurt by, nor the *other* offended: but the LORD hears, and the LORD observes; and that is enough. And one universal feature shows what must be the consequence. 1 Samuel 12:5.

LEVITICUS 19:19

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

Certainly there is a spiritual meaning in this prohibition of mingling seed, and of wearing a motly garment. The question is what is it? Perhaps, (for I do not take upon me to decide) the mystical intention might be, to show that we cannot wear our own woollen garment of nature, the very best of our own spinning, in a way of justifying righteousness, with the linen garment of *JESUS'S* righteousness and salvation. LORD, grant that my soul may be found clothed with his robe, which may make me *all glorious within*. Psalm 45:13.

LEVITICUS 19:20-22

And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. (21) And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. (22) And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

The apostle to the *Galatians*, hath given us so much authority to consider the law and the gospel as shadowed out in the Old Testament, that I venture to think we are, in many cases like the present, allowed to interpret it spiritually. See Galatians 4:23, 24.

LEVITICUS 19:23-25

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. (24) But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal*. (25) And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

Besides the evident intention of this precept, in testifying thereby, that we hold all we have, as tenants of will, under the LORD; and therefore it is but justice and equity that we should pay the rent with the first fruits: no doubt this precept reached further, and had respect to the offering of the body of JESUS, who in the prime of his days, was offered unto God for his people. It is said, that the Jews were so tender of this precept, that in order to prevent the violation of it, they carefully gathered the first settings of the fruit, during the three years prescribed by the law, as early as they appeared. And certain it is, even now, that gardeners expert in their science, generally prevent young trees from fruiting too soon, such as the first two or three years.

LEVITICUS 19:26-29

Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times. (27) Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. (28) Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD. (29) Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

These precepts are rather obscure. It is probable, that they refer to the heathenish practices of the idolatrous neighbours around Israel. And if so, they serve to teach, that everything which hath the remotest tendency to the unfruitful works of darkness, is to be cautiously abstained from. Ephesians 5:11, 12.

LEVITICUS 19:30-37

Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD. (31) Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God. (32) Thou shalt rise up before the hoary head, and honour

the face of the old man, and fear thy God: I *am* the LORD. (33) And if a stranger sojourn with thee in your land, ye shall not vex him. (34) *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God. (35) Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. (36) Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt. (37) Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

These precepts are to the same effect as the former, in point of plainness and tendency. And they are enforced by the same authority. It is very interesting to the true believer in CHRIST, while reading the extensiveness of the divine laws, to call to mind how faithfully they are fulfilled in JESUS. He hath indeed magnified the law, and made it honourable. He hath proved himself to be our great Law Fulfiller. In his life he answered all its righteous demands. By his death he hath confirmed it; in his resurrection he hath proved the validity of his obedience; and in his return to glory, he hath shown that the Father is well pleased for his righteousness sake Yes! thou blessed law-fulfilling, sin-bearing, sin-expiating LAMB of GOD! thou hast gotten thyself the victory; and *brought in an everlasting righteousness; which is unto all and upon all that believe.* Daniel 9:24. Romans 3:22.

REFLECTIONS

MY soul! learn hence thy noble privileges, in the contemplation of that gracious state, into which thou art brought by faith. Oh! for faith, in full exercise, from the SPIRIT's work in the heart, to live wholly upon JESUS'S fulness.

And since thou, LORD, hast prohibited, by so many precepts, everything that hath a tendency to seduce the soul from thyself, LORD, I beseech thee to put thy fear in my heart, that I may not depart from thee. Keep me, blessed SPIRIT of truth, and lead me into all truth; enable me to crucify the flesh, with its affections and lusts, and since he who hath called me is holy, may I be holy in all manner of conversation and godliness.

CHAPTER 20

CONTENTS

This Chapter is a continuation of the former, in a repetition of certain laws, with the addition of the threatened punishment to the breaches of them; and concluding with a more comprehensive demand of uniform holiness.

LEVITICUS 20:1-2

And the LORD spake unto Moses, saying, (2) Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

When laws are repeated, or when the LORD at any time enforceth his precepts, by a renewed rehearsal, it always should carry with it an evidence of its importance. Psalm 62:11.

LEVITICUS 20:3

And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

Moloch was the idol which the children of *Ammon* worshipped; but though the *Ammonites* were guilty of this cruel practice of sacrificing their children to such a dunghill god, which plainly proved their religion to be of the devil, was there any danger that *Israel* should be led away to such abominable practices? Yes, see Deuteronomy 32:15-18.

LEVITICUS 20:4-5

And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: (5) Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Observe how jealous the LORD is of his honour. If the people of the land connive at this wickedness, and instead of punishing the offender, wink at him; God himself will avenge it, and also on the persons neglecting to punish it. Psalm 94:1.

LEVITICUS 20:6

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Is not that sinful and foolish custom, which some have, of consulting fortune-tellers and the like, akin to the practice here so severely reprobated by God? And did anyone but seriously consider, as he ought, the weakness and folly of going to a liar for truth, in any who pretend to tell what shall come to pass, contrary to the will of heaven, would he presumptuously be guilty of such a sin? It were devoutly to be wished, that both the persons that pretend to foretell events, in people's fortunes, as it is called, and those who consult

them, would recollect what GOD saith in this verse of scripture.

LEVITICUS 20:7-8

Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God. (8) And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

The *LORD'S* people must be a distinguished people, 1 Peter 1:16.

LEVITICUS 20:9

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

Our LORD was pleased to take notice of this precept, and to confirm it. Matthew 15:4. And the law of nature seems to echo the same. Proverbs 30:17.

LEVITICUS 20:10-20

And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. (11) And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them. (12) And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them. (13) If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them. (14) And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. (15) And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. (16) And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be*

upon them. (17) And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. (18) And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. (19) And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. (20) And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

What is here rehearsed concerning uncleanness, every Christian reader may say, as the apostle, of such horrible corruptions in general, *let it not be once named among you as becometh saints*. Ephesians 5:3. Reader! what a humiliating thought is it, that our nature should be capable of such detestable bestiality as is here mentioned! To what a degraded state are we fallen! And observe what is said concerning such things, *a man shall bear his iniquity*. Gracious GOD had this been our doom forever; and no Redeemer been found to bear the sins of his people, what must have been the portion of all! Dearest JESUS! here let me again look up, and behold thee, as bearing our sins in thine own body on the tree: and while my soul exults in thy love, thine unequalled love, in that thou hast so loved us as to give thyself for us, may I no less rejoice in the FATHER'S tender mercy, who in determined love to a lost world, was pleased *to lay on thee the iniquity of us all*. Isaiah 53:5.

LEVITICUS 20:21-27

And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be

childless. (22) Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. (23) And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. (24) But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people. (25) Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. (26) And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine. (27) A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Let the Reader remark with me, in the perusal of these verses, the grounds on which the LORD enjoins sanctity of life and manners, and the very strong motives in which it is founded, namely, that the LORD is the GOD of his people in a covenant way, and that they are his people. So that being thus distinguished as the peculiar objects of his love, reason as well as revelation seems to demand that they should be the peculiar followers of his holy law. See what Moses elsewhere saith of this, Deuteronomy 33:29.

REFLECTIONS

As there is no part of scripture but what, under divine teaching, will become profitable, so here is opened to us much profit, much improvement, and a continual source for thanksgiving. My soul, I charge it upon thee, while reading the dreadful effects of sin, in the blinded ignorance of other

nations, who sacrifice even their offspring to *Moloch*, that thou learn to esteem thy mighty privileges. Corrupt and fallen nature is the same in all; and but for the distinguishing mercy of a gracious GOD, thou mightest have been like them, sacrificing to devils, and not to GOD; or under the fears and misgivings of a wounded conscience, offering even to the GOD of heaven *the fruit of thy body for the sin of thy soul!* Oh! what everlasting praise do I owe to thee, Almighty GOD, FATHER, SON, and *HOLY GHOST*, in that thou hast both taught me the evil of sin, and the sure way of deliverance from it. LORD, grant that I may have grace *to adorn the doctrine of GOD my Saviour in all things*; and as I am graciously taught that *no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of CHRIST and of GOD*: may I have *no fellowship with the unfruitful works of darkness, but rather reprove them*; and be enabled *by the SPIRIT, so to mortify the deeds of the body, that I may present myself a living sacrifice, holy, acceptable to GOD, which is my reasonable service.*

CHAPTER 21

CONTENTS

This Chapter hath a peculiar reference to the priesthood, and contains precepts by which they who ministered in holy things, were to be regulated in certain particulars. An ordinance is appointed, by which the priests that have blemishes are disqualified from the service of the sanctuary.

LEVITICUS 21:1

And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

If the Reader will turn to the 10th verse of the 10th chapter of Leviticus, he will there discover the *LORD'S* jealousy concerning the sanctity of the priesthood. And is it not under this, and every other precept respecting the priests, intended to typify the sanctity of *him* whom all priests taken from among men represent? Hebrews 7:26.

LEVITICUS 21:2-3

But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother, (3) And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

The nearest of kin in natural ties is not so near as spiritual. There is a *friend that sticketh closer than a brother*. Proverbs 18:24.

LEVITICUS 21:4-7

But he shall not defile himself, *being* a chief man among his people, to profane himself. (5) They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. (6) They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy. (7) They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

Doth not the Reader discern somewhat in these which point to JESUS? Surely in all these appointments respecting ceremonial uncleanness among the priests, the peculiarity of the law for them only, plainly intimates that it represents him,

and his spotless purity, who is the priest of his people forever, and is untainted with either moral or ceremonial uncleanness. Hebrews 8:28.

LEVITICUS 21:8

Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

Was not this typical of the bread of life? John 6:31-33.

LEVITICUS 21:9

And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

Nothing can be more evident respecting the sanctity required in the priests household and family, than that JESUS was all along shadowed forth under these precepts. This law may serve to teach, at the same time, what a sanctity of life and conversation ought to distinguish the children of godly ministers. It was graciously said by the LORD of Abraham, that this should be the pattern in his family. Genesis 18:19.

LEVITICUS 21:10-15

And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; (11) Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; (12) Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD. (13) And he shall take a wife in her virginity. (14) A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. (15) Neither shall he profane his seed among his people: for I the LORD do sanctify him.

Here are still more striking references, under the figure of the high priest, to the person and offices of the LORD JESUS. As the high priest had the anointing oil poured upon his head, and thereby typified him on whom *the spirit was poured forth without measure*, he was thereby so completely separated from his brethren, that in his office he was to know them not. Deuteronomy 33:9. And as the high priest was to marry only a wife in her virginity, who doth not see in this the figure of him who betrothed himself to his church, as a chaste virgin. But let it not be overlooked, while beholding the *LORD JESUS* thus shadowed out in the typical high priest, that he himself in the days of his flesh, was not, because he could not, from the immaculate holiness of his nature, be subject to any ceremonial uncleanness. He contracted no defilement from intercourse with men, and therefore we find him going among the dead to manifest his power over the bodies of men, when his chief object upon earth was to display the sovereignty of his grace over the souls of sinners, which were dead in trespasses and sins; witness the grave of *Lazarus*, John 11:17. 44. the widow's son at *Nain*, Luke 7:11. 15. and the daughter of *Jairus*, the ruler of the synagogue, Luke 8:49. 55.

LEVITICUS 21:16-24

And the LORD spake unto Moses, saying, (17) Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God. (18) For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, (19) Or a man that is brokenfooted, or brokenhanded, (20) Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; (21) No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread

of his God. (22) He shall eat the bread of his God, *both* of the most holy, and of the holy. (23) Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them. (24) And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

Here again nothing can be more clear and expressive than that these things were all intended to represent him and his priesthood, *who is holy, harmless, undefiled*, (and as the apostle speaks) *a lamb without blemish and without spot*. As in every ministration of the priests, both their persons and their services became accepted only in his person and righteousness, whom they represented, the LORD was pleased to appoint that nothing blemished should be qualified to this service. Under the gospel dispensation the same precept holds equally binding, in our *spiritual* ministry. Hence that sweet precept of the apostle, Romans 12:1. In this ministry all believers in JESUS are included. See 1 Peter 2:5. 9.

REFLECTIONS

READER! let you and I pause over this chapter, and with an eye of faith, behold that great high priest of our profession sweetly pointed out. Let us not forget that this JESUS of ours, is, and hath been, our Priest forever; for he hath an unchangeable priesthood. And while, therefore, we read of these priests, taken from among men, who were not suffered to continue priests, by reason of death, thus prohibited from all ceremonial uncleanness; let you and I look beyond the letter of the law to him who is the Spirit of it, and contemplate his immaculate unspotted holiness, whose human nature united to the *GODHEAD*, forever separated him

from all uncleanness. He could and did bear our sins, in his own body on the tree, and while borne down on the cross with the burden of sin, partook of none of its defilements. His church he betrothed to himself, as a chaste virgin: and all the mystical members of it, are now as chaste virgins presented unto CHRIST: without spot or wrinkle, or any such thing; being brought before him as holy in his holiness, and without blemish, before him in love. Dearest JESUS! be thou my holiness, wisdom, righteousness, sanctification, and redemption. And since thou hast so loved all thy people, as not only to wash them from their sins in thine own blood, but hast made them kings and priests to GOD and the FATHER; Oh! give both to thy ministers and people, grace to separate themselves from the pollutions of the world, and to come out from among them, touch no unclean thing. We would pray to be holy, as thou art holy, and that through thy righteousness and salvation, the gracious acceptance of our persons and our prayers, may come up before GOD; that that sweet promise may be our portion, in which the LORD hath said; *I will be a Father you, and ye shall be my sons and daughters, saith the LORD Almighty.*

CHAPTER 22

CONTENTS

This chapter is but a continuation of the former. Here is the law for the observance of the priests, carried on in relation to themselves, and their household; together with a precept at the conclusion of it, respecting the unblemished nature of things offered in sacrifice.

LEVITICUS 22:1-2

And the LORD spake unto Moses, saying, (2) Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

The sanctity required in all that approached GOD, evidently pointed out his priesthood, who only is holy, harmless, undefiled, and separate from sinners. Hebrews 7:26.

LEVITICUS 22:3

Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

Nothing can more decidedly point out the universal taint of evil, than what is here adverted to in the unhallowed uncleanness of the priests. And as to this law, which separated during seasons of uncleanness, not only the people but the priests also, can anything more fully show that all access to GOD is precluded, but through him who is the only way; and but by whom none can come to the FATHER. John 14:6.

LEVITICUS 22:4-9

What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him; (5) Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; (6) The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. (7) And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food. (8) That which dieth of itself, or is torn *with beasts*, he shall not

eat to defile himself therewith: I *am* the LORD. (9) They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

Though some pollutions here spoken of, were in their nature greater than others; yet it is well to observe, that all equally disqualified from approaching the sanctuary. And what did these things teach, but that our most holy things are only accepted in JESUS? Observe what is said, *I the LORD do sanctify them*. John 17:19.

LEVITICUS 22:10

There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

Who can this stranger mean, in a gospel sense, but an unregenerate person? one who hath no part in the covenant. Eating of the sacrifice, implied a thankful acceptance of being included in the righteousness of JESUS, and therefore a partaker in covenant mercies. But for any other to eat of the holy thing, carried with it an idea that he slighted the righteousness of the Redeemer, and presumptuously trusted to his own. Hence such are said to bear their own trespass. Yet in a following verse, (14) a merciful provision is made for sins of ignorance on this point.

LEVITICUS 22:11

But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

Is not the purchase here mentioned typical of the purchase of the Gentile church by the blood of CHRIST; 1 Pet. 1:18, 19. Ephesians 2:13-19.

LEVITICUS 22:12-13

If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things. (13) But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

These gracious provisions carry with them sweet evidences of the *LORD'S* care for the weaker sex, and of their being included in the covenant. Isaiah 66:6, 7.

LEVITICUS 22:14-16

And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing. (15) And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; (16) Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

Observe here again, sanctification is of the LORD. John 17:19.

LEVITICUS 22:17-25

And the LORD spake unto Moses, saying, (18) Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; (19) *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats. (20) *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you. (21) And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. (22) Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. (23) Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. (24) Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any*

offering thereof in your land. (25) Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

How very interesting is it to every true believer in CHRIST, to see him the great and unblemished sacrifice, so uniformly pointed out in every one. As the *LORD JESUS* confessed a good confession before Pontius Pilate; so this unjust judge unwillingly and unknowingly gave a true testimony to the purity of the *LORD JESUS*, as an unblemished sacrifice, by which this scripture was fulfilled, when he brought forth the LAMB of GOD *before the people, declaring that* he could find in him no fault at all. *John 19:4.*

LEVITICUS 22:26-28

And the LORD spake unto Moses, saying, (27) When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. (28) And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

By the effect of this law of eight days, it gave opportunity for one sabbath to pass over. Hence it was considered among the Jews that the sabbath sanctified. It might be so on his account, who is LORD of the Sabbath. Mark 2:28. The precept respecting the dam and its young was at least a great act of mercy; and no doubt carried with it this meaning. Deuteronomy 22:6.

LEVITICUS 22:29-33

And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will. (30) On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD. (31) Therefore shall ye keep my commandments, and do them: I

am the LORD. (32) Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you, (33) That brought you out of the land of Egypt, to be your God: I *am* the LORD.

We often meet with those reasons, and undoubtedly they are very cogent ones. Here is GOD's authority as GOD. Here is added to this his gracious character as their covenant GOD. And as if these were not enough, here is added that striking instance of his covenant-mercy in their redemption from Egypt.

Leviticus 7:15.

REFLECTIONS

IN every typical representation under the law, earnestly would I pray, that *GOD the HOLY GHOST* would enlighten my understanding, that I may discover the allusion to JESUS. Surely in the sanctity required of thy priests, O LORD, I behold thee. And surely in the unblemished object of every sacrifice, thy spotless nature could only be implied. Oh! may it be my portion, in every approach to GOD, to bear in the arms of my faith none but JESUS. Gracious GOD! keep me from bringing any thing of my own, by way of acceptance: for all that is in me, or from me, is, as the prophet describes, *torn, and lame, and sick*. May I never thus sacrifice to the LORD a *corrupt thing*. But looking wholly to thee, thou LAMB of GOD, in thine infinite holiness, purity, and soul-cleansing oblation, may the LORD accept this one all-sufficient offering at my hand, and sanctify my soul by thy precious merits and death!

CHAPTER 23

CONTENTS

As the preceding chapters related to the solemn appointments of the LORD concerning places and persons; so in this, the same laws are carried on in relation to times and seasons for those services. The feasts of the LORD are here set down; the sabbath, the passover, the sheaf of first fruits, the feast of Pentecost, the feast of trumpets, the day of atonement, and the feast of tabernacles.

LEVITICUS 23:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

Let it be observed by the Reader, that all the sacred institutions of religion, derive their authority from the LORD. They are called *his* feasts, and consequently his appointment. What he sanctifieth and setteth apart must he holy. It were well if this was more carefully attended to, in respect to holy ordinances, *first* in reference to the LORD; Romans 14:6. and *secondly*, in regard to ourselves; for the LORD hath promised in ordinances to bless his people. Exodus 20:24.

LEVITICUS 23:3

Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

The first feast mentioned in its place, is that of the sabbath, which, as it is the most ancient, so is it the most universal.

JESUS hath given his sanction to it throughout his blessed gospel; for *he came not to destroy the law, but to fulfil*. Reader, suffer me in this place to remark, concerning our Christian Sabbath, that I pray GOD you and I may find JESUS himself to be the very Sabbath of our souls, that we may rest in him *from* sin, and rest in *him to* GOD: that it may be a Sabbath in our houses, in our families, in our hearts: and that he that sanctifieth it to us, may sanctify our souls in the observance of it. See those sweet scriptures, Isaiah 58:13, 14. 28:12. compared with Matthew 11:28, 29.

LEVITICUS 23:4-5

These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. (5) In the fourteenth *day* of the first month at even *is* the LORD'S passover.

This is the *second* feast noticed in this chapter. Reader! search for JESUS as *your* passover, and remember what the apostle hath said on this subject, 1 Corinthians 5:7, 8.

LEVITICUS 23:6-8

And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. (7) In the first day ye shall have an holy convocation: ye shall do no servile work therein. (8) But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

This is the *third* of those feasts. Reader! we must have a *whole* unleavened Saviour for salvation; any thing of ours mingled with his pure and all-perfect sacrifice would pollute it. Blessed JESUS! be thou my all, my altar, my priest, my unleavened sacrifice, my GOD.

LEVITICUS 23:9-14

And the LORD spake unto Moses, saying, (10) Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: (11) And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. (12) And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. (13) And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. (14) And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

This is the *fourth* feast noticed in this chapter, the sheaf-offering of the first fruits. And a sweet type it was of the *LORD JESUS*, as the first fruits of them that slept. And it is worth the Reader's notice, that the *LORD JESUS* actually arose from the dead, according to the Jews own calculation, on the very day that those first fruits were appointed to be offered. But beside this view of our subject, as principally referring to the *LORD JESUS*, this solemnity was a delightful institution *of honoring the LORD* (as Solomon saith) *with all our substance and the first fruits of all our increase*. Proverbs 3:9. The waving the sheaf before the LORD by the priest, implied that all the people considered GOD as the rightful owner and giver of all their mercies; and as *from* him they received all, so *to* him they gave the glory. And that additional precept concerning it was truly significant; that they should eat neither bread nor parched corn, until that they had presented to the LORD this offering; for it taught most expressly, that all our enjoyments,

even our most common concerns, ought to begin with GOD. Reader! may you and I gather this sweet lesson from it; to begin everything in JESUS and with JESUS. May every day be opened, and all the day carried on with him. In temporal as well as spiritual occupations may JESUS be uppermost. For depend upon it whatever is thus began in GOD, will end in GOD. That was a sweet resolution of the kind formed by David, in the view of another's portion contrasted with his own. Psalm 17:14, 15.

LEVITICUS 23:15-21

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: (16) Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. (17) Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD. (18) And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. (19) Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. (20) And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. (21) And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

This is the fifth of those feasts, the solemnity of Pentecost, or as it is elsewhere called the feast of harvest. Exodus 23:16. And what a pointed type was this of that glorious event in after ages, when the HOLY GHOST came down in so gracious a manner, that the harvest of souls to the LORD JESUS on that

day was 3000? Here indeed was the first fruits of the SPIRIT most gloriously reaped. Acts 2.

LEVITICUS 23:22

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

Observe the gracious attention of GOD in the repetition of this precept. See Leviticus 19:9. But, Reader, is not this precept of a sweet spiritual import also? Doth it not say, that as gleanings of the harvest were to be left in the corners of the field for the poor and the stranger: so in every corner of the earth there are gleanings of grace for poor and miserable sinners? John 1:16.

LEVITICUS 23:23-25

And the LORD spake unto Moses, saying, (24) Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. (25) Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

This feast of trumpets is the *sixth* in number of the holy days appointed in this chapter. It should seem to have been at the time which the Jews called their new year. But the spiritual sense contained in it is very plain. It represents the gospel call, which the prophet Isaiah, in after ages, in allusion to the conversion of the nations, expressly marked by this name, *the blowing of the great trumpet when they should come who were ready to perish*. Isaiah 27:13. Reader! have you heard this joyful sound, and do you keep this spiritual feast? Mark what is said of it. Psalm 89:15.

LEVITICUS 23:26-32

And the LORD spake unto Moses, saying, (27) Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. (28) And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. (29) For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. (30) And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. (31) Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. (32) It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

Perhaps this day of sorrow cannot be strictly termed a feast day. But yet as being on the Sabbath, that sacred day lost not its name. Is not the *LORD JESUS* typically set forth here also, *who in the days of his flesh offered up strong crying and tears*. Hebrews 5:7-9. This was he, of whom *Daniel* spake, Daniel 9:24. And this was he, whom *Paul* describes, as having by himself purged our sins. Hebrews 1:3. Blessed LORD! as thou art exalted as a prince and a Saviour, to give to Israel repentance and remission of sins, give to me those ascension-gifts; that I may so look unto thee in every day's atonement of thy blood, as to mourn for thee. Zechariah 12:10.

LEVITICUS 23:33-34

And the LORD spake unto Moses, saying, (34) Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

This feast of tabernacles, which was one of the highest in point of enjoyment to Israel, very mercifully follows five days

after the day of atonement. And is there not this gospel mercy typified in it, that the conviction of sin by the SPIRIT is sweetly followed by the conviction of the righteousness of CHRIST; whereby the soul is made glad in righteousness, and peace, and, joy in the *HOLY GHOST*. This was the feast which our LORD attended, and in which he discoursed so sweetly, John 7:37. It is the same feast which the Jews now observe, when they leave their dwellings and live in their courts or outhouses, dressing them up with branches of trees, and boughs, and the like. And it was intended to remind Israel of their dwelling in tents in the wilderness. But the true Christian's view of this feast, beheld through a spiritual medium, leads him to see, that the feast of tabernacles is a lively type of JESUS tabernacling in our nature; and that so strong is his love towards us while in our wilderness state, that he not only set up a tabernacle service, but came himself and dwelt with us, and in our nature. Blessed JESUS! oh may I ever keep this spiritual feast with an eye to this unspeakable mercy; and do thou remember that sweet promise, which John the beloved apostle heard for the church's comfort, during her wilderness state; *behold the tabernacle of GOD is with men; and he will dwell with them, and they shall be his people, and GOD himself shall be with them and be their GOD.* Revelation 21:3.

LEVITICUS 23:35-44

On the first day *shall be* an holy convocation: ye shall do no servile work *therein*. (36) Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*. (37) These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made

by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: (38) Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. (39) Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. (40) And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. (41) And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. (42) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: (43) That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God. (44) And Moses declared unto the children of Israel the feasts of the LORD.

Moses here finisheth his commission, in relation to these feasts, somewhat like the apostle in after ages. 1 Corinthians 15:3.

REFLECTIONS

READER! may it be your happiness and mine, while perusing this chapter, to experience the divine teachings of GOD the SPIRIT; whose office it is *to take of the things of JESUS to show unto us*: and may we find cause to bless GOD for so many sweet memorials of the ever blessed *JESUS*. And, dearest LORD, I would say, both for myself and Reader, let us but find CHRIST in every one of them, and discover his glorious person, and his finished righteousness, as the great end to which they all ministered, and we shall then have all that we can desire. It is JESUS that we want, both as our Sabbath, as our

unleavened bread, as our first fruits, sheaf-offering, passover, pentecost mercy, trumpet season, expiation, and all-sufficient sacrifice! And while leaning on thee and thy fulness, like Israel of old, may we be ready to leave our dwellings and live in tabernacles, or without the camp, so that we do but live with thee. And dearest LORD, in all our rejoicings, and our feasts, be thou the sum and substance of all; and may we receive them, and enjoy them only so far as they include JESUS. For thus becoming pledges and tokens of thy love *here*, we shall then hope to rejoice in the complete ingathering of thy fruits which shall be *hereafter*.

CHAPTER 24

CONTENTS

This chapter is a continuation of certain laws relating to the temple service, particularly of the order to be observed in the burning of the lamps, and supplying the show-bread. This Chapter is rendered the more remarkable, in that it hath introduced in the body of it, a short historical relation of Shelomith's son being convicted of blasphemy, who is in consequence thereof stoned.

LEVITICUS 24:1-2

And the LORD spake unto Moses, saying, (2) Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Reader! do not overlook in those verses the account which is given of the lamps always burning. Doth not this represent to us the unceasing light which is kept up by the HOLY SPIRIT in

his churches; by *the spirit of judgment and by the spirit of burning*. Isaiah 4:4. The Reader will not forget, what was said on this same subject in Exodus 27:20, 21. And let us further observe, on these verses, that the oil which was ordered for this use was to be *pure*. Yes! Everything that is typical of the *HOLY GHOST's* divine agency, must be pure, as he is pure. And it is not an object of small moment further to observe on those verses, that the children of Israel were *to provide the oil*, and Aaron to apply it. Means of grace are with *us*; but JESUS, our great High Priest can only make them subservient to the purpose intended. Ordinances are precious things, but if the LORD of ordinances be not in them, the lamp of grace will not burn. Dear LORD! I would say for myself and Reader, do thou keep alive thine own work in my heart, that in times of languishing, and a decay of spiritual ministry, or ordinances, the *HOLY GHOST* may sweetly convey to my soul his holy oil of grace. See Zechariah 4:2-6.

LEVITICUS 24:3-4

Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations. (4) He shall order the lamps upon the pure candlestick before the LORD continually.

Is not *JESUS'S* priesthood, as an unchanging, never-ceasing priesthood, here represented? And subordinate to him, are not the services of his ministers also intended to be set forth? While we pray that our great High Priest from the evening even to the morning, continually, will keep our souls alive, that his lamp of grace may never go out; Oh that everyone who acts in that high department, as a minister of the sanctuary, may learn from hence to *hold forth the word of*

life, and daily in the temple, and from house to house, cease not to teach and to preach JESUS CHRIST. JESUS! do thou, who holdest thy ministers as stars in thy right hand while walking amidst the golden candlesticks, do thou be their light, that they may be burning and shining lights to thy people; that the lamp of thy sacred word may, by their ministry and thy blessing, be always shining clear in the midst of thy churches! Before we dismiss these verses, let me just further observe upon them, that the word which in the second verse is translated lamps, is in the original *lamp*; but in the 4th verse the word is plural, *lamps*. Perhaps the design was this: All the lamps in the temple service represented one and the same, even the *HOLY GHOST*; and who is, in the Revelation, described by seven spirits which are before the throne. Revelation 1:4. and seven lamps of fire burning before the throne, which are the seven spirits of God. Revelation 4:5. The sacred language hath various ways of expressing this glorious truth, by way of representing the various gifts and operations of the *HOLY GHOST*; but they all refer to one and the same; for saith an apostle, *though there be diversities of operations, yet all these worketh that one and the self-same spirit, dividing to every man severally as he will.* 1 Corinthians 12:11.

LEVITICUS 24:5-7

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. (6) And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. (7) And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

The order for keeping the *LORD'S* table always furnished with bread, was appointed in Exodus 25:30. And no doubt this was

a sweet type of him who is the bread of life, which came down from heaven, implying that there is no famine where JESUS is; but he that eateth of him shall live forever. Well may we be ever using the apostle's prayer, John 6:33-35. Observe, the number of loaves, or cakes, was *twelve*; implying, no doubt, thereby, that there was one for each tribe of the house of Israel. And it is yet worthy of further observation, that even after the defection of the two tribes, this service of the show-bread was continued, 2 Chronicles 13:11. Perhaps a remnant of each tribe remained, or if not, the *LORD'S* mercy is not straitened by man's undeservings. The apostle reasoneth very sweetly upon this, Romans 11:1-5. *Two tenth deals*, in point of quantity, was *two omens*. Exodus 16:22. How precious is the thought, that JESUS is both the altar and the show-bread; and all that come to GOD by him, find him as a table spread with living bread, every day, and all the day, even in this wilderness. The frankincense for a memorial, is no unapt representation of the fragrance of his merits. Revelation 8:3.

LEVITICUS 24:8-9

Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. (9) And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

The constant supply of new loaves every sabbath, and the removal of those which had been brought before, was a delightful type of gospel mercies, in the supply of the *LORD'S* family from Sabbath to Sabbath. JESUS is the bread of life to his people, presented by his ministers new and pure in every *LORD'S* day's ordinances. We are told from the tradition of the Jews, that the priests were so exact and cautious in this

ministry, of the removal of the old show-bread, and the supply of the new, that as the priest took off one loaf; in the same instant another priest put down another; so that the *LORD'S* table might never have less nor more than the twelve loaves appointed. Whether this tradition be true or not, it may at least serve to teach the ministers of *JESUS CHRIST* this lesson; that his table-service, and his temple-service, should never be without supply; for his family want bread, even the bread of life in a preached word, from one *LORD'S* day to another; and that they should bring forth as scribes well instructed in the kingdom, things new and old. Matthew 13:52.

LEVITICUS 24:10

And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

The first thing observable in the case of this man is, the sad effects of unlawful connections: such alliances generally produce unhappy consequences. That is a most important precept of the apostle, 2 Corinthians 6:14. What can a man expect but sad departures from the faith of a true *Israelite*, who is linked to an *Egyptian*?

LEVITICUS 24:11

And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

Observe the awfulness of the crime; not simply blaspheming holy things, but the tremendous name of the *LORD* himself:

and not content with cursing, but most probably uniting blasphemy and cursing together. What a loud and decisive testimony doth it carry with it of the dreadful apostacy of our fallen nature!

LEVITICUS 24:12

And they put him in ward, that the mind of the LORD might be shewed them.

But observe, though the crime was so enormous, yet we find there is no haste in the punishment. What a sweet lesson ought men, in their little provocations with each other to learn from hence. Oh! that we were to wait to know what the mind of the LORD is upon all occasions. Ephesians 5:17.

LEVITICUS 24:13-14

And the LORD spake unto Moses, saying, (14) Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

That all the congregation should engage in the punishment was no doubt meant to convey the idea how dreadful the sin was. And moreover, it tended, under divine grace, to keep others from such daring presumption. For who that had joined in stoning another for blasphemy, at the command of GOD, could himself hope to escape, if afterwards found guilty of it? That is a suitable prayer of the Psalmist, Psalm 19:13.

LEVITICUS 24:15

And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

In reading this verse, I would look up earnestly for grace for myself and the Reader, and say, LORD grant that I may never be brought into that awful state, *to bear my own sin*, the

weight of which must sink the soul to everlasting destruction. Blessed JESUS! thou sin-bearing LAMB of GOD, how precious here again is the view of thee in this glorious character. Oh! may I know my own personal interest in that blessed scripture. Isaiah 53:5, 6.

LEVITICUS 24:16-23

And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death. (17) And he that killeth any man shall surely be put to death. (18) And he that killeth a beast shall make it good; beast for beast. (19) And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; (20) Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*. (21) And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. (22) Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God. (23) And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

Upon the occasion of this man's transgression, opportunity is taken to repeat some of those laws which had been before delivered. And the punishment of *Shelomith's* son is related. Reader, do not close the chapter without taking with it the conclusion which it carries; that *the wages of sin is*, and must be, *death. The soul that sinneth it shall die*. Precious Redeemer! how reviving under all the sins and transgressions of my nature, whereby I stand most justly exposed to the dread sentence; how reviving is the view of thy righteousness, and the interest of thy redeemed in it, that as *sin hath reigned unto death, so might grace reign through*

righteousness unto eternal life, through JESUS CHRIST our LORD.

REFLECTIONS

READER! may it be your happiness and mine, to have our souls kept alive by the quickening influences of *GOD the HOLY GHOST*. I would bring, O LORD, continually, as the Israelite of old, the pure oil for thy service. I would present myself, my soul and body, a living sacrifice, a reasonable service before GOD, through JESUS. But all I have is incompetent to serve; and everything too impure to offer. LORD, undertake for me, and let the lamp of thy grace in my soul be kept alive by thy power. Dear JESUS! be thou the show-bread to me, and in thee, and thy complete salvation, may I see a constant and never-ceasing supply to feed, not only *my* soul, but all thy church and people. May thy ministers, who serve in holy things, be enabled to bring forth things both new and old in thy sanctuary. LORD! give me grace, in reading the awful account of the blasphemer in this chapter, to drop an earnest prayer before the mercy-seat, that our GOD may turn the heart of blasphemers in this guilty land. Oh LORD! in judgment remember mercy. Turn thou us, and so shall we be turned.

CHAPTER 25

CONTENTS

This forms a most interesting chapter, even in its moral sense, but much more so in its spiritual. And as an enlightened eye will be enabled to discern in it, that Moses

spake of CHRIST, the attention ought to be the more awakened. Here is GOD's appointment of every seventh year to be a year of rest to the land, that the holy land of Canaan, which was the glory of all lands, should be distinguished from every other by a Sabbatic year. Here is also GOD's appointment, for every seven times seventh year to be a year of jubilee, in which the captive and the bond-servant among the Hebrews should go out free. This chapter hath also some very gracious laws contained in it, for the treatment of the poor, and of debtors.

LEVITICUS 25:1-2

And the LORD spake unto Moses in mount Sinai, saying, (2) Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

Was not this precept intended to teach the *LORD'S* people to look back and consider how, in the garden of Eden, there would have been a perpetual rest to the land, and a constant Sabbath to the LORD, but for the transgression? And was it not also intended, to teach the *LORD'S* people to look forward to him, who is himself the Sabbath and rest of his people, and hath prepared a rest for them? Psalm 116:7.

LEVITICUS 25:3-4

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; (4) But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

God here asserted his right and property, as the LORD of the whole earth: not unsimilar to the proprietors of earthly

manors, who allow such and such seasons for breaking up the ground. But there is a sweeter sense to be given to this precept in a spiritual point of view. The *six* years of labour previous to the *seventh* year of rest, taught very expressively, the sad consequence of sin, which had introduced labour, and toil, and sorrow, into this mortal state. It is only through JESUS, that we are liberated from it, and exempt from all its penal consequences in a future life.

LEVITICUS 25:5

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

What a strong leading feature is here given of man's dependence upon GOD. And what a precious comment doth JESUS himself give of it. Matthew 4:4.

LEVITICUS 25:6-7

And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, (7) And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

Was not the extensiveness of this mercy, in reaching to all ranks and orders of the people, intended to shadow forth the extensiveness of that mercy which JESUS by his glorious redemption hath accomplished. See what the LORD hath said of it himself. Revelation 3:20.

LEVITICUS 25:8-9

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. (9) Then shalt thou cause

the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

In this calculation it should seem that the year of jubilee was the nine and fortieth year; and that then the trumpet was sounded. But what a joy must it have been to every poor bond-servant, and especially to him that was under a rigorous master. I have no doubt in my own mind, but that there was a peculiarity in the sound, which though very few in the camp of Israel, if any, by reason of the distance of time from one to another in forty-nine years being between, had ever heard before; yet *all* perfectly well understood. The cruel tyrant over his poor servant, certainly understood by it, that his oppression was over: and the wretched captive felt in it the mercy of the *LORD'S* voice. But, Reader! what a faint image is this of that sweet jubilee trumpet, which sounds everlasting redemption through *JESUS*. John 8:36. If the Reader feels himself interested, as he ought, in this place, to enquire further concerning this trumpet of jubilee, and wherein it differed from others in its sound and signification; he may soon discover that this must have been the case, from other trumpets which were in use in the camp. There was the *Fast* trumpet. Joel 2:1. The *War* trumpets and the calling of the *Assemblies*. Numbers 10:2-10. And what the Psalmist calls *the joyful sound*. Psalm 89:15. But, Reader! what joyful sound in the camp of Israel, could equal that which the gospel brings of ransom to poor captive sinners, in the complete redemption by the *LORD JESUS*? Is it not now that the jubilee trumpet is sounded in the day (which is a continued day in all its saving effects) of his atonement? And is not the same trumpet forever sounding *the acceptable year of the LORD*.

Isaiah 61:2, with Luke 4:18, 19. Pause, my soul, and ask thyself, whether thou hast heard this joyful sound, now in the present *day* of grace; by which alone thou wilt be looking forward, with a pleasing hope of hearing that trumpet sound in the *day* of judgment; *when all that are in their graves shall come forth*. John 5:28, 29.

LEVITICUS 25:10-17

And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (11) A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. (12) For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. (13) In the year of this jubile ye shall return every man unto his possession. (14) And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another: (15) According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: (16) According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee. (17) Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

The return of every man to his own possession and to his own family, beside the mercy of the thing itself; certainly, had this very important point in view; namely, to preserve in proper distinction the rights and connections of families. It is by this, in a very eminent degree, that we are enabled to trace the pedigree of the *LORD JESUS*. Matthew 1:1, &c. Luke 3:23, &c. So that the poor Israelite, who by his own imprudence, or distressing providences from GOD, had forfeited his

inheritance; and his connection was for a time obscured or lost during his captivity; had here an assurance that he should again recover the one, and again enjoy the other. What a beautiful type was this of our poor captive nature! Reader, you and I, by reason of sin, have lost our original inheritance, our birth-right, and our family claims. But JESUS the Redeemer of the soul, hath sounded the jubilee of his grace, and set us at happy liberty, and restored to us all our rights. Oh! thou precious GOD of all our mercies! Methinks I hear the joyful sound, "The year of jubilee is come; return ye ransomed sinners home." May it be heard far and near, and may *they come which are ready to perish*. Isaiah 27:13.

LEVITICUS 25:18-22

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. (19) And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. (20) And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: (21) Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. (22) And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

Reader, do not overlook in these verses how gracious the LORD is. Rather than GOD's people shall be losers by their dependence upon him, he will even work a miracle to supply them; for causing the *sixth* year to be doubly and trebly prolific, this was little less than a standing miracle. See that sweet promise. Psalm 132:15.

LEVITICUS 25:23-24

The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me. (24) And in all the land of your possession ye shall grant a redemption for the land.

This is a most proper idea ever to be kept in view, *The earth is the LORD'S, and the fulness thereof*. Man is but a pilgrim and a traveler through it. Psalm 39:12, 13.

LEVITICUS 25:25-38

If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. (26) And if the man have none to redeem it, and himself be able to redeem it; (27) Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. (28) But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession. (29) And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. (30) And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. (31) But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile. (32) Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. (33) And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of jubile*: for the houses of the cities of the Levites *are* their possession among the children of Israel. (34) But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession. (35) And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee. (36) Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. (37) Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. (38) I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

All these precepts refer to one and the same thing. But their spiritual import is peculiarly striking. A brother so poor as not to be able to redeem his right, is a lively type of our poor nature. And a kinsman so rich, and the nearest that could be found, in whom the right of redemption lay, beautifully represents JESUS. For who so rich as he in whom all fulness dwells? Who so near as he that hath taken our very nature into himself, and is married to us according to his own most gracious declarations? Jeremiah 3:14. Neither is any but JESUS in a capacity to redeem. And it is worthy our closest observation, that Job calls JESUS by this very name, *Goel*, that is, kinsman Redeemer. Job 19:25. The same word is used for *kinsman*, in Numbers 5:8.

LEVITICUS 25:39-55

And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: (40) *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile: (41) And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. (42) For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. (43) Thou shalt not rule over him with rigour; but shalt fear thy God. (44) Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. (45) Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. (46) And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour. (47) And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's

family: (48) After that he is sold he may be redeemed again; one of his brethren may redeem him: (49) Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. (50) And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. (51) If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for. (52) And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. (53) *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight. (54) And if he be not redeemed in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him. (55) For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

The doctrine of free grace, and of full redemption by JESUS, became so important to be shadowed forth, and kept in view through the whole of the law, that the HOLY GHOST was pleased to repeat the same precepts again and again, only with a little variation, as suited to different circumstances: and to those that looked for the redemption in Israel, nothing could be more interesting. The striking difference the law made between the services of a true Israelite in bondage, and that of a stranger under similar cases, may serve to show that even in bondage the LORD's right in his people is manifested. They may and frequently will be, found in the service of men, while at the same moment they are the LORD's free men: and this is what the apostle had in view, when he said ye are bought with a price, be not ye the servants of men. 1 Corinthians 7:23. But what a mercy is it, Reader, that in the very moment that you and I have by sin forfeited all right to

freedom, JESUS our nearest of kin, even our Goel, our kinsman Redeemer, hath made us free! What a sweet description of this unequalled love is that the sacred writer gives of it. Deuteronomy 32:36.

REFLECTIONS

WHAT motives of thanksgiving and praise pour in upon my soul from every quarter, in the perusal of this chapter, while I consider and compare my privileges and my happiness to those of the *LORD'S* people of old. They had, it is true, their *seventh* year of Sabbaths to remind them of the Sabbaths in Paradise, which Adam's transgression deprived his children of; but I have in that second *Adam*, the LORD from heaven, (as the Apostle most properly stiles him) an everlasting Sabbath, in him and from him to enjoy. Oh! may the blessed SPIRIT give me by his sweet influences to rest in JESUS!

In this Jubilee season to the poor captive and bond-servant may I behold by faith, the lively emblem of that eternal jubilee in JESUS, wherewith he makes his people free. Oh! thou kinsman Redeemer, that hast caused thy gospel trumpet to be sounded, never may I lose sight of what I was by nature, and what I now am by grace. Thou didst find me, O LORD, a bond-servant, indeed, to Sin and Satan, serving divers lusts and pleasures; and even in love with my chains, and averse to freedom. Eternal praises to thy dear name, that thou hast both proclaimed liberty to the captive, and made me *willing to be redeemed in the day of thy power*. Oh! may it be my happiness to return, as the redeemed *Israelite*, to my FATHER'S house, and now the mortgaged and sold inheritance is ransomed; LORD keep me from being ever again entangled

in the old yoke of bondage. And while I behold so many all round me in nature's chains of sin, LORD give me grace, to adore the distinguishing mercy of my Deliverer. Let it be wholly to *the praise of the glory of thy grace, wherein thou hast made me accepted in the beloved.*

CHAPTER 26

CONTENTS

This chapter seems to form a brief summary of the arguments, by which the laws contained in the foregoing chapters are enforced; in that it points out the blessings to obedience, and the curses which will follow upon disobedience. The conclusion of it is very remarkable, in that it ends with gracious promises, even to the most rebellious, when their heart is turned to seek the LORD.

LEVITICUS 26:1

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

I would request the Reader, in the very entrance upon this chapter, to remark, as he goes on through the perusal of it, how very striking the process of divine grace, both in mercies and in threatened judgments is carried on. I have often read the chapter on this account with peculiar pleasure. May the *HOLY GHOST* make it profitable also, for the same reason, to the Reader! It begins with that truth which we so often meet with in the Old Testament scriptures, the *LORD'S* jealousy for his honor! How precious is it to the true believer in *CHRIST*, to

discover that by grace he is kept from idolatry, and from that horrible state of nature, to which but for grace, he would be equally exposed; and which the Apostle ascribes to the polite, and (as the world would call them) the learned inhabitants of *Rome*. See Romans 1:22-25.

LEVITICUS 26:2-4

Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD. (3) If ye walk in my statutes, and keep my commandments, and do them; (4) Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

Here again it is precious to the believer to remark how a gracious God hath secured his people, in the observance of those precepts. Ezekiel 38:27.

From this verse to the end of the 12th verse, let the Reader observe as he goes on, the loving-kindness of the LORD, in those exceeding great and precious promises contained in them. *First*, a plenty of the sweet influences of the heavenly bodies; in the rain and the dew and the clouds dropping their fatness. Deuteronomy 33:13, 14.

LEVITICUS 26:5-6

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. (6) And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

Secondly, the blessed effects of it in the extent of the mercy from harvest to harvest. Amos 9:13. But surely the gracious Reader will not overlook gospel mercies, as veiled under those

promised earthly enjoyments. Under the blessed SPIRIT'S influence, since JESUS returned to glory, what a continuation of an harvest of souls is gathered and still gathering to CHRIST? See that promise, Malachi 3:10-12. Observe, God promiseth not only plenty, but peace and enjoyment in the plenty. And the soul who hath found peace in the blood of the cross, will find with it a sweet and holy serenity in all his enjoyments. This heightens joy, and softens sorrow. Ephesians 1:3. Hosea 2:18.

LEVITICUS 26:7-8

And ye shall chase your enemies, and they shall fall before you by the sword. (8) And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Thirdly, not only peace at home, but success abroad: victory over all our enemies. And this considered in a spiritual sense is very sweet indeed. See that precious promise. Isaiah 54:17.

LEVITICUS 26:9-10

For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. (10) And ye shall eat old store, and bring forth the old because of the new.

Fourthly, the blessings of increase. See here again, in a gospel sense, that promise. Colossians 2:19. *Fifthly*, and which is the fountain of all blessings the *LORD'S* favor. David's prayer is to this effect. Psalm 106:4.

LEVITICUS 26:11

And I will set my tabernacle among you: and my soul shall not abhor you.

Sixthly, JESUS tabernacling in our nature is the ground and assurance of all. Revelation 21:3. Compared with Amos 9:11.

LEVITICUS 26:12

And I will walk among you, and will be your God, and ye shall be my people.

Seventhly, as by the grace of the *LORD JESUS*, his people are secured in all the privileges of redemption; so on the covenant relationship into which they are brought with God their FATHER through him, their present and everlasting happiness is founded. Zechariah 13:9.

LEVITICUS 26:13

I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

Lastly, redemption-work is the sole cause, founded in the FATHER'S *gift*, the Saviour's *purchase*, and the SPIRIT'S *application*. Here indeed the LORD hath broken the yoke of worse than Egyptian bondage, even the yoke of sin and Satan. See that sweet expression, in a gospel sense, Psalm 107:14, 15.

LEVITICUS 26:14-15

But if ye will not hearken unto me, and will not do all these commandments; (15) And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

Here the subject changeth, and an awful *but* comes in. I would request the Reader to remark with me the progress of sin. *First* it begins in refusing to hearken to GOD. Malachi 2:2.

Secondly, after refusing to hearken, the sinner learns to *despise* God's judgments. This was a sad step in the first unhappy transgression. Genesis 3:4. *Thirdly*, after breaking God's covenant, depend upon it, the transition from *forgetting* God to the *disowning* God is quickly made. And what is every man by nature, when left to himself, but like that sinner of old? Exodus 5:2.

LEVITICUS 26:16

I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Reader, remark with me the gentleness with which God begins his punishment. *Sickness* is among the kind rods with which the LORD manifests his love, as a Father to his children. Hebrews 12:6. Deuteronomy 8:5.

LEVITICUS 26:17

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

If the FATHER'S *rod* will not do, GOD will try what the enemies' *sword* will accomplish. David's prayer is instructive on this point. 2 Samuel 24:14.

LEVITICUS 26:18-20

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. (19) And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: (20) And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Reader, remark how graciously, even in punishment, the LORD deals with his people. He doth not give them up; but calls upon them with a louder call, and by more alarming providences. He makes all nature to be at variance with them. Reader! it is highly profitable to see the *LORD'S* hand in all the *LORD'S* appointments. David here again instructs. When *Shimei* came forth against him, David saw that the trial was of the LORD; *so let him curse*, said David, *for the LORD hath said*. 2 Samuel 16:10. Reader! it is a sure mark of grace in lively exercise, when in our troubles we lie low at the foot of the cross, and open not our mouth in a way of justification. Psalm 39:9.

LEVITICUS 26:21-22

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. (22) I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

Reader in this view of the divine progress in correction, do not overlook that *all* is in tender mercy. It should seem that the prophet had in contemplation this chapter when he speaks of GOD's *four sore judgments*. Ezekiel 14:21.

LEVITICUS 26:23-26

And if ye will not be reformed by me by these things, but will walk contrary unto me; (24) Then will I also walk contrary unto you, and will punish you yet seven times for your sins. (25) And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. (26) *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

These punishments were literally accomplished in the days of Israel's captivity. Isaiah 3:1. Jeremiah 39.

LEVITICUS 26:27-39

And if ye will not for all this hearken unto me, but walk contrary unto me; (28) Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. (29) And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. (30) And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. (31) And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. (32) And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. (33) And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. (34) Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. (35) As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. (36) And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. (37) And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. (38) And ye shall perish among the heathen, and the land of your enemies shall eat you up. (39) And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Reader! still keep your mind in contemplation on the process of divine judgments. From temporal punishments the LORD proceeds to spiritual. And when it comes to this, that the sanctuary is desolate, and the LORD abhors all offerings; how

ripe is that church, or that person, for destruction. Hosea 4:17.

LEVITICUS 26:40-42

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; (41) And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: (42) Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Reader! I detain you in this place, to remark the abundant grace of our gracious God. Read these verses twice, and if possible never forget them; well might Paul say, *where sin abounded grace did much more abound*. Romans 5:20. And let me observe for your comfort, as well as my own, on this grand point of confessing our iniquity, which is an evidence of grace in the heart, that this becomes the truest test of the real conversion of the soul towards God; and wherever this appears, it carries with it a most decided proof that God is reconciled in the blood and righteousness of his Son. For of this we may be very confident, that wherever a soul is made a partaker of the riches of his grace, most heartily and fully will that soul subscribe to the rights of God's justice. This is accepting the punishment of our iniquity. See instances, Psalm 51:4. Joshua 7:19. Ezra 9:6-15.

LEVITICUS 26:43-46

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. (44)

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God. (45) But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD. (46) These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Reader! do not overlook the original cause of all mercies; namely, the faithfulness of a covenant GOD in *CHRIST*: not for the value or merit of repentance; not even our misery, or in short anything in ourselves; but all in and through CHRIST in GOD. See Ezekiel 36:32.

REFLECTIONS

OH! what a gracious merciful GOD is the GOD with whom we have to do, of whom it may be truly said, *he punisheth us less than our sins deserve*. May it be my mercy, O LORD, through thy sovereign grace, to walk with thee in all thy statutes and in all thine ordinances, with a jealous eye to thy glory; that the LORD may give me all these blessings both in a temporal sense and in a spiritual; that my heaven may never be iron, nor my earth brass. But chiefly, while a bountiful GOD and Saviour gives me all things richly to enjoy, neither the precious fruits brought forth by the sun, nor the precious things put forth by the moon, may be half so precious to my soul as *the good will of him that dwelt in the bush*.

And, dearest LORD, in all thy rebukes, for the manifold departures of my soul from thee; oh, give me grace, that the most gentle of thy chastisements may call my heart home

from its rebellions. LORD! evermore give me *to hear the rod, and who hath appointed it*. May it never be my case to seek comfort by hiding or lessening my transgression; but in *confessing and forsaking it*: and so to seek peace with God through our LORD JESUS CHRIST. And blessed *JESUS*, let me add, may the precious teachings of thine HOLY SPIRIT continually lead me to this sure conclusion; that all my pardon and peace is obtained, not for anything that I have done or can do; but from the covenant righteousness of God in *CHRIST*; what thou hast done and suffered; and what the FATHER of mercies hath engaged to perform, for his own sake, and for his righteousness sake, to whose holy name be all the glory!

CHAPTER 27

CONTENTS

This chapter seems to be added by way of appendix to the whole Book of Leviticus. For the preceding chapter summed up what had been enjoined in speaking of the rewards to the observance, and the penalties of punishments, to the neglect of the whole law. This chapter, however, is subjoined, and relates to the subject of vows, and the method to be observed, where the person vowing desires to redeem it.

LEVITICUS 27:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

Is there not somewhat in this subject of self-dedication to the LORD, which is designed to shadow forth him, who dedicated

himself a voluntary self-devoted sacrifice for the deliverance of his people? Blessed JESUS! in all things it behoved thee to have the pre-eminence! Colossians 1:18.

LEVITICUS 27:3-4

And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. (4) And if it *be* a female, then thy estimation shall be thirty shekels.

Whatever difference was made in the Jewish church, blessed be GOD there is none in the Christian, for both male and female are all one in *CHRIST JESUS*. Galatians 3:28.

LEVITICUS 27:5

And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

Samuel was dedicated even before his birth; and *Jeremiah* was sanctified from the womb. 1 Samuel 1:11, 27, 28. Jeremiah 1:5.

LEVITICUS 27:6-7

And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver. (7) And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

In the gospel church, the apostle speaks with honour of the *aged woman*. 1 Timothy 5:9, 10.

LEVITICUS 27:8

But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

The poor man in *vowing*, like the poor widow in *giving*, is not esteemed by the LORD, according to the greatness of the gift, but the mind with which it is given. Luke 21:1-4.

LEVITICUS 27:9-13

And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy. (10) He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. (11) And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: (12) And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be. (13) But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

Certainly the doctrine of redemption by the *LORD JESUS* is all along veiled, under this doctrine of vows and dedications: so that in every gift an eye is supposed to be had to this. All things are the *LORD'S* by right, and the redemption implies our forfeiture of all pretensions. Ecclesiastes 5:1.

LEVITICUS 27:14-25

And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. (15) And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his. (16) And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver. (17) If he sanctify his field from the year of jubile, according to thy estimation it shall stand. (18) But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. (19) And if he that sanctified the field will in any wise redeem it, then he shall

add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him. (20) And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. (21) But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. (22) And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession; (23) Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD. (24) In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*. (25) And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

These dedications of house and field have the same allusions to spiritual things; and, in a gospel sense, may be supposed to convey this doctrine: that ourselves, and our houses, and all our possessions, should be holy unto the LORD. In allusion to this, it was said that in gospel days, *holiness to the LORD* should be *upon the bells of the horses*. Zechariah 14:20.

LEVITICUS 27:26-33

Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD'S. (27) And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation. (28) Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. (29) None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death. (30) And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD. (31) And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. (32) And concerning the tithe of the herd, or of

the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. (33) He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

The same observations meet us here respecting the dedication of beasts and cattle. There is to be nothing blemished offered to the LORD. Malachi 1:13, 14.

LEVITICUS 27:34

These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

With this verse the book of *Leviticus* concludes, which briefly expresses, by way of sanction to the whole, that these are the commandments of the LORD. Happy our privilege, that we are not under the yoke of carnal ordinances, but are called to the knowledge of a gracious dispensation, which is after *the power of an endless life*. Hebrews 7:16.

REFLECTIONS

READER! how delightful in lesser things, as well as in greater, is it to see the law still pointing to the gospel; and every sacrifice, even those of vows, and dedications of the most minute kind, referring to the redemption by JESUS. May the LORD give you and me to see this; and while we are enabled by grace, to give cheerfully and readily of our substance to him, still may we never lose sight of this leading doctrine of our holy faith; that it is JESUS, and he only, which sanctifieth both gift and giver!

Let us not close this precious book of GOD without once more taking a general and comprehensive view of it; and while we consider as we ought the state of the church in the wilderness, thus veiled under what the apostle calls *the shadow of good things to come, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation*; let us thankfully contemplate the happiness of GOD's people now, in being delivered from such a yoke of bondage, *which neither we nor our fathers were able to bear*.

But while we find cause thus to bless GOD, that we are come to this better dispensation, *founded upon better promises*; let us never forget that in those types and shadows the gospel was preached unto them, as well as unto us. *CHRIST* then was, as well as he is now, *the end of the law for righteousness to every one that believeth*.

Dearest and ever-blessed JESUS! give me to see that all the ordinances in thy sacred book, and the numberless rites, both moral and ceremonial, there appointed, were *the shadows of good things to come, but the body was and is CHRIST*. Be thou the sanctuary, the altar, the mercy-seat, the sacrifice, the offering, the priest, the all in all of my poor oblations! And may this be my highest and most encouraging consideration in every approach to GOD my FATHER, that *having such an High Priest over the house of GOD, I may draw nigh, through thy blood and righteousness, with a true heart in full assurance of faith*. Amen and Amen.

NUMBERS

GENERAL OBSERVATIONS.

IN opening this *fourth* Book of the writings of Moses, I must again request the pious Reader to call to mind, that *Moses wrote of CHRIST*. And if the HOLY GHOST shall be graciously pleased *to take of the things of CHRIST*, and show them to the Reader, no doubt he will find here, as in the former books of Moses, that *he hath testified of JESUS*.

The book of Numbers, hath its name from the circumstance of its containing the numbering of the children of Israel. It forms a very interesting volume on that account; in that it carries with it in its bosom, an evidence of the fulfillment of GOD's promise. The LORD had assured Abraham, that his seed should be as the stars of heaven for multitude, Genesis 15:5. And here we find the accomplishment.

In respect to the period of time the book of Numbers contains, it is somewhat about thirty-nine years. The history commences in the second month of the second year, after the Israelites left Egypt; and ends in the eleventh month of the fortieth year.

There is a mixture of laws and of history in this book, of which it is composed. The Reader will very easily distinguish the one from the other. But here, as in all other instances, in

searching the sacred oracles, it must be GOD the HOLY GHOST, which can alone enable the Reader to discern spiritually, and convey his divine teaching to the mind, so as to make us wise unto salvation, through the faith which is in CHRIST JESUS.

I only pray, that Holy and Eternal SPIRIT, under whose inspiration all scripture is written, that he will be both with Writer and Reader, while going through the sacred pages, that we may discover CHRIST to be the sum and substance of the whole law of Moses, and the *end of the law for righteousness to every one that believeth*.

CHAPTER 1

CONTENTS

This sacred volume opens in this Chapter, with the LORD'S command to Moses, for the numbering the people: the persons appointed to this service; and exception of the Levites.

NUMBERS 1:1

And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

The period in which the LORD gave this commandment is not unmeriting notice. The Reader, by calculating the intermediate space, from Israel's going down into Egypt to this time, will see how the LORD'S promise had been graciously accomplishing. In the space of 215 years, from 75 souls Israel was now multiplied to the vast number this chapter

expresses, of so many hundred thousands. Well may we exclaim what hath GOD wrought! Read that scripture, and see what application you can make of it to your own experience: Joshua 23:14.

NUMBERS 1:2-4

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls; (3) From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. (4) And with you there shall be a man of every tribe; every one head of the house of his fathers.

Had not this method of numbering by families a particular design, more clearly thereby to ascertain the genealogy of the LORD JESUS CHRIST? Hebrews 7:14.

Let the Reader remark with me, what dignity GOD hath put upon his people, in thus causing them to be numbered. At this time there were many nations, aye and great ones too in their own esteem, but yet no account is made of them. Whereas this handful of people is taken account of, as if the whole world was nothing in comparison of them. Reader, cannot you explain it? The Bible doth most fully. They were the *Segullah*, the jewels, the precious ones of GOD. And if the Reader would know the reason the prophet will tell him. Isaiah 43:1-4.

NUMBERS 1:5-15

And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur. (6) Of Simeon; Shelumiel the son of Zurishaddai. (7) Of Judah; Nahshon the son of Amminadab. (8) Of Issachar; Nethaneel the son of Zuar. (9) Of Zebulun; Eliab the son of Helon. (10) Of the children of Joseph: of

Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. (11) Of Benjamin; Abidan the son of Gideoni. (12) Of Dan; Ahiezer the son of Ammishaddai. (13) Of Asher; Pagiel the son of Ocran. (14) Of Gad; Eliasaph the son of Deuel. (15) Of Naphtali; Ahira the son of Enan.

I only detain the Reader, after the perusal of these verses of names, (with whose sound we are scarcely acquainted, and of the persons themselves to whom they belong, we know nothing) I only detain him to observe, what a succession of persons and of generations doth the pilgrimage of the human life afford? Think, Reader, what an assembly that will be which, at the archangel's trumpet, shall arise to the wonders of eternity! John 5:28, 29.

NUMBERS 1:16-17

These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel. (17) And Moses and Aaron took these men which are expressed by *their* names:

However uninteresting this account of names may seem to the Reader, yet spiritually considered, may it not serve to teach the happiness of those whose names are written in the book of life. Reader! depend upon it, *the LORD knoweth them that are his*. And if the LORD said to Moses, *I know thee by name, and thou hast found favour in my sight*; let no one doubt but that his people are all brought into the same account. Consult these sweet scriptures, Luke 10:20. Philippians 4:3. Revelation 3:5. 20:12. 21:27.

NUMBERS 1:18-19

And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of

the names, from twenty years old and upward, by their polls. (19) As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

It is very endearing to behold the LORD JESUS giving in the account of *h/s* people. John 17:6-12.

NUMBERS 1:20-43

And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; (21) Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred. (22) Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; (23) Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred. (24) Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (25) Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty. (26) Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (27) Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred. (28) Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (29) Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred. (30) Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (31) Those that were numbered of them, *even* of the tribe of Zebulun,

were fifty and seven thousand and four hundred. (32) Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (33) Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred. (34) Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (35) Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred. (36) Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (37) Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred. (38) Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (39) Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred. (40) Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (41) Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred. (42) Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (43) Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

There is certainly somewhat very striking in those scriptures which mention the number of the children of Israel. It is plain, that it is of the highest importance in the divine esteem, otherwise the HOLY GHOST would not have caused it to be so particularly set down. Compare this with Revelation 7:4-8.

Then hear what Paul saith, Romans 9:27, and Romans 11:26. Let the Reader pause to remark with me the superiority of attention, in point of numbers, which is paid to the tribe of Judah. Hebrews 7:14.

NUMBERS 1:44-46

These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers. (45) So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; (46) Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

Pause again, my brother, and reflect, what a standing miracle of mercy must it have been in the LORD, to have fed this great multitude in the wilderness, day by day for forty years together. And when the Reader hath duly contemplated this subject, let him consider further, what an everlasting miracle it must be of grace in the LORD JESUS, to have fed, and to be still feeding, his flock from age to age, amidst all the wilderness dispensations of this world, and amidst all their own barrenness, and the host of foes everywhere around them! Dearest LAMB of GOD! that art in the midst of the throne! do thou feed me with that living food, which is thyself, and *tell me where thou feedest thy flocks at noon*: for otherwise, where shall I find bread in this waste and howling wilderness? Revelation 7:17.

NUMBERS 1:47-54

But the Levites after the tribe of their fathers were not numbered among them. (48) For the LORD had spoken unto Moses, saying, (49) Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: (50) But thou shalt appoint the Levites over the tabernacle of testimony, and over all

the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. (51) And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. (52) And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. (53) But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. (54) And the children of Israel did according to all that the LORD commanded Moses, so did they.

The separation of the Levites had certainly some very important signification. Perhaps to manifest the distinguishing tokens of grace. And it is probable, that it meant to show, that as in *profession* the whole people of Israel were distinguished from all other nations; so in a *special* manner among Israel, there were some eminently set apart by the LORD. LORD, grant me those sweet, special, appropriate, and personal characters, by which, as the church of old, I may say, *My beloved is mine and I am his*. Song Of Solomon 2:16.

REFLECTIONS

Who can behold the LORD'S attention to Israel, as recorded in this chapter, in commanding the people to be numbered and registered; without calling to mind the blessed and distinguishing privileges of the LORD'S Israel in all ages. Oh! the happiness of that people and that person, whom the LORD marketh for his own, and of whom the LORD of hosts hath said, they shall be mine in that day, when I make up my jewels. Reader! I charge it upon thine heart and mine, that

we both look well to that feature, by which the LORD'S Israel are known: a separate, a chosen, a distinguished, a peculiar generation. *Lo the people shall dwell alone, and shall not be reckoned among the nations.*

Be not cast down, my poor afflicted brother, whosoever thou art, that through the temptations of the enemy, and the unbelief of thine own heart, art prompted to fear, as if there were but few which shall be found among the true Israelites. Read this chapter, and see how numerous they then were which were numbered: think what multitudes have been added since, from among the children which were then unborn; and though the *carcasses* of so many from that deadly sin of unbelief, *fell in the wilderness*, yet never forget that the LORD hath in all ages *a seed that shall serve him*. See how in the short period of a few years the people multiplied, and comfort thyself with this assurance, the LORD'S promise must be fulfilled; the Redeemer must see *of the travail of his soul and be satisfied*. *Who can count the dust of Jacob, and the number of the fourth part of Israel!* But chiefly may my soul be led to look unto thee, thou dear Redeemer, through whose gracious undertaking thy people, which were far off are brought nigh; and from whose complete and finished salvation alone, their names are recorded in thy book of life. Hail! precious JESUS! It is thou who hast purchased for me this glorious privilege: It is by thy blood and righteousness secured for me; It is confirmed both by the FATHER'S gift, and the HOLY SPIRIT'S seal: and shall I at length, not only read my name written there, but enter thereby into the joy of my LORD? Oh! may I rejoice more in this, than if *the devils were all subject to me through thy name*. For, by and by, I shall

awake to the full enjoyment of the promised possession, and have a real, intimate, and soul-transforming communion, with all the persons of the GODHEAD, in the face of JESUS CHRIST.

CHAPTER 2

CONTENTS

As the former Chapter contained an account of the numbering of Israel; so in this, here is the divine appointment for the arranging the people into distinct and separate battalions, and tribes.

NUMBERS 2:1-2

And the LORD spake unto Moses and unto Aaron, saying, (2) Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

Even in this appointment, where we might least expect to find the LORD JESUS, methinks among the standards of Israel, I discern him who is said to be set up as the LORD's standard to the people. Isaiah 49:22. And is not JESUS that very standard, which the HOLY GHOST, it is said, shall lift up, when the enemy cometh in like a flood? Isaiah 59:19. But, Reader! do not overlook in this place, that the Israelites were to pitch the standard *far off*: while we, blessed be GOD, are now brought nigh by the blood of CHRIST. Oh! the happy, happy privilege of the gospel state! Ephesians 2:13.

NUMBERS 2:3-4

And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of

Judah. (4) And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

Doth not the warlike state of Israel, in this appointment, represent the warlike condition of all true soldiers of JESUS! Hence the church is represented as *terrible as an army with banners*. Song Of Solomon 6:10. I think it more than probable, that the usage among warriors in the subsequent ages of the world, of having standards with devices put upon them, took its rise from this circumstance of the divine appointment. But alas! how hath it degenerated! Let my banner be the lion of the tribe of Judah, and JEHOVAH *nissi* for the motto. Revelation 5:5. Exodus 17:15. I would have the Reader remark with me, that in precedency *Judah* takes the lead. If we would know wherefore, see Hebrews 7:14. See another instance, Judges 20:18. It is truly interesting to behold how in all things JESUS is typified as having the pre-eminence. Colossians 1:18.

NUMBERS 2:5-32

And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. (6) And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. (7) *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. (8) And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. (9) All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth. (10) On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. (11) And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. (12) And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of

Simeon *shall be* Shelumiel the son of Zurishaddai. (13) And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. (14) Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel. (15) And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. (16) All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank. (17) Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. (18) On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. (19) And his host, and those that were numbered of them, *were* forty thousand and five hundred. (20) And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. (21) And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred. (22) Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon. (23) And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. (24) All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank. (25) The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. (26) And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. (27) And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. (28) And his host, and those that were numbered of them, *were* forty and one thousand and five hundred. (29) Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. (30) And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. (31) All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards. (32) These *are* those which were numbered of the

children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

I only beg to detain the Reader, with general observations on those verses, because the leading doctrine of each belongs equally to all. The order observed in those appointments, manifests the LORD to be a GOD of order. And as it is he which hath fixed the bounds of our habitation, what a precious thought it is, in particular hours, when the mind is full of fear, lest being found out of the way, that, as Job saith, he knoweth the way that I take. Job 23:10. Let the Reader, who contemplates in this view of Israel, the privilege of the LORD's people, in having their standards near the tabernacle, contemplate at the same time, the greater privilege of those around whom the LORD himself encampeth, and defendeth them. Psalm 34:7.

NUMBERS 2:33-34

But the Levites were not numbered among the children of Israel; as the LORD commanded Moses. (34) And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

If the Reader would know the reason of this detachment of the Levites, let him consult Joshua 18:7.

REFLECTIONS

SEE, my soul, thy GOD and Saviour is himself thy standard, ensign, and banner! Behold how he is lifted up to draw thee unto him! LORD give me grace and a discerning eye, to view thee in thy person character, and office as the standard of my

Father's house! Let me behold thee in thy faithfulness, in thy love, and in everything that may tend to endear thee to my heart. Let me see thee set forth in type, in all the Old Testament shadows; and realized in all the New Testament substance. And, O my GOD, give me power in thy strength, to fight under thy banner, against sin, death, and Satan, and all the enemies of my salvation. And dearest JESUS! do thou go before me through all the warfare, that I may feel in my own experience, that glorious promise of my GOD and FATHER fulfilled, wherein he saith, *Behold I have given him for a witness, a leader, and commander to the people.* Even so, Amen.

CHAPTER 3

CONTENTS

As the preceding Chapter related to the numbering Israel in tribes, and families; so the present hath reference, to the ordering the Levites, as the more immediate servants in the LORD'S ministry. The close of the Chapter, contains the order for the redemption of the firstborn.

NUMBERS 3:1

These also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

I think it worth observation in the opening of this chapter, that Aaron is mentioned before Moses. Probably on this account: as in this chapter of the order of the Levites, an eye to the priesthood is particularly attended to; Aaron, as a type of the ever-blessed JESUS in the order of the priesthood,

supersedes the authority of the law, in the person of Moses. Hebrews 7:12, 15, 16.

NUMBERS 3:2-4

And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. (3) These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. (4) And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

Let the Reader not lose sight of the intention, which probably the HOLY GHOST had in view, in causing the sin of Aaron's two eldest sons to be again mentioned. The church of GOD is a sacred inclosure out of the world's wilderness. Let no man rush into it with strange fire, and sparks of his own kindling. Remember Nadab and Abihu! Leviticus 10:2. My soul! though thou seekest the acceptance, both of thy person and thy offering, only in the blood and righteousness of JESUS, take heed how thou ventur'est into the divine presence, in a careless, unconcerned and indifferent frame of mind! See Leviticus 10:3.

NUMBERS 3:5-10

And the LORD spake unto Moses, saying, (6) Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. (7) And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. (8) And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. (9) And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel. (10) And thou shalt appoint Aaron and his sons,

and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

It is well worth the pious Reader's observation, that notwithstanding the great attention here shown to the tribe of Levi, the LORD JESUS descended not from that tribe. Hebrews 7:13, 14.

NUMBERS 3:11-13

And the LORD spake unto Moses, saying, (12) And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; (13) Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

Let the Reader remark with me, on the perusal of those verses, that the highest honour of birthright is to be the LORD'S. The world's policy hath in many instances reversed this. The younger branches of some families are thought good enough for the LORD'S service. But what a blessed privilege are those begotten to, who are, as the apostle calls them, *a royal priesthood*, 1 Peter 2:9. Holy and Eternal SPIRIT! do thou anoint me, by thy qualifying influences, to this sacred office! Consecrate and set me apart, by the sprinkling of the blood of JESUS, to this service of my GOD and FATHER; that I may at all times draw near in that precious and appointed way, which he hath opened for all his people, in his alone merits and death; and offer *spiritual sacrifices acceptable to GOD by JESUS CHRIST*. 1 Peter 2:5.

NUMBERS 3:14-15

And the LORD spake unto Moses in the wilderness of Sinai, saying, (15) Number the children of Levi after the house of their

fathers, by their families: every male from a month old and upward shalt thou number them.

It is worthy the Reader's closest attention here, that while Israel at large, were only numbered from the age of 20, and upward; the children of the Levites were commanded to be numbered from a month old. Yes! our dearest Redeemer hath told us, that in his record little infants as well as elder years are enumerated; for *of such is the kingdom of God*. Mark 10:14. And what a sweet scripture that is, which from the lips of the same precious Saviour, enjoins the greatest caution of despising one of his little ones, *for in heaven their angels do always behold the face of their Father which is in heaven*. Matthew 18:10.

NUMBERS 3:16-39

And Moses numbered them according to the word of the LORD, as he was commanded. (17) And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. (18) And these *are* the names of the sons of Gershon by their families; Libni, and Shimei. (19) And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. (20) And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers. (21) Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites. (22) Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred. (23) The families of the Gershonites shall pitch behind the tabernacle westward. (24) And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael. (25) And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, (26) And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all

the service thereof. (27) And of Kohath *was* the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. (28) In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary. (29) The families of the sons of Kohath shall pitch on the side of the tabernacle southward. (30) And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel. (31) And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. (32) And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary. (33) Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari. (34) And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred. (35) And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward. (36) And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, (37) And the pillars of the court round about, and their sockets, and their pins, and their cords. (38) But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. (39) All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

I do not detain the Reader, through this whole account of the numbering of the Levites, with any observation, in order to avoid the unnecessarily swelling the extent of our Commentary. But I cannot suffer the relation of the sum total

to be closed, without calling upon the Reader to remark with me, that from this calculation, it appears the tribe of *Levi* was the smallest of all the tribes of Israel. And yet this was peculiarly the LORD'S. And are they, indeed, what JESUS called them, *a little flock*? Luke 12:32. LORD! grant, however few, that I may be found among the number, whom JESUS will own for his own, when he cometh to be glorified in his saints, and to be admired in all them that believe. 2 Thessalonians 1:10.

NUMBERS 3:40-43

And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. (41) And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. (42) And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. (43) And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

Is not this direction concerning the firstborn, in allusion to the only begotten SON of GOD? Did not GOD our Father give and exchange, as it were, his firstborn and only SON, for the people of his everlasting love, when he gave him up to the service of the whole law, as their law-surety and sponsor; and to the death of the cross, in their law-room and stead? John 3:16.

NUMBERS 3:44-48

And the LORD spake unto Moses, saying, (45) Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD. (46) And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of

the children of Israel, which are more than the Levites; (47) Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel *is* twenty gerahs:) (48) And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

The sum here appointed, amounted in value to about 2 shillings and 3 pence halfpenny of our current coin.

NUMBERS 3:49-51

And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: (50) Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary: (51) And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

The apostle Peter, hath given the best comment upon this, and other scriptures of the like nature, when he draws a line of everlasting distinction between redemption by money, and redemption by the precious blood of CHRIST. See 1 Peter 1:18, 19.

REFLECTIONS

HERE again, blessed JESUS! while reading the separation of the Levites to the service of the sanctuary, here let me behold thee in thine unequalled office; consecrated, and set apart to thy Father's service, in the salvation of souls! With what earnestness didst thou enter upon the work; with what diligence and faithfulness perform it; with how much tenderness to us, didst thou take upon thee the form of a servant, when thou wast LORD of all, and with whom it was no robbery to be equal with GOD: and with how much obedience

to thy Father didst thou magnify the whole law, and make it honourable; never desisting from thy labour of love, until thou couldst say unto God the Father; *I have glorified thee on the earth, I have finished the work thou gavest me to do.* Hail again and again, thou ever adored Redeemer! LORD, number me among the sons of Levi, and purge my soul as gold and silver, that I may offer to the LORD, an offering in righteousness. And while I behold my GOD and Saviour, though LORD of all, thus set apart, and becoming the servant of all; may my soul be so devoted to thy service, that with one of old, I may cry out as he did: *Truly, I am thy servant, I am thy servant and the son of thine handmaid; thou hast loosed my bonds.* Psalm 116:16.

CHAPTER 4

CONTENTS

The same subject as occupied the former chapter, is continued through this. The numbering and ordering the several branches of the Levites, *the Kohathites, the Gershonites, and the Merarites; together with the number and particular service of each.*

NUMBERS 4:1-3

And the LORD spake unto Moses and unto Aaron, saying, (2) Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, (3) From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

Let the reader observe upon the particular age of the Levites, appointed to minister in holy things, that this service did not

begin till after the thirtieth year. And surely the Reader will not forget that the blessed JESUS opened not his special ministry until his thirtieth year. Luke 3:23.

NUMBERS 4:4-5

This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things: (5) And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

Was not this typical of Him of whom it is said, *he should destroy the face of the covering cast over all people?* Isaiah 25:7.

NUMBERS 4:6-7

And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof. (7) And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

Was not this continual bread typical of JESUS? John 6:51.

NUMBERS 4:8-14

And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. (9) And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: (10) And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar. (11) And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: (12) And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of

badgers' skins, and shall put *them* on a bar: (13) And they shall take away the ashes from the altar, and spread a purple cloth thereon: (14) And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

Reader! observe the repeated precept, as to covering the different vessels in the tabernacle. Then call to mind, what the apostle saith of the darkness of that ministration, and learn to bless God for the day light of a better covenant, established upon better promises. Hebrews 7:22, &c.

NUMBERS 4:15-17

And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation. (16) And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof. (17) And the LORD spake unto Moses and unto Aaron, saying,

Observe what sanctity is required of those which minister in holy things. That is a striking precept of the prophet to this amount. Isaiah 52:11. But what are the constant stated privileges of God's people now, who have boldness at all times, to draw nigh in the blood of JESUS! Dearest LORD! oh give me grace ever to keep this in view. Hebrews 10:19-22.

NUMBERS 4:18-20

Cut ye not off the tribe of the families of the Kohathites from among the Levites: (19) But thus do unto them, that they may

live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: (20) But they shall not go in to see when the holy things are covered, lest they die.

The service of the Kohathites is striking. They were to carry the holy things of the tabernacle. It was dangerous to go into the holy place, for GOD had commanded that this should be done only once in a year, and that by the high priest with burning incense: thereby typifying our glorious High Priest entering in once into the holy place not made with hands, there to appear in the presence of GOD for us. But as the church now was in the wilderness, and the ark of GOD dwelt between curtains, it was necessary when at any time that Israel moved from place to place, that the ark should be moved also. And therefore no doubt provision was made that the Kohathites should minister in this removal and be exposed to no danger. Reader! think with what holy solemnity all that now minister in holy things should be engaged in the service. Oh! precious JESUS! how sweet is it to consider, that by thee and in thee, thy people whom thou hast made kings and priests to the FATHER, may minister in the sacred service of thy church.

NUMBERS 4:21-33

And the LORD spake unto Moses, saying, (22) Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; (23) From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. (24) This *is* the service of the families of the Gershonites, to serve, and for burdens: (25) And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

(26) And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. (27) At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. (28) This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest. (29) As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; (30) From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. (31) And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, (32) And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. (33) This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

In the service of the Gershonites, we may learn some sweet and interesting instructions, also, spiritually considered. Was not the numbering of those that ministered in this tabernacle service, emblematical of JESUS'S numbering his people, and calling them all by name? John 10:3. And was not the putting up, and taking down the tabernacle, by the pins and cords thereof, intended to show how the bodies of the saints, which are expressly said, in the New Testament dispensation, to be the temples of the HOLY GHOST, are removeable by death, and will be erected again, when those bodies shall become,

glorified bodies, without spot or wrinkle, or any such thing, at the resurrection? See 1 Corinthians 15:42-44,

NUMBERS 4:34-49

And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, (35) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: (36) And those that were numbered of them by their families were two thousand seven hundred and fifty. (37) These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses. (38) And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, (39) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, (40) Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. (41) These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD. (42) And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, (43) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, (44) Even those that were numbered of them after their families, were three thousand and two hundred. (45) These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses. (46) All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, (47) From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, (48) Even those that were numbered of them, were eight thousand and five hundred

and fourscore. (49) According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Similar instructions, as to their respective services, are given also to the *Merarites*; that in the general charge, to the tabernacle ministry, all might have their distinct and separate work; that all things might be done decently, and in order. But how sweet is it to the true believer in JESUS, to observe, that he, and he alone, hath wrought the work, finished the labour, and hath the care of all his church and people. It is thine office, dearest JESUS, both to serve and to bear the burden, both to carry the weight of the curtains of the tabernacle of the true sanctuary, which the LORD hath pitched, and not man; and, as the prophet beautifully expresseth it to have hung upon thee, all the glory of thy FATHER'S house! Oh! thou precious GOD of all our mercies, be thou to us, *as a nail fastened in a sure place, and thou wilt be for a glorious throne to all thy people.* Isaiah 22:23.

REFLECTIONS

HERE my soul! pause and behold, how the Levitical service of the sons of Aaron shadowed forth thy Saviour in his gracious ministration. He it was, indeed, that alone could remove the face of that covering, by which, our nature was hid, and lost from all his people. Oh! that my eyes were more enlightened to behold this Great High Priest, in all his blessed offices, and characters! Thou art indeed the true tabernacle, dearest LORD, without a covering; for by thy precious undertaking, thou hast opened a new and living way for us in thy blood, and righteousness; thou hast opened, and none can shut: neither

will the covering be any more upon it, but on all the glory shall be a defense. And oh! what a glory, what an inconceivable weight of glory, will break in upon the soul, when this earthly tabernacle of our's shall be taken down, and the pins, and the sockets, with their silver cords and instruments, be broken at the cistern: and JESUS shall again raise it up, a glorified body, without spot, or wrinkle, or any such thing! What rapture will break in upon the soul, when our vile bodies shall be made like unto his glorious body; and when those dear partners of affection, the soul and body shall again unite, never, never more to part; and never, never more to thwart each other, being both redeemed together by his great salvation! Dearest Saviour! be thou now by faith my joy, and then by sight, wilt thou be mine everlasting light, and my GOD, my glory.

CHAPTER 5

CONTENTS

This chapter contains an order for the removal of the unclean, from the Camp. Here is also a repetition of the law, concerning the restitution to be made in cases of trespass; and the mode of trial to be observed, in the instance of a wife suspected of adultery.

NUMBERS 5:1-4

And the LORD spake unto Moses, saying, (2) Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: (3) Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. (4) And the children of Israel did so, and

put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

It is always both pleasing and profitable, to observe in the letter of the law, the spiritual meaning of it! And here, if I mistake not, in the precept issued, concerning the removal of the unclean, from the camp; a very striking allusion is intended to that blessed dispensation of mercy in the gospel, in which, as the LORD himself, hath tabernacled in substance of our flesh among us, nothing that is unclean can be suffered to dwell. Here again, dearest JESUS! as in former instances, so in this, how delightfully art thou pointed out to me! Oh! give me grace to come out from among all that is filthy, and to touch no unclean thing; but as He who hath called me is holy, so may I be holy in all manner of conversation. 1 Peter 1:15. And is there not an allusion also in this doctrine, to that kingdom of glory, which is above, as well as to the kingdom of grace, which is leading to it here below? Certainly, our God will one day come, and *gather out of his kingdom all things that offend*. LORD grant that I may be found, in that day, without spot, or wrinkle, or any such thing; and that I may be holy, and without blame before thee, in love. Ephesians 1:4.

NUMBERS 5:5-10

And the LORD spake unto Moses, saying, (6) Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; (7) Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed. (8) But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. (9) And every offering of all the holy things of the

children of Israel, which they bring unto the priest, shall be his.
(10) And every man's hallowed things shall be his: whatsoever
any man giveth the priest, it shall be his.

Is there not, under this precept, concerning trespasses in general, somewhat couched, respecting the special and particular atonement made for offences universally by our nearest kinsman, the LORD JESUS? As the recompense here, was ordered to be made by the kinsmen, so there, it was the kinsman who made restitution for all our injustice and trespasses. It was JESUS that put his name in the bond debt, to answer for all his people. He, and he only, could say: *then I restored that which I took not away*. Psalm 69:4. Dearest JESUS! praised be thy mercy, that I am not in the situation of the man, spoken of in this scripture, that hath no kinsman to recompense the trespass for him, for thou art my kinsman Redeemer! And I hope that I can say, and with the same well grounded assurance of faith, as Job did, *I know that my (God) Redeemer liveth*. Job 19:25.

NUMBERS 5:11-12

And the LORD spake unto Moses, saying, (12) Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

Is there not somewhat of a spiritual adultery intended also to be conveyed here? As JESUS was the husband of his people: and as He had said, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee; is not this going aside, intended to show how very jealous the LORD is and will be of his own honor? Hosea 3:3.

NUMBERS 5:13-31

And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*, (14) And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: (15) Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. (16) And the priest shall bring her near, and set her before the LORD: (17) And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water: (18) And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: (19) And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse: (20) But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: (21) Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; (22) And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen. (23) And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water: (24) And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter. (25) Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: (26) And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water. (27) And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done

trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. (28) And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. (29) This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled; (30) Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. (31) Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

These verses contain a very circumstantial account, of the law of jealousy. The process of trial is very solemn and awful; and the event, suited to the nature of the dispensation, under which the church then was. But among the disciples of a better dispensation, founded upon better promises, there can need no waters of jealousy, for we know that GOD judgeth the secrets of all hearts by JESUS CHRIST, the Great High Priest of our profession; and though in the present day of abounding transgression, sins of uncleanness and unfaithfulness abound; yet that scripture is not less in force, *whoremongers and adulterers will GOD judge*. LORD! keep us from all our enemies, and especially from the defilements of our own corrupt nature, and may we learn as members of Christ's mystical body, to say with the same holy zeal and indignation, as the Apostle: *shall I then take the members of Christ, and make them the members of an harlot? GOD forbid!* 1 Corinthians 6:15.

REFLECTIONS

BLESSED GOD! here let me learn the sanctity, which ought to be preserved in those that approach thy church, and the place

where thine honour dwelleth. LORD! do thou enable me to keep my foot when I go to the house of GOD; and do thou keep my heart from all defilement. Precious Redeemer! here again let me behold and rightly prize thy invaluable redemption; by which alone, my soul, which hath deserved to be banished without the camp, by reason of the uncleanness I have contracted; yet being cleansed from all sin by thy blood, is brought within the vail, and come within the holy place! Oh! GOD of my salvation, let me upon earth be forever singing the glories of the Lamb that was slain, and hath redeemed poor sinners to GOD by his blood; and by and by, I hope, through thy grace, most loudly to proclaim it, amidst the glorified inhabitants of heaven. And do thou, dearest LORD, who hast paid all the fine of trespasses *for* me, graciously rule, and so govern every affection of my heart, that there may be no allowed trespasses *in* me. To thee I look up, with the same awakened earnestness of prayer and supplication as one of old, and cry as he did: *Search me, O GOD, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.*

And blessed Redeemer, since thou hast graciously condescended to make me thine, and hast betrothed me to thee forever. Oh! let nothing tempt me to go aside or wander from thee; no LORD not in thought, or word, or deed. But like the church of old, let it be my glory that I am my beloved's, and my beloved is mine, and thy desire is toward me.

CHAPTER 6

CONTENTS

As the preceding chapter contained the law respecting, unclean persons, in this we have the law concerning the Nazarites who were devoted to the LORD by their vows. The chapter is rendered interesting also, from another consideration, in that it closes with the blessing, wherewith the LORD enjoined the priests to bless in his name the people.

NUMBERS 6:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

It is hardly possible to enter upon the perusal of this chapter, on the subject of the Nazarites, without calling to mind him, who at his entrance into the world, in substance of our flesh, we are told, *came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.* Isaiah describes JESUS under this character, of the branch growing out of the roots of Jesse; the word "branch" is *Nitzar*, signifying of Nazareth. Isaiah 11:1. Though there are many circumstances in the law concerning Nazarites, which cannot be at all applicable to the blessed JESUS; for he both touched dead bodies and drank wine, and yet was never unclean, but remained as before, holy, harmless, undefiled, and separate from sinners; yet strictly speaking, as being eminently devoted to the LORD; JESUS was the very Nazarene himself, to whom all the law, concerning the Nazarites typically referred. Hence *Joseph*, as his type, was a Nazarite, being separated from his brethren. Genesis 49:26. And *Samson*, a very striking type in this

respect, as a Nazarite of the LORD JESUS. I exhort the Reader to beseech the GOD of Israel, to grant him grace, while perusing this chapter, that he may discern the typical circumstances in it, pointing to the ever-blessed JESUS. And may that adored Redeemer, do by both Writer and Reader, as he did by his disciples at *Emmaus*. Luke 24:44, 45.

NUMBERS 6:3-4

He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. (4) All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

And was not JESUS separated, and solemnly set apart to the service of his Father? Reader, do not forget what JESUS hath said himself, respecting this, of being sanctified or set apart for his people. John 17:19.

NUMBERS 6:5

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

How precious is it to behold, in this instance also, the blessed JESUS typified. The Church is described by Solomon under this similitude: *Her hair is a flock of goats that appear from Mount Gilead*. Song Of Solomon 4:1. And are not the LORD's people like the hairs of his head, a multitude which grow upon him, and on which no razor of separation shall ever cone? Do not his people live upon him, depend upon him, draw all their life, and strength, and nourishment from him, and be part of himself, never to be separated from him? Oh! thou glorious

Nazarene! however despised and rejected of men, be thou nearer and dearer to me than language can express; and may it be said of my soul among thy people, as it was of the church of old, by virtue of her union with thee; *her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.* Lamentations 4:7.

NUMBERS 6:6-8

All the days that he separateth *himself* unto the LORD he shall come at no dead body. (7) He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head. (8) All the days of his separation he *is* holy unto the LORD.

Our dear LORD here manifested his holiness, for though touching a dead body, as in the case of those he raised from the dead, yet he himself contracted no uncleanness! How sweet and delightful it is to see, that in all he did and suffered for us, it conveyed no shadow of taint to him. He was made sin, nay, a curse for us; but yet knew no sin, neither was guile found in his mouth! How precious that scripture! 2 Corinthians 5:21. Reader! let you and I live upon it.

NUMBERS 6:9-12

And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. (10) And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: (11) And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. (12) And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but

the days that were before shall be lost, because his separation was defiled.

Secondarily and subordinately to the grand subject, of being typical to the ever blessed Nazarite, the LORD JESUS CHRIST, we may behold in this chapter, several circumstances which had a reference to the character of the Nazarites in general. Those verses particularly point out the law, as it relates to them. Mistaken especially, and even lower orders in the church, whose lives are engaged about sacred things, may here observe, how graciously the LORD hath made provision for errors of infirmity, and offenses of oversight. See! what a merciful GOD in CHRIST, we have to do with. Sweet is that scripture to this effect, Psalm 103:10, 14.

NUMBERS 6:13-21

And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: (14) And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, (15) And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. (16) And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering: (17) And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. (18) And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings. (19) And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: (20) And the

priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. (21) This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Let not the Reader overlook in all this process of the sin-offering, and meat-offering, and drink-offering, and peace-offering, now that one grand and all sufficient-offering of the LORD JESUS is shadowed forth. The waving before the LORD evidently manifested to when the offering was made: and while it testified the sense of sin, it proclaimed, that pardon and peace could only be obtained by the Saviour. Dearest JESUS! may the account of all the sacrifices I read of under the law have this happy effect, to lead my heart to thee, who by thy *one sacrifice, once offered, for ever perfected them that are sanctified*. Hebrews 10:14.

NUMBERS 6:22-27

And the LORD spake unto Moses, saying, (23) Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, (24) The LORD bless thee, and keep thee: (25) The LORD make his face shine upon thee, and be gracious unto thee: (26) The LORD lift up his countenance upon thee, and give thee peace. (27) And they shall put my name upon the children of Israel; and I will bless them.

I have often considered the blessing here appointed by God himself, as being a very striking form of expression. This is what may be considered as the great standard for blessing God's people, in the Old Testament dispensation, as that expressed by the apostle Paul, is the order under the New: 2 Corinthians 13:14. And a little attention to both will show that

they are only different methods of expressing one, and the same thing. Reader! observe the manner and form made use of, and then judge for yourself, whether the words of the blessing do not particularly express the several distinct and special mercies which each person of the GODHEAD is said, in other parts of scripture, to manifest towards the people of GOD in CHRIST. First, remark with me, that the incommunicable and glorious name of JEHOVAH, or LORD, is thrice repeated. Next observe, how each time the form is altered. *The LORD bless thee, and keep thee.* The blessing and keeping of GOD's heritage, is in a very peculiar and express manner ascribed to God the Father. See in proof of this, these scriptures. Ephesians 1:3. 1 Peter 1:3, 5. John 17:11. So again, when it is said; *the LORD make his face shine upon thee, and be gracious unto thee.* Is not this the peculiar blessing of GOD our Saviour? when *the light of the knowledge of the glory of GOD* is given to us *in the face of JESUS CHRIST*? See 2 Corinthians 4:6. 3:18. John 1:14. 18. And is it not through the grace that is in CHRIST JESUS, that we find mercy from GOD even the FATHER? Romans 5:11. Colossians 1:20. And is not the peculiar office of GOD the HOLY GHOST, very strikingly adverted to in this expression; *the LORD lift up his countenance upon thee, and give thee peace.* Among the special offices of God the Spirit, that of comforting his people with the light of his countenance, is very eminently striking; and of making peace in the soul, by the application of all the sweet graces and blessings of the LORD JESUS? See the church's lamentation, when under the want of this; Lamentations 1:16. Hence the LORD JESUS's promise, John 14:26. Hence also the prayer of the apostle, Romans 15:13. When the Reader hath made his own remarks upon these

things, I would beg him to take with him another observation on this precious blessing; and that is, that the blessing is personal; the LORD bless *thee*, and keep *thee*. Yes! Reader, you and I must not be content with *general* things, we must see and know our own personal interest in them. Dearest LORD! grant this to both Writer and Reader! And let me beg the Reader to bear with me, while I add another observation on this sweet passage. The priests, the sons of Aaron, who were appointed to bless the people in this way, could only pray the LORD that it *might* be so, and that the LORD's blessing would follow. But our JESUS, whom they represented, *commands* the blessing which he pronounceth; for we are told by an authority not to be questioned, that GOD *having raised up his Son* JESUS, *sent him to bless us*. Acts 3:26. Dear JESUS! how precious is it to see that in all things, thou hast the pre-eminence. Colossians 1:18. Let me detain the Reader only with a prayer over the whole, that the blessed promise in the close of this chapter, may be our portion; that JESUS our High Priest, may put the name of our GOD upon us, as his children, and we shall be blessed indeed! Revelation 2:12.

REFLECTIONS

HERE, my soul, let me stand and view, in the contemplation of the Nazarites, that holy Nazarite, that unequalled spotless SON of GOD, who for my sake separated himself from all that was corrupt in our nature, when in that nature he undertook and accomplished, the salvation of his people. Well is it for me that thou, blessed JESUS, hast fulfilled all righteousness on my behalf; for I groan daily, being burthened with the weight of corruption in my nature; and I feel that in me, that is in my

flesh, dwelleth no good thing. LORD, what power hath the remains of indwelling corruption in my nature over me! How little of the principles of the true Nazarite do I find in my heart! And yet, how earnestly do I desire to be dedicated unto GOD. Oh! precious JESUS! how sweet and endearing is it to my soul, that thou art here, as in every other instance, the LORD my righteousness.

Reader! let us not close the chapter, until that we have jointly bent the knee of prayer together, that our great High Priest and Saviour may pour upon us the precious blessing contained in it. Father of mercies! do thou bless us and keep us! Holy Saviour! cause thy face to shine upon us, and be gracious unto us! Eternal Spirit! lift up thy countenance upon us, and we shall be whole. LORD give us peace, even that peace in the blood of the cross, which shall both in time and in eternity keep our hearts and souls, in and through JESUS CHRIST. Amen.

CHAPTER 7

CONTENTS

This chapter contains the account of the offerings of the princes of Israel, at the dedication of the tabernacle, and of the altar. It is rendered the more remarkable, in that it relates the gracious condescension of GOD, in speaking to Moses from the mercy seat.

NUMBERS 7:1-2

And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the

instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; (2) That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

The gospel of our LORD JESUS CHRIST, serves to explain the cause and origin of this free-will offering of the princes, when it tells us that it is GOD *which worketh in us, both to will and to do of his good pleasure*. Philippians 2:13.

NUMBERS 7:3

And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

If, as some suppose, these waggons were for the purpose of carrying the tabernacle furniture, from place to place; doth it not serve to teach that everything on earth, even ordinances and temple service are moveable things in GOD's house. None but JESUS is a lasting mercy. Sweet LORD! it is thy peculiar character, that thou art the same yesterday, and today, and forever. Hebrews 13:8.

NUMBERS 7:4-5

And the LORD spake unto Moses, saying, (5) Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

What a gracious GOD is Israel's GOD, who accepteth according to that a man hath, if there be a willing mind. 2 Corinthians 8:12. But Reader! never forget that the acceptance of our poor gifts, pre-supposeth the acceptance of our persons; and both in JESUS only. Ephesians 1:6. It is said of Abel that the LORD had respect to his person, and (then) to his offering.

Genesis 4:4. Dearest JESUS! grant that my soul may be accepted in thee; and then am I sure that my poor breathings of praise, however poor, will not be rejected by thee. Job here is a sweet type of JESUS. Job 42:8.

NUMBERS 7:6-9

And Moses took the wagons and the oxen, and gave them unto the Levites. (7) Two wagons and four oxen he gave unto the sons of Gershon, according to their service: (8) And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. (9) But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

I only detain the Reader to remark in the perusal of these verses, the striking difference in the sons of *Kohath*, to that of the others. Upon their bare shoulders their burden was to be borne; no doubt by way of intimating the preciousness of the treasure they carried. Nothing is holy enough to bear the ark of GOD. Nothing, my soul, in thee is holy enough to touch JESUS, of whom the ark was a type: and yet blessed be his name, he condescends to touch thee, see Matthew 8:3. See that awful instance in the case of *Uzzah*, for the reverse of this: 2 Samuel 6:6, 7. But what sanctity ought to distinguish those who minister in holy things, and bear the vessels of the LORD? Isaiah 52:11.

NUMBERS 7:10-88

And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. (11) And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. (12) And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: (13) And his offering *was* one silver charger, the weight thereof *was* an hundred and

thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering: (14) One spoon of ten *shekels* of gold, full of incense: (15) One young bullock, one ram, one lamb of the first year, for a burnt offering: (16) One kid of the goats for a sin offering: (17) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab. (18) On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: (19) He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (20) One spoon of gold of ten *shekels*, full of incense: (21) One young bullock, one ram, one lamb of the first year, for a burnt offering: (22) One kid of the goats for a sin offering: (23) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar. (24) On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*: (25) His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (26) One golden spoon of ten *shekels*, full of incense: (27) One young bullock, one ram, one lamb of the first year, for a burnt offering: (28) One kid of the goats for a sin offering: (29) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon. (30) On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*: (31) His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (32) One golden spoon of ten *shekels*, full of incense: (33) One young bullock, one ram, one lamb of the first year, for a burnt offering: (34) One kid of the goats for a sin offering: (35) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur. (36) On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*: (37) His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of

seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (38) One golden spoon of ten *shekels*, full of incense: (39) One young bullock, one ram, one lamb of the first year, for a burnt offering: (40) One kid of the goats for a sin offering: (41) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai. (42) On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*: (43) His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (44) One golden spoon of ten *shekels*, full of incense: (45) One young bullock, one ram, one lamb of the first year, for a burnt offering: (46) One kid of the goats for a sin offering: (47) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel. (48) On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*: (49) His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (50) One golden spoon of ten *shekels*, full of incense: (51) One young bullock, one ram, one lamb of the first year, for a burnt offering: (52) One kid of the goats for a sin offering: (53) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud. (54) On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh: (55) His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (56) One golden spoon of ten *shekels*, full of incense: (57) One young bullock, one ram, one lamb of the first year, for a burnt offering: (58) One kid of the goats for a sin offering: (59) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur. (60) On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*: (61) His offering *was* one silver charger, the weight whereof *was* an hundred and thirty

shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (62) One golden spoon of ten *shekels*, full of incense: (63) One young bullock, one ram, one lamb of the first year, for a burnt offering: (64) One kid of the goats for a sin offering: (65) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideon. (66) On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*: (67) His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (68) One golden spoon of ten *shekels*, full of incense: (69) One young bullock, one ram, one lamb of the first year, for a burnt offering: (70) One kid of the goats for a sin offering: (71) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai. (72) On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*: (73) His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (74) One golden spoon of ten *shekels*, full of incense: (75) One young bullock, one ram, one lamb of the first year, for a burnt offering: (76) One kid of the goats for a sin offering: (77) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran. (78) On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*: (79) His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: (80) One golden spoon of ten *shekels*, full of incense: (81) One young bullock, one ram, one lamb of the first year, for a burnt offering: (82) One kid of the goats for a sin offering: (83) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan. (84) This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls,

twelve spoons of gold: (85) Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary: (86) The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*. (87) All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. (88) And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

If I avoid detaining the Reader, while going over these many verses, it is not because any or either of them is uninteresting; but, because, in the Poor Man's Commentary I am studying to compress all I can, within the smallest compass. Indeed, but for this, I should detain the Reader to observe to him, how gracious it was in the HOLY GHOST, thus to cause every man's offering to be particularly, and specially noticed. Reader say, supposing you had borne a part, in those solemn services and dedications to the LORD; would you not be glad to find your name graciously marked down: and on the contrary would you not have been much distressed, if neglected, or passed over unnoticed? It is very refreshing to a true believer in JESUS, to know by such marks that GOD doth not overlook, or forget his labour of love. Hebrews 6:10. Reader! take notice of the sin-offering, joined to the gifts of the princes. Yes! JESUS must be in all our offerings to atone for them, for there is sin mixed with all we do. Reader! remark also, that the gifts of the princes were all alike. Yes! the greatest offerings of the rich, and the humble offerings of the poor; all must be sanctified by Him who alone sanctifieth

both the gift, and giver. And who is that but JESUS, who is all in all, to his people. 2 Corinthians 8:15. But above all, Reader, do not overlook that the LORD JESUS is himself, both our tabernacle, our altar and offering. And while we bring at anytime of our poor oblations to the LORD, oh! for grace to think duly of that one offering of himself, by which he hath for ever perfected them that are sanctified. Hebrews 10:14.

NUMBERS 7:89

And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

Here would I desire the Reader to pause, and to remark with me, the gracious goodness and wonderful condescension of our GOD. What a proof was this in speaking from the mercy seat, that GOD hears prayers, and answers them. But while this becomes so truly encouraging to the people of GOD in all ages of his church; let us reflect yet further upon the mercy, in considering by whom, and through whom, this revelation was then, and still is made. Who was it, think you, that thus spoke to Moses? Was it not the LORD JESUS! Remember what John saith. No man hath seen GOD at any time: the only begotten SON which is in the bosom of the FATHER, he hath declared him. John 1:18. Hence we may infer, that it was the LORD'S CHRIST, by whom his mercy was manifested: and then, as well as now, all communion between the Holy Trinity, and our nature is carried on by the LORD JESUS! Precious thought! Reader! I charge you think of it, and pray for grace to keep it always in view, and especially when approaching the mercy seat. There, I would say to my soul; there is One, whom the

FATHER heareth alway; and through whom I may at all times approach; not as a servant, but as a son; not in the spirit of bondage, but in the spirit of adoption, whereby I may cry, Abba Father! Romans 8:15.

REFLECTIONS

BLESSED LORD! while I here behold the rich offerings of the princes, and thy gracious acceptance of them: and while I look into myself, and perceive that I have nothing to offer but my sins, and transgressions; how shall I venture to hope the finding favour with thee. But my soul be encouraged. The poor widow's offering was a costly gift in the sight of God; and a broken and contrite heart, the LORD hath said he will not despise. It is in JESUS alone all must be accepted. The rich have nothing truly valuable, but as they are rich in him; and the poor can need nothing while *rich in faith, and heirs of the kingdom*.

In the contemplation of the LORD's speaking to his servant *Moses*, from between the cherubims; let me steadfastly behold thee, thou ever gracious Redeemer, speaking to thy people in all the tender tokens of thy love. It was thy love which led thee to engage as our surety; it was the same love which prompted thee to assume our nature; it was the same love carried thee on through all the interesting circumstances of redemption work; and it is by the effects of the same everlasting and unchanging love, that all the sweet tokens of communion with our FATHER are conducted now. Thou art GOD still, and still thou dwellest on the mercy seat, between the cherubims, to communicate blessings to thy people! Oh! then

Speak to me, and tell me thou art my great salvation. Dearest JESUS! be thou my portion now, and my glory forever.

CHAPTER 8

CONTENTS

As the golden candlestick in the tabernacle consisted of seven lamps; this chapter contains directions for the lighting of them. Here is also the order for the consecration of the Levites, to their particular office, by the purifying of their bodies and garments: with some other circumstances of the like nature.

NUMBERS 8:1-2

And the LORD spake unto Moses, saying, (2) Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

If the Reader will consult Exodus 25:31. he will find similar directions given concerning this service. But it was here that the first precept is given of the order for lighting the lamps. But let the Reader attend to the more important things of a spiritual nature, veiled under this service. Are not the seven lamps here spoken of, typical of the HOLY GHOST'S influence described in the book of Revelation, under the same number, the seven spirits of God? There can be no doubt but that the number of seven is intended, not by way of implying a plurality in the person of God the Spirit, as to his nature; but solely to intimate that there is a diversity in his gifts, and operations, and influences. See Revelation 1:4. 1 Corinthians 12:8. 11. But this is not all which is couched under this type;

are not the lamps themselves emblematical also of the word of GOD? See Psalm 119:105. Proverbs 6:23. And observe moreover, that those lamps were intended to give light, over against the candlestick; that is, to the table of show-bread: meaning no doubt as the show-bread was a type of the ever blessed JESUS, the true showbread, and the bread of life; John 5:39. so the scriptures like the lamps of the tabernacle, all point to Him. And as the whole body of lamps lighted to the show-bread; so the HOLY GHOST whom thus, lamps represent in all his offices, points to the LORD JESUS. John 16:14.

NUMBERS 8:3

And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

Observe here who was expressly appointed to the office of lighting the lamps; it was *Aaron*. Yes! It was JESUS our Almighty Aaron, that sends to us the HOLY SPIRIT, as the FATHER'S gift, to enlighten the souls of his people, and as the fruit and effect of his own ascension-gifts to his church. Hence David saith, *Thou LORD wilt light my candle*. Psalm 18:28. Dearest JESUS! thou art both the light, and the life of thy people, and *in thy light, shall we see light*. Psalm 36:9.

NUMBERS 8:4

And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

What a beautiful though short description, is given of the candlestick; namely, of beaten gold: intimating most probably, the GODHEAD and glory of Him, who is as the church describes him in himself, as the head of his people, as the

most fine gold, both in his divine nature and in his headship, as GOD over all, one with the FATHER who is blessed for evermore. Song Of Solomon 5:11. Exodus 37:17.

NUMBERS 8:5-19

And the LORD spake unto Moses, saying, (6) Take the Levites from among the children of Israel, and cleanse them. (7) And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean. (8) Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. (9) And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: (10) And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: (11) And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD. (12) And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites. (13) And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD. (14) Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. (15) And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering. (16) For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me. (17) For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. (18) And I have taken the Levites for all the firstborn of the children of Israel. (19) And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no

plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

The Levites were before appointed to this service, and here is the form of their ordination. See chap. 3:6, &c. But let the Reader remark with me, the gospel feature strongly pointed out. The Levites, even though Levites, and chosen of GOD, partake of the common corruption of our fallen nature: they must be therefore cleansed from this. And how? Nothing but the blood of JESUS, can cleanse from sin; and nothing but the water of regeneration of the HOLY GHOST can renew our fallen nature. See GOD's promises to this effect in reference to gospel times. Ezekiel 36:25-27. Titus 3:4-6, Souls thus regenerated and cleansed, are said to be dedicated to the LORD. So were these Levites. Ephesians 5:26, 27. Romans 12:1. But the type goes further.

NUMBERS 8:20-21

And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. (21) And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

All this was to be done with sacrifice. Yes! in everything, and by every service, JESUS, the great sacrifice both for sin, and for our acceptance is held forth. That sweet scripture of the apostle to the Hebrews, is a gracious instruction to us upon many occasions. Hebrews 10:14.

NUMBERS 8:22

And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons:

as the LORD had commanded Moses concerning the Levites, so did they unto them.

This self-dedication as following the LORD's appointment, is among the evidences of our being the LORD's. *Paul* hath a sweet observation upon this: 2 Corinthians 8:4, 5.

NUMBERS 8:23-26

And the LORD spake unto Moses, saying, (24) This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: (25) And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more: (26) But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

The age of *twenty five*, from whence this dedication to the LORD's service began, was meant no doubt, to point out the ripeness of age, required for his sacred employment. The apostle hath given the like direction for the gospel ministry, under the HOLY GHOST's authority. 1 Timothy 3:1. 7.

REFLECTIONS

PAUSE my soul, while by faith thou walkest in the sanctuary of the Old Testament dispensation, and in viewing the golden candlestick with the lighted lamps, behold thy adored Redeemer, as divinely represented shining forth, in and through all his New Testament revelation, under the fulness of all the HOLY SPIRIT's influence. Oh! how gloriously did *he* shine, of whom this golden candlestick with its seven lamps was but the faintest image, unto whom the Spirit was not *given by measure*. Hail! thou ever blessed, ever glorious JESUS! thou that art both the light, and the life of thy people.

From thee and thy precious influence, do all the lights of the temple derive their lustre. By thee they shine; for thee they minister; and to thy glory they serve. LORD! communicate to my dark and benighted heart the rays of thy grace. Shine in precious JESUS, on my cold and lifeless soul, and warm my frozen affections; be thou my *everlasting light, and my God my glory*.

And while I thus look up to thee my GOD and Saviour, as the fountain and source of all that is truly glorious, may my soul behold in the dedication of these Levites to the temple service, how high a dignity those souls are called to, who, by the LORD'S appointment, minister in holy things. Let me offer a prayer before the mercy seat, for all of this description and character, who are the true Levites before GOD; I mean such as are of the HOLY GHOST'S commissioning, that He who hath called them may qualify for the work. Oh! LORD, consider their earthen vessels: pity and compassionate the weakness of their frame; and by the powerful influences of thy grace, do thou give in unto them that they may give out to thy people! may a gracious GOD and Saviour make them faithful, to shine as lights in thy church here; and, by turning many to righteousness, may they shine as the stars in the church above, forever, and ever!

CHAPTER 9

CONTENTS

In this Chapter, we have a repetition of the law concerning the Passover. Here is also, a provision made for such of the

people as, by reason of any ceremonial uncleanness, were prevented from the observance of it at the season appointed. The Chapter concludes with an account of the journeying of Israel through the wilderness.

NUMBERS 9:1-3

And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, (2) Let the children of Israel also keep the passover at his appointed season. (3) In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

It is very worthy observation, that this precept for the commemoration of the passover, and most probably, the same day in the year after the Israelites deliverance from Egypt, was by the express commandment of GOD. For if the Reader will consult Exodus 12:25, he will there find, that the precept for the perpetual observance of the passover, was not enjoined until the people were come into the land of promise. And it is likely I think, as the scripture is silent upon this head, that the children of Israel, did not again observe the passover, until they came into Canaan, see Joshua 5:7-10. But Reader! do not pass over those verses, without taking with thee into view, the reference made herein to Him, whom the Apostle calls *our Passover*. Behold with an eye to him, our observance is perpetual. 1 Corinthians 5:7, 8.

NUMBERS 9:4-5

And Moses spake unto the children of Israel, that they should keep the passover. (5) And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

There is somewhat meant no doubt in the expression, that it was in the wilderness of *Sinai*, the passover was kept. And what more likely to be conveyed under the expression than this? that the blessings of *Mount Zion*, are most distinctly seen and enjoyed in the view of the threatenings of *Mount Sinai*. I mean, Reader; that the gospel salvation becomes doubly sweet and precious, when the soul hath been shut up under the condemnation of the law. JESUS is dear, indeed, to every poor sinner, in whose soul the iron of bondage, by reason of sin and corruption, hath entered. Romans 5:20, 21.

NUMBERS 9:6-7

And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: (7) And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

I beg the Reader to take notice with me of the true marks of grace in the persons here mentioned; in that they felt the disadvantage they laboured under, in being kept back from the ordinance, and complained of it as their affliction. When the LORD in his providence, by sickness in ourselves or death in others, is pleased to shut up his people, from going up to the house of prayer; it is a precious sign of grace, and grace in lively exercise, when our soul longs and faints, like *David's*, for the courts of the LORD's house. See Psalm 84:1, 2. Psalm 42:1, 2, &c.

NUMBERS 9:8

And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

Here the servants of the sanctuary may learn a profitable lesson, from the example of Moses. This highly honoured minister of the LORD, so well taught as he was, did not presume to determine upon any point respecting divine things, between the LORD and his people, without first asking counsel of GOD. It is always profitable, when both minister and people bring all their spiritual cases before the throne, and by prayer and supplication make their requests known unto GOD. That is a promise never to be forgotten, Psalm 25:14.

NUMBERS 9:9-11

And the LORD spake unto Moses, saying, (10) Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD. (11) The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

Oh! how gracious is the LORD, in making suitable provisions for his people. Reader, it may be your lot, or it may be mine, amidst the various and sometimes perplexing circumstances of this wilderness state, to be kept back from the means of grace; but never, never, will the LORD suffer any of his people to be kept back from the GOD of the means. Dearest Redeemer! it is thou which hast brought thy people nigh by thy blood: and through thee we have at all times and upon all occasions, not only in means of grace, but not unfrequently without them, access by one Spirit unto the FATHER. Ephesians 2:18.

NUMBERS 9:12

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

Observe, how particularly that part of the passover service is again insisted upon; nothing of the paschal lamb is to be left, and not a bone broken. Dearest JESUS! what can a poor sinner leave of thee, who needs in every point a whole Saviour? And what a pleasing thought is it to thy people, that, amidst all the bruises of thy crucified body no bone was broken, that the scripture might be fulfilled. Exodus 12:10. 46, with John 19:33. 36.

NUMBERS 9:13

But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

Reader! remark the striking difference between the souls of trembling, fearful, believers, kept back from ordinances, through various causes preventing; and the man who willfully neglects so great salvation. Hebrews 10:25, 26, 38.

NUMBERS 9:14

And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

Sweet mercy to the stranger! And was not this a type of JESUS'S mercy, to every poor Gentile stranger? Is not this in reference to the promise in the Covenant, in which the Heathen are given to the Redeemer for an inheritance? Nay,

my soul, to come nearer home, wast not thou a stranger to the commonwealth of Israel, when JESUS called thee by his grace, and made thee his? Ephesians 2:11-13.

NUMBERS 9:15-16

And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. (16) So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

Beside the *historical* sense of this passage, let the reader not overlook the *spiritual*. If he consults the Prophet, he will discover that the LORD himself, is both the pillar of fire and the cloud. Isaiah 4:5, 6. 27:3.

NUMBERS 9:17-23

And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. (18) At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. (19) And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. (20) And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. (21) And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. (22) Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. (23) At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the

charge of the LORD, at the commandment of the LORD by the hand of Moses.

I detain the Reader in the perusal of these verses, only to remark to him, that those testimonies of the LORD's pleasure, for the movement or detention of Israel, beheld with an eye to the wilderness journeys of his spiritual Israel now, are very striking. The whole pilgrimage of Israel through the wilderness, had it been pursued, even with a moderate pace, might have been completed in about eleven days; for from Mount Horeb to *Kadish-barnea*, the borders of Canaan, it required no more. And what are the movements of the LORD's people up and down now, but of the same kind? And what were the uncertainties of their journeys then, but figures of our removals now; who know not whether tonight or tomorrow the LORD may not call upon us to depart. Reader, it is a delightful account, which the Psalmist gives of the people's sojourning state: who though they wandered in the wilderness in a solitary way, and not unfrequently found it to be a rough way, yet was it a right way by which the LORD led them to a city of habitation. Psalm 107:3-7.

REFLECTIONS

BLESSED LORD! in the perusal of this chapter, let me chiefly discern by thy HOLY SPIRIT's teaching, Him who is the passover of his people; and may a gracious GOD enable me not only once a year, but every day, to keep the feast. May it be my desire, like those whose souls melted within them with an earnestness of longing, when at anytime kept back from rejoicing before my GOD in his ordinances, to seek those renewals of love; and may I esteem every pledge of a

Redeemer's kindness in the several means of grace, and especially at his table and his supper, more than my necessary food. Oh! may my soul cry out under the enjoyment of those privileges; *blessed are they that dwell in thy house, they will be still praising thee.*

Hail! thou glorious pillar of cloud! thou holy JESUS, who art both the light and the life of men: be thou my constant, uniform director, guiding me by day, and sheltering me by night. In every season of darkness, ignorance, corruption, and trouble, do thou manifest forth thy glory, and shine as the sun of righteousness, with healing in thy wings. Grant me grace by the sweet influences of thy HOLY SPIRIT to follow thee wheresoever thou goest. Go before to guide me in the way, and cause me to rest wheresoever thou shalt be pleased to intimate thy will for any remaining. Never may I run unsent and uncalled: and never may I loiter in the heavenly way when JESUS calls. Dearest LORD; may it be my portion to follow the LAMB whithersoever he goeth, until at length JESUS shall come and take me to himself, *that where he is, there I may be also.* Amen.

CHAPTER 10

CONTENTS

This is an interesting chapter. It treats of the form and uses of the silver trumpets for the calling of the assembly, and for the journeying of the people. Herein is also contained, the account of the removal of the people from Mount Sinai to Paran: an affecting relation of Moses's entreaty of Hobab, not

to leave him: and Moses blessing and prayer, at every removal or resting of the Ark.

NUMBERS 10:1-2

And the LORD spake unto Moses, saying, (2) Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

No doubt but beside the more immediate use and purpose for which the trumpets were sounded, that was a special one, which typified the sounding of the gospel. For what is the call of JESUS'S gospel, but a call to the assembling of sinners before the LORD, and his holy word directing their journey through life? The prophet *Isaiah*, with a view to this, speaks of the gospel day, when the great trumpet shall be blown, and the blessed effect of it, through grace, in causing those to approach, who were ready to perish: *Isaiah* 27:13. Reader! do not overlook the type in that interesting part of it, that ministers are commanded to cry aloud and spare not, but lift up their voice like a trumpet. *Isaiah* 58:1.

NUMBERS 10:3

And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

Observe God's precept. Precepts and promises are sometimes joined together; not as if the LORD'S mercies were depending upon the desert of man, but to intimate that the LORD hath graciously appointed means to the end. The Psalmist hath drawn a nice, but proper distinction between the means, and the blessing on the means, when he pronounceth a blessing on those that *know*, not simply *hear* but *know*, the joyful

sound. Psalm 89:15. Reader! pray be careful to mark the striking difference.

NUMBERS 10:4-7

And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee. (5) When ye blow an alarm, then the camps that lie on the east parts shall go forward. (6) When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. (7) But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

Here again the Gospel is strikingly represented, in the diversity of sounds. There was in the camp of Israel, the *war* trumpet, which this chapter speaks of; verse 9, the *fast* trumpet, Joel 2:15, the *jubilee* trumpet, Leviticus 25:9. And the trumpet for calling the assemblies, as here stated. But the particularity of the sound, denoted to what purpose it was blown. And is it not so with the glorious sound of the gospel, in all its multiform proclamations of mercy, grace, peace, promises, and threatnings? The apostle's observation meets every case, 1 Corinthians 14:6-8.

NUMBERS 10:8

And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

Observe another striking similitude. The sons of Aaron were to be the trumpeters. The ministers of JESUS are his heralds, and no other. That is an awful Scripture of the LORD by the prophet. It were well, if it were duly considered by all preachers, Jeremiah 23:21.

NUMBERS 10:9

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

Remark how very gracious the LORD is in his promises. LORD! give me grace, to be always looking and crying unto thee, in all my warfare. 1 John 5:4.

NUMBERS 10:10

Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

Did not this mean to say, that GOD in CHRIST is to be enjoyed in everything. And what, indeed, are all our feasts and sacrifices except JESUS be in them? Psalm 81:1-4.

NUMBERS 10:11

And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

Is there not a great deal of gospel in this verse? What was the removal of the cloud from off the tabernacle, when near Mount Sinai, but the intimation that when JESUS in substance of our flesh should tabernacle among us, that then the cloud of partition between GOD and us, now reconciled in his SON, should be removed, and the knowledge of the glory of GOD, in the face of JESUS CHRIST, should be manifested, John 1:14. 18. Certainly we have authority to make this conclusion, from

what Paul, commissioned by the HOLY GHOST, tells the Church! Galatians 4:24, &c.

NUMBERS 10:12-13

And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. (13) And they first took their journey according to the commandment of the LORD by the hand of Moses.

Moses gives a further account of this, Deuteronomy 1:6, 7. But Reader! do not forget to remark with me, that though Israel moved forward towards Canaan at the command of GOD, the removal was but from one wilderness to another. Reader, it is so and must be so, wholly through life. Wheresoever we are, howsoever situated, still while this side the land of promise, we are in a wilderness state. While we are *at home in the body, we are absent from the LORD*. But, how precious the thought, JESUS though unseen, and too often unacknowledged, is ever with us. Reader! turn to those delightful promises in the moment of thinking on the subject. Matthew 28:20. Isaiah 43:1, 2, &c.

NUMBERS 10:14

In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.

I must not suffer the Reader to go through this account of the order, in which Israel took their journeys, without detaining him to observe, that *Judah* takes the lead. Doth the Reader ask wherefore? Let him recollect that our LORD sprang out of Judah. The sceptre was to be in Judah, and to him the gathering of the people. Hence our LORD is emphatically called *the Lion of the tribe of Judah*. LORD JESUS! do thou go before

me, and may thy HOLY SPIRIT grant me power to follow thee. See those scriptures, Genesis 49:8-10. Hebrews 7:14. Revelation 5:1-10.

NUMBERS 10:15-28

And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar. (16) And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon. (17) And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle. (18) And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur. (19) And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. (20) And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. (21) And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came. (22) And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud. (23) And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. (24) And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon. (25) And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai. (26) And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran. (27) And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan. (28) Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

No doubt the order, here pointed out by divine authority, was not without particular significance. But it should seem, from a passage in the Psalms, that each tribe had a special regard to the divine presence. Psalm 80:1, 2.

NUMBERS 10:29

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which

the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

It is more than probable, that this Hobab was either the same as Jethro, or the son of Jethro. Certain it is, that the same word signifies both father in law, and brother in law. See Exodus 18:1-27. But leaving this point, as not very important, I would rather the Reader should attend to the very interesting subject, contained in Moses' pressing invitation to Hobab, to accompany Israel to Canaan. Reader! is not the same language made use of by gracious souls now to call others to the like fellowship in JESUS? Are not we journeying to the place of rest, which remaineth for the people of God? My brother, sister, father, friend, relation, in all the ties of nature, I would say to everyone I know, come thou with us, there's enough in JESUS for all. Depend upon it God hath spoken good concerning Israel. That is a sweet scripture, Psalm 45:10, 11.

NUMBERS 10:30

And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

Behold! the universal voice of nature! See how earthly affections cleave to the earth. That is an awful scripture, Luke 13:26.

NUMBERS 10:31-32

And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. (32) And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

Gracious souls cannot give over pleading. See the holy importunity of Angels on this point. Genesis 19:17. 22.

NUMBERS 10:33

And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

It is not positively said, whether Hobab was prevailed upon or not. I think it most probable, that the grace of GOD inclined him to go, and that he went with Israel, as we find mention made of his family. Judges 1:16. mid again, 1 Samuel 15:6. But, let us rather attend to what is said in this memorable verse. Israel departed from mount Sinai; that wonderful spot, where GOD had manifested himself in so awful a manner. And is not this the case of souls when leaving Mount Sinai for Mount Zion: taking refuge from the law in the gospel? Observe, the *ark*, which was a type of CHRIST, was with them. Yes! we can never be said to have left the covenant of works, until we are brought into the covenant of grace; neither the law of works, until we are found in JESUS, resting wholly in him, and as Moses did the ark, so we take JESUS with us as our righteousness and security forever. Hebrews 12:18-24.

NUMBERS 10:34

And the cloud of the LORD *was* upon them by day, when they went out of the camp.

Reader! remark with me, that it is truly grateful to the soul to have tokens of JESUS' presence with us, whether in a cloud or more open manifestations, whether we move or rest. See that sweet promise, Deuteronomy 28:2-6.

NUMBERS 10:35-36

And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. (36) And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

This prayer of Moses is in the spirit of prophecy. As if he had said, When the LORD goeth before his people their enemies shall be scattered. And when they rest, the Spirit of the LORD is upon them, causing them to rest. Isaiah 63:14. Reader! remember it is not the many thousands of Israel, or as the word might have been rendered, the *ten thousand thousand*, which constitute their security, but the LORD'S presence as a defense. Isaiah 4:5. See that precious scripture, Deuteronomy 23:27-29.

REFLECTIONS

HERE, my soul, let me pause a little, and in the relation of the silver trumpet service, calling the LORD'S people to the assembly of his saints, ask my heart whether I have heard and known *the joyful sound*, which is proclaimed in the gospel, of JESUS' blood and righteousness! and am now walking in the light of the divine countenance? If I am thine, thou dearest JESUS, then do I know thy call, both for the assembling with thy people, and for my journeying with thee! LORD do thou go before me in my pilgrimage through life. Thy presence, whether in removing from *Sinai* to *Paran*, or from one border to another, (for every removal is but a wilderness state here below), will make everything to smile. Be thou but with me in every resting place, or setting forward, and all will be well, my delight will be found in JESUS, amidst his ordinances and people.

And no less do thou, ever blessed Spirit, excite in my soul an earnestness like thy servant Moses, to invite others to partake of the grace which is in CHRIST JESUS. Well satisfied as my soul is, of the inexhaustible fulness that there is in thee, for the many thousands of thy Israel, may it be the daily language of my heart to call upon the unawakened around me, *to come, and taste and see how gracious the LORD is*. And oh! grant, LORD, this unspeakable mercy both to him that writes and him that reads, that from a conviction of the infinite importance of salvation by JESUS, we may gladly leave a world from which we are daily journeying, with all its perishing connections, and go forth by faith, like faithful Abraham, at the call of GOD, not knowing whither he went, to the sure possession of that city of foundations, whose builder and maker is GOD.

CHAPTER 11

CONTENTS

This Chapter contains a melancholy relation of Israel's disobedience, and the LORD'S displeasure. The people murmur. Moses' meekness forsakes him; and in his fretfulness he ventures to expostulate with GOD. The lust of Israel is gratified, but the LORD's judgment follows.

NUMBERS 11:1

And *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

What could the people find occasion to murmur at? A people so fed, so led, so protected! Reader! if the LORD'S

dispensations towards you are at anytime trying, pray for grace to be kept from murmuring. But search the cause. If sin be found heavy, depend upon it afflictions will be light, There is a needs be for every trial. That is a sweet prayer of Job's, Job 34:31, 32. The LORD's displeasure at the people plainly proves the transgression. Reader! do you remark the mighty difference between complaining *to* God and complaining *against* God! We have a beautiful instance of the *former*, Psalm 77. And an awful example of the *latter*, Psalm 78:19, 20, &c.

NUMBERS 11:2

And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

Is not Moses here a type of the ever-blessed JESUS? Reader! do not fail to learn from hence, in all thy trials, and under all thy transgressions, to go to JESUS. 1 John 2:1, 2.

NUMBERS 11:3

And he called the name of the place Taberah: because the fire of the LORD burnt among them.

Taberah means a burning.

NUMBERS 11:4

And the mixt multitude that *was* among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

Observe, the murmuring begins with the mixed multitude, but it doth not end there. Israel also is soon infected. How necessary that precept, Ephesians 5:11. My soul! are not all the lusts of a corrupt nature of the same kind? Romans 3:9.

NUMBERS 11:5

We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

Observe, to what a desperate state of daring impiety the soul may be led, when no longer under the restraints of grace. See an awful instance in the case of Jonah, Chap. 4:8, 9. How could Israel be so lost, as to talk of their pleasures and enjoyments in Egypt, when they had so long groaned under their oppressive bondage? Exodus 1:8-14. The *melons* were probably the same fruit which the *Arabians* call *Baltechim*. They grow on the banks of the *Nile*, in the rich clayey earth. The Egyptians found this fruit useful, both for meat, drink, and medicine.

NUMBERS 11:6-9

But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes. (7) And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium. (8) *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. (9) And when the dew fell upon the camp in the night, the manna fell upon it.

See how wretched a state the mind of man is capable of being reduced to by sin! To speak lightly and contemptuously of angel's food, which fell around their tents, without labour on their part to procure, and without pains to gather. Is there not a spiritual illustration of this passage? May we not be said to be lusting after the flesh pots in Egypt, and thinking slightly of heavenly food, when we prefer any thing that is our own by nature, to the sweet gifts and graces which are alone in

CHRIST JESUS, the heavenly bread, which came down from heaven? John 6:28-36, and 48-60.

NUMBERS 11:10

Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

Paul's advice on this subject is very earnest, 1 Corinthians 10:1-11. But what I would most earnestly beg the Reader to keep in view in this history is, the spiritual illustration of it by *Paul*. He calls it *spiritual* meat; and positively explains it, in the Chapter I have just referred to, in reference to the LORD JESUS. Hence the LORD's anger was greatly kindled at the people's contempt of it. And the reason is obvious. It was in effect despising his rich salvation, and preferring the Egyptian bondage to the freedom of the gospel. Reader! how stands the case with *your* soul? Do you prefer the bread of life in the wilderness state with JESUS for your portion, to all the luxuries of Egypt in the carnal enjoyment of sin for a season? May the Lord give you and me the faith spoken of. Hebrews 11:24-26.

NUMBERS 11:11-15

And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? (12) Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? (13) Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. (14) I am not able to bear all this people alone, because *it is* too heavy for me. (15) And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Let us pause over these verses to lament the corruptions and imperfections of our poor fallen nature, which we behold even in so great a man as Moses bursting forth so unseemly. Alas! what is man in his highest attainments, when left but for one moment void of the preserving grace of GOD! Dearest JESUS! may every renewed view of the universal corruption, either in myself or others, tend to endear thee to my heart! Sweet is that scripture, Isaiah 45:22-25.

NUMBERS 11:16

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

There is no immediate reason given why the number appointed should be seventy; but it is remarkable that the LORD JESUS in after ages appointed seventy disciples by way of aid to the apostles. And the *Sanhedrim*, which was the great court of the Jews, consisted of the same number. Luke 10:1.

NUMBERS 11:17

And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

Not that the Lord lessened the influences of his HOLY SPIRIT on the mind of Moses, in order to impart the same to others. There is enough in GOD to supply all. One sun warms and enlightens the whole world. Reader! how sweet the thought; there is enough in our LORD JESUS CHRIST, the Sun of righteousness, to warm and enlighten all his people. And

though he hath been, and still is, and ever will be, supplying out of his fullness the millions of his churches, in all ages and in eternity itself; yet has he, in himself, the same unlessered fulness. Hebrews 13:8. Colossians 2:9.

NUMBERS 11:18-20

And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. (19) Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; (20) *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

Reader! behold in this instance the awfulness of having our appetites, according to the wishes of our corrupt nature, gratified. Was not that prayer of *Agar* founded on a conviction of this? Proverbs 30:8, 9. There is but one object in the universe but what cloy in enjoyment, and that is JESUS. Reader! depend upon it the more you know, the more you enjoy, the nearer you approach him, and the longer you live upon him, and in him, the more will you desire him. See the frame of the church, Song Of Solomon 5:8.

NUMBERS 11:21-22

And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. (22) Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Reader! do not overlook the weakness of Moses's faith in this instance. Is this the same person who at the LORD's command fetched water from the very rock? Learn from hence what

man is when left to himself, and what the same man may be when supported by divine aid. Philippians 4:13.

NUMBERS 11:23

And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

It is very profitable to convert this question into a prayer when we plead at any time with GOD. Isaiah 59:1.

NUMBERS 11:24-25

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. (25) And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that* , when the spirit rested upon them, they prophesied, and did not cease.

Reader! do not forget that the same Almighty GOD is now frequently descending by the influences of his HOLY SPIRIT on the minds of his people, for their sanctification; for this is among the ascension gifts of the LORD JESUS. John 14:16, 17. Neither overlook the evidence this passage, among others which occur in the Bible to the same effect, carries with it of the agency of the HOLY GHOST, 1 Samuel 10:6.

NUMBERS 11:26

But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

Observe, that those persons were written, that is appointed to this service, and then the blessing is the same. It is very precious to have our names enrolled among the LORD's people. See what a distinguishing mark of approbation the Redeemer puts on this, Luke 10:20.

NUMBERS 11:27-28

And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. (28) And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

Doth not the conduct of those who were displeased on this occasion correspond to the party spirit of later ages? Let JESUS be but glorified, and his real disciples will never despise the poverty or weakness of the instrument. See Paul's maxim on this subject, Philippians 1:15-18.

NUMBERS 11:29-30

And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them! (30) And Moses gat him into the camp, he and the elders of Israel.

Oh! what a lovely feature of character doth Moses manifest in this instance! And is it not the wish and prayer of every true follower of the Lord? Romans 10:1. Is not the Reader reminded of an interesting scene in the ministry of JESUS in this transaction? See Luke 9:49, 50.

NUMBERS 11:31-32

And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. (32) And the people stood up all that day,

and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

If, as some have thought, these *quails* were the same in nature and genus as the *locusts*, which came up at the command of God into the land of Egypt, the blessing was doubly grateful: that what, in the one instance, proved so destructive, should in the other become so nourishing. Exodus 10:12-15.

NUMBERS 11:33

And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

Reader! behold again in this instance the awful consequence in having our carnal, ungovernable appetites gratified. LORD! do thou regulate our inordinate affections, and bring every thought and desire into captivity to the obedience of CHRIST. 2 Corinthians 10:5.

NUMBERS 11:34

And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.

Kibroth Hattaavah means the graves of lust, 1 Corinthians 10:6.

NUMBERS 11:35

And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.

REFLECTIONS

MY soul! pause over this Chapter, and behold in Israel's murmuring and disobedience the picture of thine own heart. How often hast thou repined at thy God's appointment, when matters have for a short space appeared a little thwarting to flesh and blood? Many a time since grace renewed thy heart hast thou looked back to the days of thine unregeneracy, and like Israel, to the flesh pots of Egypt, seemed to think, in an angry hour, it was better with thee then than now. LORD! give me grace to admire and adore, in the reviews of thy forbearance and long-suffering, how unchangeable thy love is to thy people. Well may it be said concerning the sovereignty of thy tender purposes, as thou didst to the church of old, *I am the Lord, I change not, therefore ye sons of Jacob are not consumed.*

But my soul, chiefly in the view of this Chapter, do thou contemplate him in his everlasting priesthood, whom Moses personated when the people cried unto him in their distress, and he prayed unto the Lord. Yes! thou ever precious JESUS! thou wert made our great High Priest with an oath; and our GOD and FATHER hath in the most solemn manner anointed thee to be our priest forever, *after the order of Melchisedec.* Help me then in all my afflictions and distresses by reason of sin, to be looking unto thee who art mighty to save. Help me also to be feeding on thee by faith, and never, never slight or despise this heavenly manna; nor covet the flesh pots of a carnal appetite. May a gracious GOD and FATHER take of his HOLY SPIRIT, and put upon me, as upon the seventy elders: and may this be my happiness under such gracious influence, to be living in the constant apprehension of the knowledge

and enjoyment *of the mystery of GOD, and of the Father, and of CHRIST.*

CHAPTER 12

CONTENTS

This Chapter contains the relation of the further exercises of Moses. Miriam and Aaron join in speaking against Moses. God himself takes up the business, and Miriam is smitten with a leprosy. Moses intercedes for her. She is restored to her former health, but punished by being shut out seven days from the camp.

NUMBERS 12:1

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

If this Ethiopian woman was *Zipporah*, it is somewhat remarkable that the displeasure of Aaron and Miriam should begin only now. But it should seem that this was but the pretence, and not the real cause of their displeasure! Alas! what seeds of sin are in the heart even of God's people! Certain it is, that both Aaron and Miriam were among the distinguished servants of the Lord. See in proof, Micah 6:4. Exodus 15:20. My soul! do not overlook, in such a striking example, the evidence it carries with it of universal corruption. Dearest JESUS! there is none but thou who art holy, harmless, undefiled, and separate from sinners! Hebrews 7:26. Aaron, though a priest, and an High Priest, corresponds to that character the apostle hath given of him, when he said, *The*

law maketh men high priests which have infirmity. Hebrews 7:28.

NUMBERS 12:2

And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

Reader! remark though Moses is not said to have heard or answered their accusations, the Lord heard it. Was not Moses here a type of the ever blessed JESUS, of whom it was said of him in the days of his flesh, that *he was as a deaf man which heard not*. Psalm 38:12-15.

NUMBERS 12:3

(Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

This is a precious testimony which the HOLY GHOST gives of Moses. But Reader, do not forget that however eminent, in the general, Moses was for meekness, yet there were times when it forsook him. See chap. 11:11-15. Numbers 20:10-12. Yes, Reader! none but the LAMB of GOD himself could say, *Learn of me for I am meek and lowly in heart*. Matthew 11:29.

NUMBERS 12:4

And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

Suddenly! that is, immediately. God denominates himself a *swift* witness: Malachi 3:5.

NUMBERS 12:5

And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

The same *Shechinah* as had all along manifested the LORD's presence. Exodus 34:5, 6.

NUMBERS 12:6

And he said, Hear now my words: If there be a prophet among you, / the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

Probably it was by dreams when his servants were sleeping, and by visions when they were waking, that the Lord revealed himself to the patriarchs and prophets in those early ages. But how much happier is our dispensation of grace to which we are brought, since the LORD JESUS finished redemption-work, and that promise is fulfilled, John 14:16, 17. 26.

NUMBERS 12:7

My servant Moses *is* not so, who *is* faithful in all mine house.

What a beautiful observation hath the apostle made on this passage, by way of enhancing the dignity of our adorable Redeemer. Hebrews 3:1-6.

NUMBERS 12:8

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Great was the privilege of Moses, and high his dignity. But Reader! recollect what the LORD JESUS said concerning John the Baptist, and if you are really a child of GOD, learn in this

place a new and additional motive to thankfulness. Matthew 11:11.

NUMBERS 12:9

And the anger of the LORD was kindled against them; and he departed.

Alas! what can testify the LORD's displeasure to a child of God equal to that of his departing, though but for a season, from him. The soul who in his spiritual exercises knows what this is, will best know the importance of that prayer, Psalm 51:11.

NUMBERS 12:10

And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

Reader! observe the striking nature of the punishment. Moses' face was made glorious from being much with GOD in communion. Miriam's face is leprous when GOD departs. Dearest JESUS! what am I but full of leprosy, unless thou wash me clean in thy blood? It was the office of the priest to look upon the leper, and determine the disease. Think how Aaron felt, who though not partaking in the punishment, as he might justly have done, was conscious of his partaking in the sin. Here again let us be led to behold the preciousness of him who alone taketh away sin by the sacrifice of himself. 2 Corinthians 5:21.

NUMBERS 12:11-12

And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. (12) Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

Observe, the sense Aaron had of the leprosy that he thought her as one that is dead. Such, but only in an infinitely higher degree, is the leprosy of the soul. All that are under it are void of spiritual life, more than half dead, loathsome in the sight of God, and ripe for everlasting misery. Oh! thou dear Redeemer! what eternal praises are due to thee, who by thy precious undertaking hath quickened and cleansed the souls of thy people in thy blood, Ephesians 2:1.

NUMBERS 12:13

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

Who doth not, or who will not behold the LORD JESUS here represented, in his glorious character of our intercessor; Reader! behold him in an unequalled moment of the kind on the cross, when he prayed for his murderers, Father *forgive them for they know not what they do*. Luke 23:34.

NUMBERS 12:14

And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

Though GOD pardons iniquity, yet our backslidings shall correct Jeremiah 2:19. And it is a blessed and true token of repentance, when we accept the punishment of our iniquity. Leviticus 26:40-42.

NUMBERS 12:15

And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

It is the most painful of all afflictions to a gracious mind to be debarred approaching the LORD's sanctuary. See what distress of heart David felt, Psalm 63:1, 2. Read the cries of Jonah, chap. 2:4.

NUMBERS 12:16

And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Paran joined to the border of Canaan on the south. And from hence it was but a stage more, had Israel gone the direct road, to the promised land. Reader! our distance from the Lord is made greater, like Israel's, by sin. Isaiah 59:2.

REFLECTIONS

WHAT an interesting character is Moses, and in how charming a light doth he appear in this Chapter! To all the unprovoked unkindness of his brother Aaron, to whom he had been so friendly, we find he made no unkind return, but recompensed the cruelty both of Aaron and Miriam with his prayers. But here again, my soul, as in a thousand other instances, pass over the contemplation of creature-excellencies, to behold the unequalled loveliness of Creator-love, and mercy, manifested to thy ingratitude in the person of the LORD JESUS. Oh! thou holy Redeemer! how dost thou unceasingly intercede at the right hand of power, for me, and for all thy unworthy ungrateful people; who in the very moment that thy blood, and righteousness, is pleading for our salvation, are causing thee *to serve with our sins, and wearying thee with our iniquities*. SON of GOD! compassionate the leprosy of my soul, and shut me not out from thy presence, but say to me, as thou didst to the poor creature in the gospel, who cried out,

LORD! if thou wilt; thou canst make me clean; I will be thou clean; and immediately my soul will be cleansed!

Reader! do not close this Chapter without having an eye in the intercession of Moses for Aaron and Miriam, to the intercession of JESUS on the cross, for those who crucified him. Oh! what a volume is folded up in that one prayer of JESUS to comfort poor sinners, and to show the all-prevailing efficacy of JESUS'S advocacy. FATHER! forgive them for they know not what they do. Oh! LAMB of GOD! let this first cry of thine upon the cross, be the first and last of my soul-reviving consolations under all the discouragements by reason of my unworthiness and neglect of thee. Surely, dear LORD! when I sin against thee, I know not what do.

CHAPTER 13

CONTENTS

In this Chapter we have recorded the account of Israel's plan, in prosecuting their journey. Being arrived, to the very borders of Canaan, Moses is commanded by GOD to send a man of every tribe of Israel, to spy out the land. The persons deputed to this office are here mentioned, and an account is given of their journey: after forty days search, they return, bringing with them some of the fruits of the land: but all, excepting two of them, report unfavorably of the ability of Israel to conquer the country.

NUMBERS 13:1-2

And the LORD spake unto Moses, saying, (2) Send thou men, that they may search the land of Canaan, which I give unto the

children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

If we compare those verses with Deuteronomy 1:19-23, we shall discover that, though as in this place it is said, that the Lord spake unto Moses concerning those spies, going to search the land, yet the thought originated in some of the people. The Lord himself had spied out the land for them long before, and declared it to be a good land, and had promised it to their fathers; but notwithstanding this, they chose to see it for themselves, and did not wish altogether to trust to the Lord. See Ezekiel 20:6. Genesis 13:12-17. Alas! what unbelief, distrust of God's mercy, and self-confidence, is in the heart of man! Reader! do you not discover, upon many occasions, evidences of the same in your own?

NUMBERS 13:3-16

And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel. (4) And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur. (5) Of the tribe of Simeon, Shaphat the son of Hori. (6) Of the tribe of Judah, Caleb the son of Jephunneh. (7) Of the tribe of Issachar, Igal the son of Joseph. (8) Of the tribe of Ephraim, Oshea the son of Nun. (9) Of the tribe of Benjamin, Palti the son of Raphu. (10) Of the tribe of Zebulun, Gaddiel the son of Sodi. (11) Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi. (12) Of the tribe of Dan, Ammiel the son of Gemalli. (13) Of the tribe of Asher, Sethur the son of Michael. (14) Of the tribe of Naphtali, Nahbi the son of Vophsi. (15) Of the tribe of Gad, Geuel the son of Machi. (16) These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

The HOLY GHOST hath been pleased to mention by name, the persons who went on this embassy. But observe with what particular attention Joshua is mentioned, and his name

changed. The addition of the first syllable of the glorious name of JEHOVAH, to Hosea, is no doubt meant in great honor. If the Reader will consult Jeremiah 22:28. he will find an instance where the taking off this first syllable was intended in disgrace. *Coniah's* original name was *Jeconiah*, See 2 Kings 24:8-15. But the HOLY GHOST hath been pleased to mark down Joshua's name with this particular mark of distinction, from yet another consideration, in that his name signifies a Saviour, and Joshua is in a most eminent degree a type of the LORD JESUS, as in the book of Joshua very strikingly appears.

NUMBERS 13:17-20

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain: (18) And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many; (19) And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds; (20) And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

Are not all these enquiries, in a spiritual sense, suited to the awakened soul? questions concerning that upper and brighter world, of which the promised land was a type? And when, by faith in lively exercise, we are enabled to believe what God hath said of the joys which he hath prepared for them that love him; are not these things similar to the spies going up to search the land?—Reader! may it be your happiness and mine, to live by faith, in the full assurance of those everlasting realities, and to have the same spirit, as those worthies we read of, Hebrews 11:13-16.

NUMBERS 13:21-25

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. (22) And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.) (23) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs. (24) The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. (25) And they returned from searching of the land after forty days.

The sacred historian hath here marked the outline of the spies route through the promised land. The map of that country shows that they went quite through it; for from the wilderness of Zin to Rehob, is nearly south to north. Hebron, which they visited, is a memorable spot, rendered so by its being near to the cave of Abraham and Sarah, their great Ancestors. And Reader! it is worthy your observation, that as the Lord promised this land to Abraham and his seed for a possession, here the dead bodies of Abraham and Sarah lay, to keep, as it were possession of it, until the time of the promise arrived, for his living race fully to enjoy it. See Genesis 23. 25:9, 10. I cannot help detaining the Reader just to remark to him, that the grapes of Eshcol were to the believing Israelites as a sample of the fruitfulness of the country, so they were a sweet type of the first fruits of the Spirit, on the minds of the LORD's people now; an earnest, as it were, of what the soul will be fully satisfied with, when we come to receive the end of our faith, even the salvation of the soul. 2 Corinthians 5:5.

NUMBERS 13:26-29

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of

Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. (27) And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it. (28) Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there. (29) The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

Here we have the report of the spies; and a very sinful one it was. They could not but own the fruitfulness of the land, for the grapes, and pomegranates, and figs, manifested what it was. But when they magnified the power of the enemy, whom Israel, when upheld by the arm of Omnipotence, had so often subdued, and whom GOD had promised to drive out from before them, what a wretched proof do they afford of unbelief, of impatience, disobedience, and distrust! But stop Reader, in the perusal of this rebellious spirit of Israel, search thine own heart. See, if you cannot find similar instances, in your own experience. Hath not GOD promised his people now a better country than even *Canaan*? Is not our JESUS gone before, to take possession of it in our name? And doth he not send to us, in the sweet influences of his blessed Spirit, every now and then most evident tokens both of its reality, and of our assurance of one day obtaining it by his blood and righteousness! And yet do you not find, amidst all this, that you sometimes question the whole, as if it were a delusion? LORD! I would say for myself and Reader, Lord, increase our faith!

NUMBERS 13:30

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

Reader! do not fail, in this view of *Caleb's* zeal, to remark the blessed properties of distinguishing grace! And is not Caleb, in this instance, a type of all the true solders of the LORD JESUS, who in spite of the evil report of the ungodly, encourage the hearts of the LORD'S heritage to hold on, and hold out, assured of victory through the blood of the Lamb. See in the following chapter the LORD'S gracious approbation of this, verses 22-24.

NUMBERS 13:31-33

But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we. (32) And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature. (33) And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

REFLECTIONS

MY soul! in the sad picture this representation holds up to thy view of unbelieving, distrustful Israel, do thou behold a true image of thyself. Hath not my GOD and FATHER promised to bring all his people into the promised land? Is there not *a rest for the people of GOD*? Is not this at once both the gift of the FATHER'S love, and the purchase of the Redeemer's grace; and is not the HOLY GHOST most graciously engaged, by the conquests of his power, to drive out all my enemies before me, and to bring me in by his own sovereignty? And yet, in the midst of all these positive assurances, am I not frequently questioning the reality of heaven's joys, the sufficiency of JESUS'S redemption, and the suitableness of what that blessed

Redeemer hath done and suffered, to answer my own personal wants therein? Dear LORD! how just would it have been to me, hadst thou dealt by me as I have richly deserved; and, if considered without reference to my interest in thy righteousness, to have given me up to an hardened, unbelieving mind. SON of GOD! I beseech thee cause my soul, through the softening influences of thy blessed Spirit, to be humbled upon all occasions for the weakness of my faith! And while I look back, by the HOLY GHOST's aid in that precious part of his character, as the Remembrancer, to bring to my recollection through what a series of mercies, like Israel from Egypt, to this wilderness of *Zin*, the Lord hath brought me; oh! may I hear thy gracious voice, in the tender expostulations of thy love, saying personally to my heart, as to his disciples of old, Oh! *thou of little faith wherefore dost thou doubt*. LORD! grant that the many tokens of thy love in quickening grace, reviving grace, confirming grace, may be to my soul in recollection, as the gapes of *Eshcol*: and may my GOD give me the spirit of *Caleb*, to know and believe that I shall at length overcome all the enemies of my salvation, and be more than conqueror through thy grace enabling me.

CHAPTER 14

CONTENTS

This is a most interesting Chapter, and as an apostle had it in commission from the HOLY GHOST, to tell the church that the written account of Israel's history was intended for our example, that we come not into the same condemnation through unbelief; it demands our attention the more. Here are

contained, the relation of the murmurs of the people at the evil report of the spies; the ineffectual attempts made by Moses and Aaron, Joshua and Caleb, to still the minds of the people; the LORD'S interposing: his awful sentence: Moses interceding: the immediate death of all the spies excepting Joshua and Caleb: the presumptuous attempt of some of the people, in going up without the LORD'S command to the conquest of Amalek: and their discomfiture in consequence thereof, before the Amalekites and Canaanites.

NUMBERS 14:1

And all the congregation lifted up their voice, and cried; and the people wept that night.

Reader! behold in this instance one proof more of human wickedness. GOD hath promised every thing of blessing to Israel, and why distrust his word? Alas! GOD's people in all ages are the same, prone to unbelief. If the sweet influence of the spirit be for a moment withheld, in that moment the faith of the best of men fails. *They that are kept, are kept by the power of GOD through faith unto salvation.* 1 Peter 1:5.

NUMBERS 14:2-4

And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! (3) And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? (4) And they said one to another, Let us make a captain, and let us return into Egypt.

Reader! stand still, and solemnly review the awful progress of sin. First, it broke out in unavailing cries and tears a whole night. *Next*, in murmurings against the divine government.

Then, in daring wishes, that they had died in Egypt or even in the wilderness, and this in the very moment when they saw before their eyes, God's solemn judgments by death, upon the spies who had brought back an evil report. And still advancing, (if it were possible to proceed further in impiety), they next bring forth blasphemous charges against God, as if the Lord had actually had no other design in view, in first bringing them forth from Egypt, but to deliver them and their wives, and their harmless little ones for a prey. And lastly, to crown all, observe the daring act of making a captain to return unto Egypt. It is probable that they actually did appoint a captain for this purpose. See Nehemiah 9:17. Reader! if such be the progress of sin, how much need have we to pray the Lord to keep our hearts for us *with all diligence, since out of it are the issues of life*. Who should have conceived this of Israel? It was but a little more than a year and a half since they left Egypt. Had they forgotten their bondage so soon? A little straw to have helped them in making bricks, would have been thought a mercy: and now their souls loathed the quails and the manna. Besides what a madness must it have been to have thought of returning to Egypt! Could they expect that the *pillar of cloud* would have guided them back! Could they propose to themselves the LORD's dividing the Red Sea for them to go through? And could they suppose, that the Egyptians would have taken them into their arms? But alas! in Israel we behold the universal corruption of human nature! The LORD's people feel it, and groan under it like others. Happy is it for us, when a sense of our unworthiness leads the soul *to* GOD, and not *from* GOD. See a sweet picture of grace in exercise: Jeremiah 31:18-20. and another, Hosea 14:1-4.

NUMBERS 14:5

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

It is very refreshing to a gracious soul to behold through all this eventful history, how the LORD JESUS in his glorious character of our intercessor, is typified by his servants. The apostle hath given a faint idea of the strong cryings and tears of the Redeemer on these occasions. Hebrews 5:7.

NUMBERS 14:6-9

And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes: (7) And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land. (8) If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. (9) Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

It is worthy the Reader's notice, the leading arguments the true spies made use of to still the minds of the people; that the Lord not being with their enemies, was a sure token of victory; while on the other hand his presence with Israel already insured their success. That is a precious scripture to this effect; Isaiah 4:5.

NUMBERS 14:10

But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

It should seem that the rulers or persons of greater influence than the common people, were leaders in this rebellion. But is

there not a spiritual sense here? Have not the holy men and prophets of the Lord in all ages, been stoned and persecuted by the enemies to divine things, when executing their commission with fidelity See the case of Stephen: Acts 7:57-60.

NUMBERS 14:11-12

And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? (12) I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

Observe, how everything of grace and mercy is made to pass through Moses. Herein reader! do not overlook Moses as a type of the ever blessed JESUS. See Isaiah 42:1.

NUMBERS 14:13-19

And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;) (14) And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. (15) Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, (16) Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. (17) And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, (18) The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. (19) Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

Nothing can be more beautiful and interesting, than these pleas of Moses. Reader! remark with me the arguments he makes use of; all which terminate in this one grand consideration; namely, the glory and honour of the LORD's holy name. Every promise of GOD which is in CHRIST JESUS, is secured to his people in the pledge of his great name. Joshua 7:9. And GOD himself hath graciously condescended to add to this as an argument, the reproach of the enemy. See Deuteronomy 32:26, 27. And that was not the smallest part of Moses's address that the Lord had before pardoned their idolatry, and wherefore not now? If the mercy, rejoicing against judgment, had brought no reflection upon the LORD's perfections in former instances, wherefore should it now? See Exodus 32:11, 12. Malachi 3:6.

NUMBERS 14:20

And the LORD said, I have pardoned according to thy word:

Observe the expression, I have pardoned. Yes, JESUS is *the lamb slain from the foundation of the world*. Hence the efficacy of that blood *which cleanseth from all sin*, reacheth through all ages. Revelation 13:8. It is one of the most precious doctrines of the gospel this, that our GOD hath already provided for his people in a covenant, that is ordered in all things and sure. The mercy you and I want, the pardon we this day need, is all laid up in JESUS. Reader! mark this down in the memorandums of your best remembrance; and as a striking instance in proof of the doctrine, take with it the case of Peter: whose fall JESUS not only foretold, but at the same time added to it this very assurance; I have prayed for thee that thy faith fail not. Luke 22:31, 32.

NUMBERS 14:21

But *as truly as I live*, all the earth shall be filled with the glory of the LORD.

GOD's glory is the ultimate object of all his dispensations. The work of creation, is expressly put down to this design. Revelation 4:11. The work of redemption the same. Isaiah 43:21.

NUMBERS 14:22

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

If the reader wishes to count the ten times here spoken of, he will find them as I have here marked them. First, at the Red Sea, Exodus 14:11. 2dly. At the waters of *Marah*. Exodus 15:23. 3dly. In the wilderness of *Zin*. Exodus 16:2. 4thly. In rebelling against God's commandment, in leaving of the *manna* until the morning. Exodus 16:20. 5thly, In going out to seek for manna on the LORD's day contrary to command. Exodus 16:27. 6thly. In chiding Moses at *Rephidim* respecting water. Exodus 17:2. 7thly. In the idolatry, of the *golden calf*, while Moses was in the mount. Exodus 32:4. 8thly, At *Taberah*, in murmuring. Numbers 11:1. 9thly, At *Kibroth hattavah*, in lusting. Numbers 11:4-6. And 10thly, the present instance, in believing the report of the evil spies.

NUMBERS 14:23

Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

This is that memorable instance so pathetically mourned over in the New Testament, and so solemnly held up to our view to warn against the same dreadful example of unbelief. The apostle Paul dwells upon it very largely. 1 Corinthians 10:1-11. And again: Hebrews 4:1-11.

NUMBERS 14:24

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

Reader! while you pause over this verse, to mark, in the instance of *Caleb*, the blessed effects of distinguishing grace; be very particular to note the cause of this mercy, in the precious gift this man had of another spirit from the evil spies. It is this which makes all the difference between one man and another: *between him that serveth GOD and him that serveth him not*. Oh LORD! give to me that first, and best, and greatest of all the gifts, which JESUS as a prince and a Saviour is exalted to give, even the gift of thy most HOLY SPIRIT, by which alone the heart may be regenerated, and the soul *sealed unto the day of redemption*.

NUMBERS 14:25

(Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

What an awful going back is here! They were now within a short stage of *Canaan*, but in consequence of their rebellion, they are to wander yet longer in the wilderness. And is there not in all this a most striking type of the wilderness dispensations of the LORD's people how, when for backsliding and disobedience JESUS hides his face, and the soul wanders

on the mountains of leopards, and among *the dens of* the lions. Dearest JESUS! call me in those seasons as thou didst the spouse of old, and I shall again run after thee. Song Of Solomon 4:8, 9.

NUMBERS 14:26-35

And the LORD spake unto Moses and unto Aaron, saying, (27) How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. (28) Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: (29) Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, (30) Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. (31) But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. (32) But *as for* you, your carcases, they shall fall in this wilderness. (33) And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. (34) After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. (35) I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

Reader! remark with me, with what precision and exactness even in divine judgments, a man's own ways determine the event. The people had waited for the spies' return very patiently 40 *days*: was it not just that in their punishment for unbelief they should wait 40 *years* for the fulfillment of God's promise? It should be remembered however, that in this 40 years, the whole of their journey from *Egypt* to *Canaan* is

included. And was it not a suitable punishment corresponding to their sin, that they who wished to die in the wilderness should also be buried there? The Patriarchs, their fathers, who died in the faith of the promised land being possessed by their children, commanded even their dead and dry bones to be lodged there. Whilst their unbelieving followers seemed to covet, that neither in life nor death would they lodge in Canaan. LORD! keep my soul from that most dreadful, base, and vile affection, which so much marks the character of our fallen state, an unbelieving heart; and from hardness of heart, and contempt of thy word and commandment, I would say, Good Lord deliver me!

NUMBERS 14:36-37

And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, (37) Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

There must have been somewhat very striking and awful in the sudden death of these men. And the more so, as it was a specimen of what GOD had said of the death of *all* that congregation. Indeed the remarkable cases of divine judgments, which in every age have been shown in the sudden destruction of sinners, is declared by an apostle to be an example, like the destruction by the flood, and the fire in Sodom and Gomorrah, of what will be the final end of the ungodly. 2 Peter 2:5, 6.

NUMBERS 14:38

But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

Reader! do not overlook the care of a gracious GOD, which he exerciseth in the same moment with his chosen ones, while punishing the ungodly. That's a sweet scripture to this effect: Malachi 3:17, 18.

NUMBERS 14:39

And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

By what follows in the close of the chapter, it appears that this sorrow was not a gracious sorrow for having offended the Lord, but for having lost Canaan. Reader! learn to distinguish between that sorrow which worketh death, and that *godly sorrow which worketh repentance unto salvation, not to be repented of*; 2 Corinthians 7:10.

NUMBERS 14:40-45

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned. (41) And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. (42) Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies. (43) For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you. (44) But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. (45) Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

Observe, the Lord had commanded the people to go back towards the way by the Red Sea. But they, self-willed and presumptuous, wilt go up towards Canaan. Alas! what a continual perverseness there is in our unhumbléd nature!

What unbelief and daring presumption. My soul! look within. Am I not too frequently doing the same, when I go out in my own strength, and in my own righteousness, against the enemies of my salvation? Reader! do not forget what the sacred historian so particularly describes here, that *nevertheless*, though the people went up, the *ark of the covenant* of the Lord went not with them. If JESUS, whom that ark represented, go not with us to the battle, the great enemy of souls, and the world of foes, like the *Amalekites* and the *Canaanites*, will soon discomfit our weak powers and smite us even unto *Hormah*. LORD! I would pray carry me not up hence, no not even to Canaan, itself, except thy presence go with me. And may it be my happiness, like one of old, *to go forth in the strength of the LORD GOD, and make mention of thy righteousness even of thine only*. Psalm 71:16.

REFLECTIONS

I WOULD charge it upon my soul, while reading in this chapter the unhappy conduct of Israel, to seek continually for grace, lest I fall after the same example of unbelief. For am I better than they! No! in no wise. They sinned, it is said, *ten* times, in tempting GOD, and not hearkening to his voice. Whereas my rebellious and unbelieving heart, hath made it a life of disobedience to the voice and call of GOD all the way along. Oh, thou gracious GOD and FATHER in CHRIST JESUS! how precious to my view is that endearing character in which thou art represented, as not executing the fierceness of thine anger, because thou art GOD and not man, the Holy One in the midst of thy people. And thou, no less ever precious, ever blessed JESUS, by whose unceasing merits, in the complete

work of thy redemption, and thy perpetual pleadings, in which Moses as thy representative upon earth stood up for the people, thou ever livest to make intercession for sinners; how increasingly dear art thou in thy person, offices, and character, to my soul under all the renewed convictions I am continually receiving, of my unworthiness and unbelief before thee! LORD JESUS! undertake for me, and by the sweet constraining influences of thy HOLY SPIRIT, guard my poor heart from all murmuring, lest being hardened through the deceitfulness of sin, wilderness frames extend the continuance of wilderness dispensations, and even, when in the very view of the promised land, the Lord lead me back again, instead of carrying me up to immediate possession.

Oh, thou HOLY SPIRIT! thou comforter of thy people, and guide into all truth, grant me the same inestimable blessing as *Caleb* thy servant, that I may follow the Lord fully. And then, under thy divine influences I shall be enabled as he and Joshua did, to stand up for the cause of a faithful master, amidst the gainsaying and evil slander of ungodly and profane men. Oh! for this new heart and right spirit within me, which are both thy free unmerited gift. For then gracious Lord shall I not come into condemnation with the ungodly and unbelieving world, whose carcasses fell in the wilderness; but through the FATHER'S gift, and the Redeemer's blood and righteousness, I shall surely be brought by thee, thou HOLY SPIRIT, into the good land, and attain that rest *which remaineth for all the people of God*. Amen.

CHAPTER 15

CONTENTS

There seems to be a most gracious design in the HOLY GHOST'S introducing the law for sacrifices, immediately after the melancholy relation of the rebellion of the people. And, inasmuch as all the sacrifices under the law were typical of JESUS, surely it ought to be a great relief to the mind of the sinner, to see the ever blessed JESUS thus again represented as set forth, a propitiation for sin by the sacrifice of himself. Here are contained—the order for the meat offering and the drink offering; provision for the stranger also in those offerings: together with the law respecting the heave offering: sacrifices appointed for sins of ignorance: and the punishment appointed for sins of presumption. A short history is introduced into this chapter relating to a sabbath breaker. The chapter concludes with the law respecting the fringes and borders of garments.

NUMBERS 15:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

The expression here made use of, *when they were come unto the land of promise*, carries with it this plain and evident token of mercy, that though in the foregoing chapter the Lord was wrath with his people, yet was he now reconciled. The change was not in GOD but man. The individuals who murmured were to suffer: but the body of Israel were the LORD's people still. Respecting the gospel state in the present day, as concerning Israel, the apostle beautifully reasons: Romans 11:1-6. Reader! do not fail to connect with this view of GOD's graciousness, the foundation of the whole chapter of

mercy in the covenant of redemption. All is founded in the everlasting love of JEHOVAH, and secured in his faithfulness, Read that sweet assurance of it: Psalm 89:30-37.

NUMBERS 15:3-12

And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: (4) Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil. (5) And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. (6) Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil. (7) And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD. (8) And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD: (9) Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. (10) And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD. (11) Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. (12) According to the number that ye shall prepare, so shall ye do to every one according to their number.

The proportions of flour and oil in all these offerings, were to correspond to the size of the offering: the burnt offering and the meat offering were to suit each other. A tenth deal of flour was in quantity about five pints. And the hin contained nearly about five quarts. Oil in these countries was used as butter is in ours. No doubt every part of the sacrifice was typical of somewhat referred to, in the dispensation of grace by JESUS CHRIST. His people are said to be anointed with the oil of grace, and they did eat of the flour and bread of life, which is CHRIST himself. John 6:32-34.

NUMBERS 15:13-16

All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. (14) And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. (15) One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD. (16) One law and one manner shall be for you, and for the stranger that sojourneth with you.

It is very striking to observe, even in the wilderness state of the church, and while the Lord was seemingly governing his people, to the exclusion of all other nations, how here and there we find distant allusions made to the gospel state, when the Lord would gather his people both Jew and Gentile into one fold. Though in the relations of civil society, very different was the law to strangers compared to that shown to Israel, yet in religion one ordinance was to be for both, Yes I one LORD JESUS CHRIST, one GOD and FATHER of all, who is above all, and through all, and in all; one precious salvation is enough for all. Delightful to this purport was the prophet's prediction when led by the HOLY GHOST, to look into the gospel church and describe its leading principle; when the Lord should be king over all the earth, then there should be one Lord and his name one. Zechariah 14:9.

NUMBERS 15:17-21

And the LORD spake unto Moses, saying, (18) Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, (19) Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. (20) Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the

threshingfloor, so shall ye heave it. (21) Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

The Reader should take notice in this place, that this heave offering was appointed to be observed when Israel came into the land of promise. It was an offering of tribute intimating that the blessing of food came from God's bounty. In the wilderness this offering was not so essential, for as the people were fed with manna which descended from Heaven, the place it came from proved who was the giver. But in Canaan, the people were to be fed from the fruits of the earth. And as their own labour helped also to bring forth their sustenance, their hearts might be prompted to say, my hand and my might have done this. My soul! learn here to note it down, that all blessings, whether above or below, are from the Lord. Be always ready to give thine heave offering for all thou hast. Dearest JESUS! do thou sanctify all, for all is from thee; and of thee, and in thee, may I enjoy all. 1 Corinthians 3:22, 23.

NUMBERS 15:22-29

And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, (23) *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations; (24) Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. (25) And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: (26) And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were*

in ignorance. (27) And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. (28) And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. (29) Ye shall have one law for him that sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

Reader! I charge it upon your conscience as I pray for grace, to keep it always alive upon my own, that as every sacrifice under the law referred to that one glorious sacrifice of JESUS, so we see here by the special pointing out of GOD the HOLY GHOST, that the efficacy of that precious atonement not only referred to sins of knowledge and confession, but took in and included sins of ignorance also. Precious JESUS! to what extent in my life doth this reach? Who can understand his errors? Even to what in the vain confidence of my heart I might sometimes have been led to hope were faultless, in seasons of worship, moments of devotion, and the like. Oh! how sweet is the reflection, that it is JESUS which taketh away the iniquity, even of our most holy things: Exodus 28:38. It should seem that many of God's pious people were particularly attentive to this law concerning sins of ignorance. If the Reader wishes to see instances, I refer him to the case of Hezekiah; 2 Chronicles 29:21-24. And of Ezra; 8:35.

NUMBERS 15:30-31

But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. (31) Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

There must have been somewhat particularly heinous in this sin. It is called *reproaching the LORD*. The HOLY GHOST hath given the best comment upon it by the mouth of his servant David, when he prayed to be kept from presumptuous sin, so that he might be preserved from the *great transgression*. Psalm 19:13. Perhaps it was similar to the unpardonable sin of blasphemy against the HOLY GHOST. Be it what it may, it stands herein this place as an awful monument in the midst of mercy, for which there remaineth no sacrifice, but a certain fearful looking for of judgment and fiery indignation. Hebrews 10:26, 27.

NUMBERS 15:32-36

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. (33) And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. (34) And they put him in ward, because it was not declared what should be done to him. (35) And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. (36) And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

We have here introduced into the body of this chapter of laws, a short but awful history of the sabbath-breaker and his dreadful punishment. Reader! if the Lord himself to whom the judgment was referred, thus commanded an infliction of punishment so awful, for the gathering of sticks on his holy day, do you not tremble for the troops of sabbath-breakers in our day, who set at defiance both the laws of GOD and Man? Lord, have mercy upon our national guilt in this particular, and incline our hearts to keep thy law.

NUMBERS 15:37-41

And the LORD spake unto Moses, saying, (38) Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: (39) And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: (40) That ye may remember, and do all my commandments, and be holy unto your God. (41) I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

As Israel was a peculiar people, so their dress was to be peculiar. The fringes of their garments were not intended for ornament, but for memorandums. JESUS we may suppose wore them, for we are told that the poor women in the gospel desired to touch the hem (or fringe) of his garment. I am led to think that even here, in the dress of Israel, I behold somewhat leading to JESUS. As the sacrifices appointed in this chapter pointed to the atonement in his blood, so the garment with its fringes referred to his robe of righteousness, with which the true Israel must be clothed in, in order to appear before GOD. Lord grant, that I may look upon this and remember how my GOD and Saviour hath fulfilled for me all the commandments of my GOD, that I may never go whoring after the vanity of my own eyes, but be holy before my GOD in the holiness of JESUS my Redeemer.

REFLECTIONS

MY soul! in the view of the many things appointed in this Chapter to the church of GOD, when they were to come to the promised land; let me contemplate the vast privileges of that

better country, which theirs only typified; and by faith anticipate what offerings I shall have then to offer, what presentations there to make, and what heave offerings of acknowledgment, both for the stranger and the new born soul in JESUS redeemed by his blood, all the happy multitude will have continually to bring before the throne of God and the LAMB. Oh! the vast, the inconceivable glory which will then break in upon the soul when we come to receive the end of our faith. Neither sins of ignorance nor sins of presumption, neither a corrupt world, a deceiving heart, nor all the powers of darkness will any longer interrupt or defile the soul: but one continued day in one uninterrupted enjoyment of felicity, will then employ the mind to all eternity. Blessed God! in the full prospect of these unspeakable joys given to thy people by the FATHER'S everlasting love, purchased by the Redeemer's grace, and made ours by the precious application of the HOLY GHOST; may my soul live and my body die, until faith shall be swallowed up in fruition, and my God shall be openly revealed to all the sons of light. Amen.

CHAPTER 16

CONTENTS

This is a most interesting Chapter, not merely as an historical relation of man's rebellion and God's awful judgments following, but principally as herein we behold as glorious a representation, typically considered, as perhaps the Old Testament scripture contains of JESUS, represented by Aaron exercising his priestly office of intercessor, and by his person and righteousness making atonement for the sins of his

people. In the perusal of this Chapter throughout, let the Reader remember our motto, Moses wrote of JESUS. The Chapter contains the rebellion of Korah and his company, in contending for the priesthood: the awful inference of GOD: the dreadful visitation on the rebels, by the LORD'S doing a new thing and causing the earth to open her mouth and swallow up the insurgents; and by fire at the same time consuming those that had dared to take upon them the priestly office of burning incense. The Chapter further relates, that these judgments having tended to harden the minds of the rebels, and their ill-conduct breaking out afresh, the Lord smote them by pestilence. Aaron is commanded by Moses to offer incense for the people until the plague was stayed.

NUMBERS 16:1-2

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*: (2) And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

Korah was head of a family as well as Dathan and Abiram; and as they were joined by no less than 250 princes of the assembly of the highest order of the people, the rebellion became of consequence the more formidable. Alas! in the rebellions of our nature against the Lord and his righteous government, how often do we discover or may discover, that our highest faculties are engaged on the side of sin. The prophet was commissioned by the HOLY GHOST to sketch the character of the church, in this prostitution of divine gifts to the very reverse of what they ought to have been dedicated to, when she ascribed to the gift of her sinful lovers and not

to the Lord her husband, her *water, and wool, and flax, and oil, and drink*. See the prophet's account of it: Hosea 2:5-8.

NUMBERS 16:3

And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

What an awful state must that mind be given up to, that in the very moment of daring sin fancies itself holy! JESUS describes the church of *Laodicea* in this dreadfully deluded state, as counting herself to be rich and needing nothing, when in reality she was wretchedly poor and miserable before GOD. Oh! how exceedingly is it to be feared, that many, very many professing churches of our day are in this awful state! Revelation 3:14-17.

NUMBERS 16:4

And when Moses heard *it*, he fell upon his face:

What a convincing view at once was this of Moses's mind! So Lord, let me fall before thy throne of grace, whenever Satan accuseth or the reproaches of the ungodly make me afraid. If the Reader would improve this subject, he may learn under the divine teachings, a sweet lesson suited in the 31st Psalm.

NUMBERS 16:5-7

And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him. (6) This do; Take you censers, Korah, and all his company; (7) And put fire therein, and put incense in them before the LORD to morrow: and it shall

be *that* the man whom the LORD doth choose, he *shall be* holy:
ye take too much upon you, ye sons of Levi.

It should seem that there is somewhat more of doctrine in this subject, than at first view might be supposed. If the congregation be every one of them holy they need no Mediator. And if they need no Mediator then might each approach in his own righteousness. Moses therefore refers this decision to the Lord, and calls upon Korah and his company to do the same. It is as if he had said, Make the experiment and do you take the censers of your own righteousness, instead of that appointed by the Lord your GOD. Pause, my soul, over this state of the case. Ask yourself whether *you* would venture to draw nigh in this manner. What a beautiful view doth the subject at once seem to open to us of the preciousness of JESUS, whom Aaron typified? For, let it never be once forgotten through the whole of the Levitical dispensation, Aaron, in all he did and all he represented, was called of GOD to the service; and it was this appointment which alone gave efficacy to his ministration. Hebrews 5:4.

NUMBERS 16:8-11

And Moses said unto Korah, Hear, I pray you, ye sons of Levi: (9) *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? (10) And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? (11) For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

I humbly conceive in this expostulation of Moses, and his mention of Aaron in so humiliating a manner, *What is Aaron that you murmur against him?* that the man of GOD pointed thereby to the infirmity of the man, as if to convince them that the acceptance of Aaron could not be for anything in himself, but must have arisen wholly from the LORD'S own pleasure. I do not presume to say, that Moses saw so much of gospel in the appointment of Aaron to the priesthood, that he beheld JESUS as typified and represented in every rite and ceremony Aaron ministered in. But I do venture to believe that Moses saw enough in the dispensation, to discover that Aaron never was or could be accepted for himself and for the people, in consequence of any merit or righteousness of his own. What is Aaron, that ye murmur against him? As if he had said, is not this the same Aaron that transgressed, in the instance of the golden calf? Exodus 32:1-6.

NUMBERS 16:12-14

And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: (13) *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? (14) Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

It is astonishing to observe in the daring confidence of sinners, how they sacrifice truth to resentment. What a perversity must there have been in the minds of these men, to talk of being brought up out of the bondage of Egypt, as the being taken from a land flowing with milk and honey.— But pause, my soul, and consider whether there is not cause enough for thee to take shame to thyself, in the recollection

how often thou hast preferred the slavery of sin to the freedom of salvation by JESUS. Oh! for more of that spirit of faith which was in Moses, who esteemed the reproach of CHRIST greater riches than the treasures of Egypt. Hebrews 11:25, 26.

NUMBERS 16:15

And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Reader! Behold in the instance of Moses, and his meekness for the moment forsaking him, the weakness of poor human nature universally. It was thou only, dearest JESUS! that couldst exercise mercy unrestrained, when in that hour of unequalled suffering on the cross, thou didst pray for thine enemies! Luke 23:34.

NUMBERS 16:16-18

And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: (17) And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer. (18) And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

It is really astonishing, considering the badness of their cause, that Korah and his party should have been willing to put things to such an issue. But, Reader! when our hearts are hardened through the deceitfulness of sin, what judgments of God do we not brave? How often hath my stubborn unsubdued nature gone about to establish my own

righteousness, instead of seeking the righteousness of God my Saviour?

NUMBERS 16:19

And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

What an awful moment was it when the *Shechinah*, the glory of the Lord appeared! God was come to judgment. But what an awful moment of the like nature will it be when the LORD JESUS shall be revealed in flaming fire, to take vengeance on them that know not GOD and obey not the gospel of JESUS? In the contemplation of this day, how trifling and unimportant do all earthly concerns appear? Paul's advice to the church under persecution on this subject is very interesting. 2 Thessalonians 1:7-10.

NUMBERS 16:20-21

And the LORD spake unto Moses and unto Aaron, saying, (21) Separate yourselves from among this congregation, that I may consume them in a moment.

Though the Lord knoweth them that are his, and can and will hide them in the day of the visitation of the ungodly, yet the precept is, *come out from among them and separate yourselves*. See 2 Corinthians 6:17, 18. Revelation 18:4.

NUMBERS 16:22

And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

From the precious comment upon the supplication of Moses by the Psalmist, not only upon this occasion, but another,

(Exodus 32:10.) we have authority to conclude, that in both Moses typified and represented that great and only intercessor, the LORD JESUS CHRIST. And very sweet is it to the soul of every true believer, to behold in those distant ages of the church, how the everlasting and eternal priesthood of the LORD JESUS was shadowed forth and proved to be effectual. See Isaiah 59:16. Compared with Psalm 110:4. Hebrews 5:8, 9. Hebrews 6:20.

NUMBERS 16:23-26

And the LORD spake unto Moses, saying, (24) Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. (25) And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. (26) And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

Reader! may we not without violence to the sacred text, picture to ourselves in this conduct of Moses an infinitely greater than Moses, calling, in all the sweet and persuasive language of the gospel to his people: *Come out my people* from among the unclean, and be not partakers of their sins. Revelation 18:4. Reader! do not forget, that grace to keep the believer from sin and its consequences is among the blessings JESUS hath purchased, and the Father hath given in the covenant. Jeremiah 32:40. with John 17:11.

NUMBERS 16:27

So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

Observe how sin hardens; one should have thought that the rebellious party when deserted by the people, would have taken alarm and humbled themselves before the Lord. I say one should have thought so, if the word of GOD did not teach us, that *evil men and seducers wax worse* and worse. 2 Timothy 3:13.

NUMBERS 16:28-30

And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind. (29) If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me. (30) But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

We cannot but be struck with the astonishing degree of faith which Moses manifested upon this occasion. What holy confidence! What a firm assurance did he here display in the faithfulness of GOD? Reader! Oh, may you and I learn from it the sweet and invaluable privilege of the faithful. See similar instances: Genesis 22:3-10. Joshua 10:12. 1 Samuel 17:32, 37.

NUMBERS 16:31-33

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: (32) And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. (33) They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

What a tremendous judgment is here! What an answer was it to the whole business! And what a decisive testimony did it

afford of the LORD's approbation of his servants! But, my soul! pause over the review, and ask thyself whether to thy repeated acts of disobedience and rebellion, if the Lord had caused a similar visitation, thou couldst have justly complained. *Is it not of the LORD's mercies that thou art not consumed?* Lamentations 3:22.

NUMBERS 16:34

And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

If all Israel fled at the cry of the sufferers, think, my soul, with what awakened earnestness wouldst thou flee from the wrath to come, didst thou but see with thine eyes the horrible pit of the damned; or with thine ears hear the doleful shrieks of the everlastingly wretched spirits, who dwell in those regions of misery. What an awful question is that of the prophet: Isaiah 33:14?

NUMBERS 16:35

And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

While the LORD's judgments were manifesting to the rebellious in the camp, the Lord was manifesting himself as a consuming fire to the ring-leaders at the door of the tabernacle. See what an awful thing it is to fall into the hands of the living God? But my soul! contemplate with all due reverence the cause. It was for daringly offering incense, assuming the office of the priesthood. The offence was not leveled against Aaron so much as GOD. And yet doth not every man now in the present hour do this, when he presumes to approach God in the incense of his own merits and righteousness, and

hereby sets at nought the infinitely precious merits and incense of JESUS? Oh! what sparing mercy have you and I found, my brother in transgression, in the survivings we have had amidst multiplied presumptions of this nature. Dearest LORD! give me henceforth to see thee as the beloved apostle did, in this thy most endearing office and character; and cause me to esteem it my highest joy to come under thy blessed influence. Revelation 8:3, 4.

NUMBERS 16:36-40

And the LORD spake unto Moses, saying, (37) Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. (38) The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. (39) And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: (40) *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

This may serve to teach us how jealous the Lord is of his honour. But chiefly no doubt, with an eye to the everlasting priesthood of JESUS, to point out its vast importance. Dearest LORD! be thou my high priest, and under the censer of thy merits and righteousness my soul will be safe. Hebrews 4:15, 16.

NUMBERS 16:41

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

The man that hath not studied human nature very closely, and yet more especially hath not been taught by the HOLY GHOST the great evil of sin, and the plague of his own heart, will be astonished that a mutiny after such a tremendous judgment as had but just taken place, should, again break out. The earth was scarce closed. The fire of GOD was still, as it were, burning before them. The shrieks of the people buried alive were still sounding in their ears. Reader, I pray GOD that such a view of human nature, and the hardness and obduracy of the heart, may in the hand of the Lord teach us, that nothing short of GOD'S HOLY SPIRIT can soften and conquer the soul. Oh LORD! write upon my mind and enforce its observance, that precept of the apostles: Hebrews 3:12, 13.

NUMBERS 16:42

And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

Observe, the Lord waits not for any longer appeal. Vengeance is mine, JEHOVAH saith, I will recompense. Romans 12:19. Compared with Deuteronomy 32:35.

NUMBERS 16:43-46

And Moses and Aaron came before the tabernacle of the congregation. (44) And the LORD spake unto Moses, saying, (45) Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. (46) And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

The dying all around convinced Moses, that wrath was gone forth from the Lord.

NUMBERS 16:47-48

And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. (48) And he stood between the dead and the living; and the plague was stayed.

Here we see Aaron representing the LORD JESUS indeed! For surely there was nothing of holiness in Aaron, that could interpose between an offended GOD and perishing sinners. But beheld with an eye to JESUS, we see one of the most interesting views of the Redeemer in his priestly office putting on the incense of his merits, and running into this world from the tabernacle of glory to do away sin by the sacrifice of himself.

NUMBERS 16:49-50

Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. (50) And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Behold the awful ravages of sin! Reader, contemplate, yet more the awful ravages of the first sin, by which death passed upon all men, because all have sinned. It is now nearly six thousand years since Adam's original transgression, and yet the LORD's anger manifested to sin by death is not turned away, but his hand is stretched out still. Romans 5:12. Isaiah 5:25.

REFLECTIONS

HERE stand, my soul, and contemplate the melancholy effects of a fallen nature, manifesting itself in such astonishing instances of rebellions, and murmurings, and disobedience, and ingratitude. And when thou hast duly pondered over the awful subject in the dreadful example of Korah and his company, turn thine attention inward to thyself. Alas! are not the same seeds of sin there, and do they not continually break forth and bud, and bring forth the same deadly fruit; and what is the world around thee but evidences of the same? And what the examples of suffering and sorrow, but proofs to the same amount? Full of misery because full of sin.

Precious, precious JESUS! relieve my soul in the view of those things, in turning mine eyes to thee and thy great salvation. Oh! thou almighty Aaron, thou great high Priest and Saviour of thy people, may my soul never cease looking unto and upon thee! Thou camest indeed from thy throne of glory, and didst leave the regions of the blessed to visit our miserable world. The plague of sin and the horrid ingratitude of thy people, even the wrath of thy Father issuing forth in fiery indignation in the destruction of sinners, did not stop thy love in prosecuting the wonderful deliverance of thy chosen; but thou didst run in among the people, and didst put on the incense of thy merits, and both by thy blood and righteousness didst make an atonement for them. Thou stoodest then between the dead and the living, and now thou interposest still between dead sinners and the living; God; and wilt continue in thine unceasing everlasting priesthood until the plague of sin, hell, death, and the grave is stayed, and thou hast rescued all thy redeemed from everlasting misery. Lord, grant by thy Spirit's work in my heart, my soul

may be made willing to come under the preserving influence of thy censer; and as the dying Israelites were sheltered by the ascending offering of Aaron's incense, so I may take refuge under the covering of thy blood and righteousness, from all my sin and the sin of this ungodly wicked world, and be found in thee to the praise of the glory of that grace wherein I am made accepted in thee the beloved.

CHAPTER 17

CONTENTS

A further interference of divine authority is related in this Chapter, in which the Lord is pleased to manifest thereby, that Aaron was to be the high priest to minister in holy things. The Lord condescended, by way of testifying his pleasure in this business, to settle it by the budding of Aaron's rod, while the rods of all the other heads of families are dry and withered. The event is ordered to be recorded by laying up Aaron's rod as a testimony before the Lord.

NUMBERS 17:1-2

And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

It is sweet to remark how the Lord is pleased to work, sometimes in a way of judgment as in the foregoing chapter, to punish sin: and sometimes in a way of grace, as in this chapter, to restrain from sin. It should seem by the circumstances of this chapter, that though the Lord had

manifested in so awful a manner his choice of Aaron to the priesthood, there were still some disposed to dispute it. Alas! are not the LORD's people now, under a gospel dispensation, too prone to the same presumption? and do they not forget that their offerings and prayers all need the interposition of JESUS as the only High Priest and Mediator, by whom they can alone draw nigh to GOD? John 14:6.

NUMBERS 17:3

And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

Were I permitted to spiritualize this writing of the name of Aaron on the rod of Levi, I would suppose that what JESUS hath left on record in the revelations, of waiting upon each of his people who are made priests and kings by him his new name, that it had symbolic reference in this place. When we consider what Paul saith; that the gospel was preached unto our fathers in the wilderness church as well as unto us now, the allusion will not, I think, be considered far fetched. See Revelation 3:12.

NUMBERS 17:4

And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Before the testimony means before the ark, and that ark was an express type of JESUS. It is delightful to discover everything referring to our JESUS. Hence David sings, *Arise, O Lord, into thy rest: thou, and the ark of thy strength.* Psalm 132:8.

NUMBERS 17:5

And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make it to cease from me the

murmurings of the children of Israel, whereby they murmur against you.

Blessed promise! if God undertakes to make the murmurings of his people to cease it shall be done, but without this interference of grace, the most awful judgments lose their effect. Compare what passed in the former chapter where the LORD's choice was as plainly manifested, but man's stubborn unreclaimed nature still rebelled. Chap. 16:5.

NUMBERS 17:6

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

The rod was an apt signification of the head of a family, for the word signifies *tribes* as well as *rod*. It is used so: Numbers 34:13.

NUMBERS 17:7

And Moses laid up the rods before the LORD in the tabernacle of witness.

There is somewhat particularly striking in what is said of laying them up before the Lord, meaning a presentation of them; as if to say, Lord, we wait thy determination! The tabernacle of witness is also as striking: for each person of the GODHEAD is the witness, and consequently to each the tabernacle belongs. The Father witnessed to the whole of redemption-work at JESUS's baptism. JESUS himself is expressly called *the faithful witness*. Revelation 1:5. And it is the Spirit that beareth witness, *because the Spirit is truth*. These are

the three that bear record in Heaven: and these three are one. 1 John 5:7.

NUMBERS 17:8

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

What could have been more decisive! A dry unpromising rod to bring forth at one and the same time, and in one night, buds, and blossoms, and fruit. But who doth not, or who will not, behold in all this JESUS, who is called in relation to one of his offices *the rod of the LORD'S strength*? Psalm 110:2. He was indeed *a root out of a dry ground*. Isaiah 53:2. In him and his complete salvation he doth indeed bud, and blossom, and give fruit in the several measures of his grace, and according to their seasons of need he grants suited blessings to all his people. If the Reader would see a string of the sweetest promises concerning these things, in reference to the Redeemer, he will find them, Psalm 132:11-18.

NUMBERS 17:9

And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

Doth it not appear to the Reader by the manner of expression, that each man took his rod, as if it was a sullen and not a satisfied acquiescence in the divine appointment. Alas! how often may we detect our hearts in the same spirit.

NUMBERS 17:10

And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou

shalt quite take away their murmurings from me, that they die not.

Paul hath recorded this circumstance in his epistle to the Hebrews. Chap. 9:4. But certainly a great deal of gospel is veiled under it. It is JESUS and his perpetual presence, that takes away the greater as well as the less sins of his people. John saw JESUS many years after his ascension, and he then appeared as *a lamb which had been slain*: meaning, no doubt, that he exercised his priesthood still, and bore on his glorified body the marks of our redemption. Revelation 5:6.

NUMBERS 17:11-13

And Moses did so: as the LORD commanded him, so did he. (12) And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. (13) Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Whether the people expressed themselves in these words under a sense of fear or submission, or both, I will not determine. But as the Lord had graciously undertaken to take away their murmurings, it may sense to teach us how very effectual the Lord's means are when the Lord is pleased to work. And yet still more, how great our mercies are, that we are brought under a dearer and a better dispensation, established upon better promises; and have at all times our high priest who is gone in before the mercy-seat for us that we die not, under whose advocacy and propitiation his people are secured from danger. 1 John 2:1, 2.

REFLECTIONS

PAUSE, my soul, in the perusal of this chapter, and behold in how sweet a manner thy GOD and FATHER manifested to the church of old the everlasting priesthood of thy glorious intercessor! None but the rod of JESUS, nothing but his Almighty righteousness and sin-offering atonement can bring forth the blessed fruits of salvation for his people. As all our righteousness are filthy rags, so all our rods of created strength, however laid up before the testimony, will be found unfruitful, dead, and withered. But in the various manifestations of thy grace, in the buddings and blossoms and fruit-bearing excellencies of thy mercies, as our souls respectively stand in need, how graciously doth my GOD and Saviour show forth the rod of his strength, in convincing, converting, strengthening, refreshing, and establishing his people.

Dearest JESUS! may I find grace from thy HOLY SPIRIT, to rejoice in thee, as the rod of all gospel mercies laid up for me in time and to all eternity. And though thy glory was veiled from many when on earth, and thy priesthood is unacknowledged and unknown by thousands now thou art above, yet to me in all thy precious offices and characters, be thou ever blooming forth, in every suited grace, and every seasoned mercy, in all my time of need. Let murmurers now, if they dare, dispute the sovereignty of thy GODHEAD, and despise, because they know not, the preciousness of thy great salvation and priesthood; Lord, be thou to me and all thy children the never-failing almond tree of righteousness and peace, which neither drought nor storm, nor all the wintry dispensations of my heart and the powers of darkness can destroy; but by the influences of thy HOLY SPIRIT being

enabled to abide in thee, may I bring forth fruit to the praise of thy holy name; and as thou hast said, *because thou livest I shall live also.*

CHAPTER 18

CONTENTS

This chapter contains some interesting particulars relating to the priesthood, and the service of the Levites: together with the appointed portion for both.

NUMBERS 18:1

And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

Do I not *see* here in the appointment of the high priest, bearing the iniquity both of the sanctuary and priesthood, a strong type of the LORD JESUS, in his priestly office, bearing the iniquity both of his people and their most holy things? see Isaiah 53:6.

NUMBERS 18:2

And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

Let not the Reader overlook here the very striking distinction made between the high priest and the Levites. Though the Levites were to be joined in one and the same service, yet it was the high priest only who was to come in before the

tabernacle of witness. It is JESUS our great high priest who alone goeth in before the mercy-seat: though his people are joined with him in the offerings of prayer and praise, yet all can only be accepted in the beloved. Ephesians 1:6.

NUMBERS 18:3-5

And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. (4) And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. (5) And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

The tabernacle of witness was before the most holy place, in which was the ark. And as this represented the presence of JEHOVAH, no Levite, much less a stranger could venture to approach. What a delightful representation is all this of the infinite importance of the mediation and intercession of JESUS? John 14:6.

NUMBERS 18:6-7

And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation. (7) Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death.

It is well worthy of observation, that the office of the high priest, is called a service. Reader, do not forget, that JESUS is called JEHOVAH's servant, and he most affectionately recommends himself to his disciples under this character. See Isaiah 42:1. Philippians 2:6, 7. Luke 22:27.

NUMBERS 18:8-24

And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. (9) This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons. (10) In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee. (11) And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. (12) All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. (13) *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it. (14) Every thing devoted in Israel shall be thine. (15) Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. (16) And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. (17) But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD. (18) And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. (19) All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee. (20) And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel. (21) And, behold, I have given the children of Levi all the tenth in Israel for an inheritance,

for their service which they serve, *even* the service of the tabernacle of the congregation. (22) Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. (23) But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance. (24) But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

I have thrown all these verses together, because one general remark will be found applicable to all. And the observation that seems to meet us, in the perusal of what is here said concerning the provision made by GOD for the priests and Levites in his service, will, by a parity of reasoning, be found applicable in all ages of the church to the LORD'S servants. As they are not their own, but his whom they serve, so they are supposed to have neither time nor ability to provide for themselves in the common wants of life, and therefore the Lord himself appoints what their supplies should be. All their ministrations, their knowledge, time, gifts, graces, talents, were to be dedicated for the benefit of the people: yea, their very souls, (as the apostle Paul says,) faithful servants in the ministry are willing to impart for JESUS'S sake, and the gospel's. 1 Thessalonians 2:8. Hence, therefore, the Lord himself undertakes by this appointment to provide for them. "Thou shalt have none inheritance among thy brethren, I am thy part and thine inheritance, saith the Lord." See 1 Corinthians 9:13, 14. Reader! detach this idea from the mere temporal provision of things, and apply it to the gospel ministry, as it concerns spirituals; and what an animated thought is it to every faithful servant of JESUS! Were I

speaking to one of this description I would say, Remember the Lord is your portion. Your springs are all in JESUS. Your life is hid with CHRIST in GOD. Like your master you have meat to eat, which the world knoweth not of. What if all streams fail, if JESUS be your fountain! Oh! the ravishing thought when JEHOVAH saith to the soul, Fear not I am thy shield, and thine exceeding great reward! Genesis 15:1.

NUMBERS 18:25-32

And the LORD spake unto Moses, saying, (26) Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe. (27) And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress. (28) Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest. (29) Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it. (30) Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. (31) And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation. (32) And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

It is sweet to observe, that the Levites were expected to give as well as receive. The Lord hereby manifested his right and property in all things. But is there not a spiritual illustration in this heave-offering of the ministry? The apostle Paul hath made one general observation to this amount, in relation to our great High Priest, when he tells us, that the Levitical priesthood payed tithes to the unchangeable everlasting

priesthood of JESUS, Hebrews 7:9, 10. A precious instruction this, to teach us that all things bend and give way to Him, who is not made a priest after the law of a carnal commandment, but after the power of an endless life. Hebrews 7:16.

REFLECTIONS

Oh! thou Almighty Aaron of our Gospel profession, thou dearest JESUS! who hast indeed, in thine own precious body on the tree, borne the burden of the sins, and of the most holy things, of thy people! In what I read in this chapter of Aaron and his sons, I behold thine unequalled person represented. It is thou, and thou alone, who hast sustained the dreadful pressure of sin and transgression. It is thou alone to whom the Lord JEHOVAH could say, Thou shalt bear the iniquity of the sanctuary, and the iniquity of the priesthood: for when neither the blood of bulls nor of goats could take away sin; then did the Saviour cry, Lo! I come. Oh! do thou still bear for me, and all thy ministering servants, both our sins and sorrows: do thou bear, Lord, the care of all thy churches; do thou bear our names upon thine arm, and upon thine heart, when going in before the mercy-seat; and when thou hast borne all thy people safely through every temptation, do thou bear them home to thy throne of glory, that where thou art there they may be also. Amen.

CHAPTER 19

CONTENTS

In this chapter is contained, the law concerning purification in the water of separation, made with great preparation from the ashes of a red heifer burnt with cedar wood, and hyssop, and scarlet wood. The best comment on which, we have in the ninth chapter of the epistle to the Hebrews. The method of use, and the office of the priest, in the performance of it, are here also appointed.

NUMBERS 19:1

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

In the entrance upon this chapter, I would call upon the Reader once more to bring to mind the motto, which I have so frequently before desired might be placed over every chapter of the *five* books of Moses; and which, in this chapter, I request the reader by no means to lose sight of: *Moses wrote of Christ*. For here I venture to believe, that in type and figure the LORD JESUS is wholly represented.

NUMBERS 19:2

This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

Do not overlook several leading circumstances here in the appointment of the Lord, which we find sweetly pointing to JESUS. *First*, the heifer was to be red. It is well known that the colour is rare and not common. Such was JESUS, *one among a thousand*. JESUS is called the second Adam; and the name of Adam signifies red earth. Hence to the manhood of JESUS this redness is peculiarly applicable, for the children being partakers of flesh and blood, he himself likewise took part of

the same. The church sings, *my beloved is white and ruddy*; while in allusion to the spotless purity of his divine nature; and ruddy in allusion to the sufferings of his human nature; or in both, because of the innocence and immaculate holiness of his person. Hebrews 7:26. But, perhaps, the appointment of a red heifer, had a still further reference to the LORD JESUS, who, it is well known, was red in his apparel, when in his own blood he had stained all his raiment in redeeming his people and taking vengeance of his enemies. See Isaiah 63:2-4. Revelation 19:13, 15. Deuteronomy 32:42. *Secondly*. This heifer was to be without spot, and wherein there was no blemish. Oh! how clearly did this prefigure the spotless Lamb of God. John 1:29. *Thirdly*, This heifer was never to have been yoked. See, Reader! how thy Redeemer was here again represented. In redemption work, none was yoked with JESUS. No arm but his could bring salvation; and of the people there was none with him. Isaiah 63:5. Neither was JESUS yoked to the service, for nothing but his own free love constrained him. *I have power (saith he) to lay down my life, and I have power to take it again.* John 10:17, 18. Reader, do not hastily pass over those precious views of thy JESUS! And before we quit the verse let us consider another beauty in it, namely, That the provision of this heifer was to be made from the united expense of all the congregation. The precept saith, Speak to the children of Israel, that *they* bring thee a red heifer. Yes! JESUS is provided for all his people, all his children: He is the gift of the Father to all his seed. And therefore John sweetly speaks of the LORD JESUS under this character, as not only our propitiation, but for the sins of the whole world. 1 John 2:2.

NUMBERS 19:3

And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:

Why is *Eleazar* chosen to this office and not Aaron? Is it not because that, as the ceremony to be performed in this service rendered the minister himself for a season ceremonially unclean, Aaron must not for a moment only, while acting officially in his high priest's department, be so. Our JESUS, though made sin for us, yet knew no sin: no shadow of uncleanness was in him. Reader! do not forget to remark, that this slaughter of the heifer was not at the sanctuary, but without the camp. And what saith an infallible expositor on this? "JESUS also, that he might sanctify the people with his own blood suffered without the gate." Hebrews 13:12.

NUMBERS 19:4

And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

It is well worth the continual observation of every faithful believer, that the same authority which appoints the sacrifice, always accompanieth that appointment with the precept for sprinkling the blood of the sacrifice. And what doth this teach, but that the HOLY GHOST must apply what the SON of GOD hath accomplished of redemption to render it effectual to every individual believer: and this must be done, as it is here said, directly before the tabernacle; meaning, before the presence of GOD. Here, Reader, take notice how all the persons of the GODHEAD concur, and are engaged in the salvation of every poor sinner. The Father, before whom it is presented; the Son, who is the purchaser of the mercy; and the HOLY GHOST, who is the almighty agent, to make the whole effectual to the

heart and conscience of every true believer. Reader, before you dismiss this part of the subject, ask your own heart, whether *you* are come to the blood of sprinkling? Hebrews 12:22, 24.

NUMBERS 19:5

And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

Who doth not see here the shadowy representation of those extreme sufferings of our Lord, when in the day of expiation he made an offering by fire; when the wrath of GOD, taking vengeance of our sins in his sacred person, scorched and burnt, until in his agony he cried out, "My GOD, my GOD, why hast thou forsaken me!" Matthew 27:46.

NUMBERS 19:6

And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

Perhaps these things were shadowy representations of the incense of JESUS'S merits. See Leviticus 14:6, 7.

NUMBERS 19:7-8

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. (8) And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

Observe how uncleanness is attached to those who, even in religions services, were obeying the divine precepts. Yes, it must be so. Everything, even our most holy things, carry with them an impurity. None but he who is holy, harmless,

undefiled, and separate from sinners, can be clean before God. Hebrews 7:26.

NUMBERS 19:9

And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

Was not this in the laying up the ashes a type of the everlasting efficacy of JESUS'S salvation? Is he not laid up in the everlasting council of peace, and for the daily, hourly, unceasing application, by the HOLY GHOST to the guilty consciences of his people. John 1:29.

NUMBERS 19:10

And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Reader, do not forget to remark, how everyone that officiated in this service is rendered thereby unclean. *Eleazar*, verse 7, the *Man* that burned the heifer, verse 8, and *he* that gathered the ashes. And what doth this testify, but that all our righteousnesses are as filthy rags; nothing but the blood of JESUS cleanseth from sin, 1 John 1:7.

NUMBERS 19:11-16

He that toucheth the dead body of any man shall be unclean seven days. (12) He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. (13) Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of

separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him. (14) This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. (15) And every open vessel, which hath no covering bound upon it, *is* unclean. (16) And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

We here behold in striking characters the awful effects sin hath wrought in our nature: the wages of sin is, and must be, death. And when at any time in our friends, and in our houses, that sentence is executed, uncleanness is attached to all. And this must have continued forever, had not JESUS interposed and abolished death by his glorious undertaking, and brought life and immortality to light by his gospel. See, Reader! in this ceremonial uncleanness made by death, to what a miserable state out of CHRIST, our nature is universally reduced!

NUMBERS 19:17-22

And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: (18) And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: (19) And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. (20) But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean. (21) And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. (22) And whatsoever the unclean *person*

toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

See, Reader, in the typical representation of this law, what a gracious provision is made, for the removal of the uncleanness of our fallen nature. As the ashes of the heifer pointed to the atonement and righteousness of JESUS: so the running water represented the precious offices of the HOLY GHOST, in the washing of regeneration, and a renewing of our souls by his grace; that by his gracious application of the person and offices of the LORD JESUS, souls might be made clean in the sight of GOD, and our Father. Reader! do not overlook in this scripture, the essential offices of both. The ashes not mixed with the running water were not used, nor could be efficacious. Neither do the merits of JESUS operate on your heart or mine, unless applied by the HOLY GHOST. So vast and infinitely important is the work of GOD upon the soul, since it is he alone, which must take of the things of JESUS, and show them unto us. See the Redeemer's own account of his important office and ministry, in what he hath said of his person, and offices, and character. John 16:7-14.

REFLECTIONS

ONCE more, my soul, contemplate the gracious condescension of thy GOD, in thus manifesting the infinite work of thy divine Redeemer, by shadowing forth the outlines of his great salvation in continued type and figure! everything I view in the Old Testament scripture, in relation to sacrifices and offerings, doth but the more point out the infinite love of the Father, in giving his Son; and the infinite love of the Son, in coming as a propitiation for the sin of his people. And oh!

thou ever-blessed, ever-precious JESUS, thou, who like the red heifer, wert offered without spot or blemish to GOD, for the sins of thy people, and didst suffer without the gate, as the heifer was appointed; oh, enable me by the influences of thy blessed Spirit, to go forth unto thee without the camp, bearing thy reproach. Thanks be to GOD, that his people are now brought under that mild dispensation that though we are all in ourselves polluted, both by the death of our friends, and the dying state of ourselves, yet in the LORD JESUS, we are washed, we are sanctified, we are justified, by the Spirit of our GOD. Lead me to see, O Lord, in consecrated ashes, the incorruptible and everlasting efficacy of the righteousness of God my Saviour; and in the running water, the preciousness of that all-cleansing grace of the HOLY GHOST, the streams of which river makes glad the city of our GOD. May it be my portion, thus, to be cleansed daily from all filthiness of flesh and spirit, that I may perfect holiness in the fear of GOD.

CHAPTER 20

CONTENTS

This Chapter commenceth afresh the historical part of Israel's journey through the wilderness. From the end of the second year after the children of Israel's going forth from Egypt to the close of the thirty-ninth year, there is but little relation. But now, in the fortieth and last year which this chapter opens with, the history of the events which happened to them is more circumstantially related. Herein is contained the death of Miriam, and of Aaron: the people's murmurings for want of water: Moses's conduct on that occasion: the refusal of Edom

to let Israel pass through his land: the succession of Eleazar to the priesthood after the death of Aaron, by the LORD's appointment.

NUMBERS 20:1

Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

It is worthy remark what a way the Lord led Israel through the wilderness. The psalmist tells us it was a *right way*. And no doubt it was, for it was to prove them and to humble them. But it was not the direct way, for eleven days journey would have been enough, according to the present method of travelling, to have passed on from the borders of the Red Sea to the borders of Canaan. But Reader! what is the way of Israel now, but the same wandering life. Sweet is that prayer of Moses the man of GOD, which the HOLY GHOST taught him, and which is recorded for the benefit of the church, and no doubt penned upon this occasion. Psalm 90:1-12. The death of Miriam ought not to be passed over without due reflection. There can be no question but that she was a child of GOD, witness her conduct at the Red Sea: Exodus 15:20, 21. And indeed the prophet makes honourable mention of her as such. Micah 6:4. But Miriam, like all others taken from among men, manifested *the hole of the pit from whence she was digged*. See Numbers 12:1-10. How precious ought JESUS to appear in every renewed view, of his expediency to others as well as to ourselves. Reader! do let me prevail upon you in this place, to read what Paul the apostle saith of the constraining love of JESUS, and the cause of it, 2 Corinthians 5:14, 15.

NUMBERS 20:2-5

And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. (3) And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! (4) And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? (5) And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

It is very awful to consider in our corrupt nature, (for Israel in all ages is the same), that neither past judgments for rebellions, nor past mercies when dispensed instead of punishments, have any effect in themselves. Nothing but preventing and restraining grace can bring the heart over to the side of GOD. LORD! I would pray for myself and for the Reader, in all thy providences, either in fulness or in need, in chastisement or forbearance, do thou sanctify everything to our hearts, and let our hearts be sanctified in thy providences, and then all will be well.

NUMBERS 20:6

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

What a beautiful representation is here made of the conduct of the LORD's servants. How charming doth grace appear, when a soul lies in silent humbleness and self-abasement before GOD? See Ezra 9:5, 6. But Reader! raise your thoughts from the contemplation of the priests of old, to the contemplation of JESUS, the great high priest going in before the mercy-seat for his people. Revelation 8:3-5.

NUMBERS 20:7-8

And the LORD spake unto Moses, saying, (8) Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

What is the glory of GOD but the goodness of GOD manifested in redemption! See Exodus 33:17-19.

NUMBERS 20:9-10

And Moses took the rod from before the LORD, as he commanded him. (10) And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

The conduct of Moses upon this occasion excited the LORD's displeasure, and the reason is assigned more particularly: Numbers 27:12-14. If the Lord be not sanctified *by* his people, he will be sanctified *upon* them. If the Reader be at a loss to discover what was the offence of Moses in this instance, he will soon find it, when he looks at the LORD's precept and compares it a little more closely with Moses's conduct. The command of GOD stated that he should *speak* to the rock, he had no command to *strike* it: whereas he spake to the people and not to the rock, and contrary to the divine order he *smote* the rock twice. Both which manifested his impatience, his distrust, and unbelief. Neither was this all. His language to the people savored of great pride, self-sufficiency, and arrogance: *must WE fetch you water out of this rock*. If Moses understood as well as Paul, that the rock which followed Israel was CHRIST, was not this forgetting GOD their Saviour, and looking to an arm of flesh? Alas! what is man, even the meekest man, in his own strength?

NUMBERS 20:11

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

I beg the Reader to remark with me the abounding grace of GOD. Though Moses had failed in his commission, GOD will not fail in his promise. Had the Lord restrained the water because Moses took the confidence to himself of implying that he fetched it, it would have been but a suitable rebuke to his presumption. But the Lord deals not with us after our sins, nor rewards us according to our iniquities. He will be gracious to the persons of his people while chastening their sins. The psalmist makes the best commentary upon this passage, and no doubt had this history in view when he saith: *Thou answerest them, O Lord our GOD. Thou wast a GOD that forgavest them, though thou tookest vengeance on their inventions.* Psalm 99:8. And probably he referred to the same when he said, that *the people provoked Moses to speak unadvisedly with his lips.* Psalm 106:33.

NUMBERS 20:12

And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

Reader! do not fail to remark how the Lord deals in faithfulness. GOD will not allow iniquity in his people to go unrebuked. The tenor of the covenant indeed is, *if the children* (of the Redeemer) *forsake his law, and walk not in his judgments, he will visit their transgression with the rod, &c.* though the everlasting virtue of the covenant is the same: there is a blessed *nevertheless* which will not suffer the

smallest alteration here. JESUS hath purchased the salvation of his people, and both their persons and their mercies are the price of his blood. So that when GOD corrects his people it is not for the satisfaction of his justice; for that is and hath been fully satisfied by him, who hath borne their sins and made satisfaction for them; but it is for the display of his purity, and that *we might be made partakers of his holiness*. See Psalm 89:33. with Hebrews 12:6-10. Reader! I cannot, I dare not dismiss the observations which arise out of this event, without calling upon you to remark, that if the Lord will not overlook the provocations of his own people without giving those evidences of his displeasure, what must the sins of his enemies call for? If a father thus corrects his child, surely for the same offence he will turn the servant out of door. Pray read that scripture: Psalm 2:11, 12.

NUMBERS 20:13

This *is* the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

It should be observed, that there are two *Meribahs*. The one is mentioned, Exodus 17:7. The other is this Meribah-Kadish. Deuteronomy 32:51.

NUMBERS 20:14-21

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: (15) How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: (16) And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border: (17) Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's

high way, we will not turn to the right hand nor to the left, until we have passed thy borders. (18) And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. (19) And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet. (20) And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. (21) Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

The Reader will recollect the relationship by nature between Israel and Edom. Israel sprung from Jacob, and Edom from Esau. One might have thought (speaking after the manner of men), that such affinities would have induced grace. But no! there is and must be an everlasting war between nature and grace. Esau hated Jacob because of the birth-right, and so it is still. Distinguishing grace will always induce this. Malachi 1:2-4. Reader! to which class do you belong? Are you the descendant of Esau or Jacob? Are you among the children of the bond-woman or of the free? See Galatians 4:22 to 31.

NUMBERS 20:22

And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

From Kadesh to Mount Hor was but a short stage.

NUMBERS 20:23-24

And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, (24) Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

The same observation meets us here as at the 11th verse. The LORD's people though chastened for sin are yet the LORD's

people still. The covenant of redemption subsists, though clouds and darkness rest upon it. Aaron must not enter into the promised land, though Aaron's name is written in the LAMB'S book of life, and he shall enter into heaven. But is there not somewhat typical here? Aaron as the great head and priest of the Levitical dispensation, cannot bring the people into Canaan. For the law made nothing perfect. It brings to the borders of life, but cannot bring into life. The law itself is but a schoolmaster unto CHRIST. Dearest and ever-blessed JESUS! it is thou alone that canst bring thy people in, and plant them in thy holy mountain! Aaron, and all the sons of Aaron, as priests must die, and give up their priesthood, but thou remainest forever, and thy years shall not fail. Hebrews 1:11, 12.

NUMBERS 20:25-28

Take Aaron and Eleazar his son, and bring them up unto mount Hor: (26) And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there. (27) And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. (28) And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

There is somewhat very interesting in this account, short as it is, of the close of Aaron's ministry. He ascends the mount it should seem with much cheerfulness and holy resignation, though he knew that he should descend no more. Yes, every true believer dies as he hath lived, believing the promises. Reader! can you like Aaron do this? Can you adopt the language of the apostle, and not only look but long for the coming of the great day of our GOD and Saviour JESUS CHRIST? This is a sweet testimony of a readiness for death, Philippians

3:20, 21. In the taking off the garments of Aaron and putting them on Eleazar, we behold a lively type of the everlasting priesthood of JESUS. Hebrews 7:23, 24.

NUMBERS 20:29

And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

It must have been a very affecting circumstance to Moses, Eleazar, and the people, when he and Eleazar returned from the mount without Aaron. But surely it was that kind of mourning which the apostle speaks of, *in those whose sorrow is not without hope*. 1 Thessalonians 4:13. Reader! GOD grant it may be your portion and mine to die in JESUS! for blessed are the dead, (a voice from heaven hath said it,) that die in the Lord. Revelation 14:13. And whether it be on mount Hor, or mount Nebo, or in the wilderness of Zin; in whatever time or place, or circumstances, yet dying in faith, we shall drop asleep in the arms of JESUS and be blessed. Psalm 31:5.

REFLECTIONS

AMIDST the dying scenes of a pilgrimage like Israel's, and amidst the dying circumstances of the present world around me, Lord let my soul be directed to thee, and to the contemplation and enjoyment of that salvation and eternal life which is in thee, who liveth and abideth forever!

Oh my soul! from the divine chastisements which this chapter exhibits, in the LORD's correcting his people, learn to consider thy sins and the many provocations of thy multiplied transgressions. Ah! how many *Meribahs* hast thou passed

through, and yet thy life hath been spared to thee: for the LORD's mercy endureth forever!

Farewell, Aaron! thou great high priest of the Levitical Priesthood! thy death adds one confirmation more to the numerous evidences on every side, of the total incompetency of all ministrations under the law to bring the soul to God. Dearest, and ever-blessed JESUS, to thee I turn: thou almighty Aaron, thou great high priest of a better dispensation, established upon better promises. Thou alone art able to carry thy people in, and lodge them and secure them safe in an everlasting Canaan. Oh! grant, blessed JESUS, that like another *Eleazar*, my soul may be clad with the priestly garments of thy salvation, for thou hast made all thy people spiritual kings, and priests to God and the Father. May my soul be clothed with thy robes of righteousness, and my whole person adorned with the vestments of thy salvation: that both here and hereafter it may form my glorious covering, and become my everlasting title before my GOD and FATHER, to all the blessings of eternity.

CHAPTER 21

CONTENTS

In this chapter, as Israel is now approaching the frontiers of the promised land, here is related an account of the first campaign in the contest with Arad at Hormach. Interspersed with this history, is the relation of the people's murmuring afresh, and the LORD's chastisement of them, by sending among them fiery flying serpents; the account of the brazen

serpent appointed by GOD for their recovery; several journeys are recited; and the account of Sihon king; of the Amorites, and Og the king of Bashan; with Israel's conquest over them, and taking possession of their land.

NUMBERS 21:1

And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

Reader! remark how every hand is against the LORD's people. What had Arad to do with Israel? It was thirty years before this, that Moses had sent out those spies, and what evil had they done to merit this cruelty. But Reader! remember the spiritual sense of this. GOD's people are not of the world, and therefore the world hateth them. Ye shall be hated of all men (saith CHRIST) for my sake. It hath been always so, and must be so. And it is a sweet testimony to the truth, when that hatred is not for our improper behavior at anytime, but for the truth's sake. Make this proper distinction, and consult those scriptures, which speak of it. Matthew 5:11. Luke 21:16, 17. John

15:18, 19.

NUMBERS 21:2-3

And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. (3) And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

Such should be our conduct, with all our spiritual foes. Nothing but the total destruction of them can bring us peace.

Reader! let you and I long for that hour, when we shall sing that song; *Now is come salvation and strength, for the accuser of our brethren is cast down.* Revelation 12:10.

NUMBERS 21:4

And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

It was no doubt fatiguing to the people to go round Edom, when by going through it the way would have been shortened. But, as it was the LORD's way, was it not the right way? And, Reader, is it not so now? You and I are sometimes prompted to think, why not taken home to our GOD and Saviour at once, after we have tasted of his preciousness: and wherefore is it that we are thus kept in the wilderness, in the ups and downs of a spiritual warfare so long? No doubt, your soul like Israel's is sometimes discouraged by reason of the way. But it is happy for us, that we are under a wiser and better direction than our own. GOD doth by us as he did by Israel. Exodus 13:17, 18.

NUMBERS 21:5

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

What perpetual proofs doth Israel's history afford of the corruption and deceitfulness of the human heart? Reader! do not overlook, in the instance of this people, the universal conduct of mankind. Alas! how often may we detect our hearts loathing a fulness of divine mercies.

NUMBERS 21:6

And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

There is a striking connection between the sin and the punishment. The people murmured for want of water; and here the Lord sent them a thirst which no water could satisfy. It should be observed that those fiery flying serpents were nothing new; the wilderness was full of them. So Moses tells us: Deuteronomy 8:15. But it should seem, that by the divine interposition, never before this had they annoyed the LORD'S Israel. Reader, do not forget that it is sin which hath thrown down the sovereignty of man over the inferior creatures. Genesis 1:25, compared with Genesis 3:17-19. But we must not stop here, in our view of this subject, the LORD JESUS hath given us so sweet and precious a comment upon this part of Israel's history, that I venture to persuade myself the Reader will not be disposed to pass it over too hastily. Reader! I would beg you to remark with me somewhat more particularly, the striking affinity in this case of Israel of old, to the Israel of God in all ages. The people were bitten with fiery serpents, of which many died. And what is sin in all its various shapes, but the venomous bite and poison of that old serpent the devil. So he is called. Revelation 12:9. and 20:2. As a serpent he appeared to our first mother. Genesis 3:1. And his darts are called fiery darts. Ephesians 6:16. And what are the effects of his deceptions, but death, *temporal* death: for sin hath entered into the world, and death by sin, and so death hath passed upon all men because that all have sinned: Romans 5:12. *Spiritual* death: for unless quickened by the LORD, all are by nature dead in trespasses and sins: Ephesians 2:1. And *eternal* death; for the separation both of soul and

body from GOD, which is the sure consequence to those who live and die unawakened and unregenerated in time, is the eternal death of the miserable forever. And all these are the effects of the serpent's fiery darts, like the bite of the serpent in the wilderness.

NUMBERS 21:7

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

In Moses praying for the people, observe a lively type of JESUS in his glorious mediatorial character. Job is another lively type of the same. Job 42:8.

NUMBERS 21:8-9

And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. (9) And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

We cannot possibly err in considering this whole service, as wholly and altogether typical of the redemption by JESUS, since he himself hath so explained it. John 3:14, 15. But Reader, it is sweet as well as profitable to analyze, and, like the bee, gather out of this precious flower of scripture, the several precious parts of it. As *first*, observe, the plan of it did not originate in Moses, for it was wholly God's appointment, *Make thee*, saith GOD, *a fiery serpent*, &c. Such is our redemption. God the Father, is all along in scripture represented as the founder and contriver of our salvation by his dear Son. Isaiah 42:1. 6. John 3:16. 1 John 4:14.

Secondly, The LORD JESUS is the whole cause of our redemption. He was anointed as the most holy, to finish transgression and to bear all the iniquity of his people. Daniel 9:24. Isaiah 53:6. Ephesians 1:7. *Thirdly*, It is GOD the HOLY GHOST who lifteth up the LORD JESUS, both in his Gospel, and in the hearts of every true believer. John 16:14. John 12:32. And *no man can say that JESUS is the LORD, but by the HOLY GHOST*. 1 Corinthians 12:3. After this view of the subject, I only detain the Reader just to observe, that as the faith of the Israelite in the camp, when bitten by the serpent, carried with it an evident proof of the work of GOD in the heart; so, in the present hour, the faith of the true Israelite of GOD in the church of JESUS, when under the raging effects of sin, in looking alone to him for salvation, carries the same evidence with it, that it is not by human might, nor by power, but by the Spirit of the LORD. For as naturalists tell us, that to a person labouring under the disease of the bite of a venomous reptile, the sight of anything bright or shining appears more likely to aggravate than assuage their misery: so to the eye of human reason, untaught of GOD the HOLY GHOST, how should the bare looking unto JESUS cure the soul of sin? Nothing, surely, but the power of GOD, and the wisdom of GOD, working in the mind, both to believe, and to do, of his good pleasure can be competent to such an act of faith. Reader! let you and I beg of GOD for this grace, to believe the record that GOD hath given of his dear Son. And as the lifting up of the serpent in the wilderness, would not be efficacious to any unbelieving Israelite, who refused to look unto it for healing, but had recourse to human art for a cure: so neither now, will the lifting up of the LORD JESUS on the cross, be effectual to those who, trusting in their own righteousness, despise or

neglect this great salvation. LORD! give us to look unto thee, and be saved among the ends of the earth, for thou art God and there is none else, and beside thee, there is no Saviour. Isaiah 45:22.

NUMBERS 21:10

And the children of Israel set forward, and pitched in Oboth.

Oboth hath an allusion to bottles or vessels; probably the people carried water from it in their vessels.

NUMBERS 21:11-13

And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which *is* before Moab, toward the sunrising. (12) From thence they removed, and pitched in the valley of Zared. (13) From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

These were several marches, and it should seem quickly made. Canaan was almost now in their view, and the people longed to be there. Even waters in their progress when they approach the mouth of the sea will rush with greater velocity. And ought not true believers in JESUS, when they approach the borders of the grave, long more earnestly to pour their souls into the bosom of JESUS? See Philippians 3:20, 21.

NUMBERS 21:14-15

Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, (15) And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

It is probable, that Israel, upheld by the arm of JEHOVAH, accomplished some mighty acts here. But the record of them

is not come down to us. See Exodus 17:14. But some have thought, and not without reason, that as the Red Sea is mentioned here, the children of Israel, in the view of the brooks of Arnon, were prompted to sing again the song of triumph, which they had sung near forty years before at the Red Sea. Exodus 15:1, &c. Reader, it is sweet at every renewed instance of mercy, we meet with in our pilgrimage, to look back and rehearse the righteous acts of the LORD. You and I shall find enough, like Jacob, to sing of in the recollection of every stage we have come. *The GOD which fed me all my life long unto this day; the angel (JESUS) which redeemed me from all evil.* Genesis 48:15, 16.

NUMBERS 21:16

And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

If, as some suppose, the name of *Beer*, which means the ^four t-e! or well of life, was given in this place to intimate the well of life; we may learn a sweet lesson from this journey. All our pilgrimage here is but as from one *Oboth* to another; where the sweet enjoyments of creature comforts are but as in vessels. When we come to *Beer*, to the well of life, even to heaven itself; from thence will flow that river, the never ceasing streams whereof make glad the city of GOD. Revelation 22:1.

NUMBERS 21:17-18

Then Israel sang this song, Spring up, O well; sing ye unto it: (18) The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

Oh! how sweet are songs of praise to the highest! I hope the Reader will not need that I should point out to him in this place, the evident traces we have in it of GOD the HOLY GHOST. It is well known, that through the whole of the Bible, GOD the SPIRIT is uniformly pointed out under this delightful emblem of water. One evidence above a thousand, we have John 7:37-39. And I hope the Reader will feel, what I desire both to feel and cherish in my soul, grateful thanks to the eternal Spirit, that he hath in one and the same chapter, and in a period of the church so distant as the one we are now reviewing, so graciously held up to our view a type of our dearest JESUS in the brazen serpent, and an emblem of himself in the well of *Beer*. Reader, there are two lovely songs in GOD's word, very short but very sweet. This is one, the other you will find, Isaiah 27:2. The first is of regenerating mercy. The other is of dying love.

NUMBERS 21:19-20

And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: (20)
And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

Here we are come to the end of Moses's journey; for from the heights of *Pisgah*, he was permitted to see, but not go over, to the promised land. Deuteronomy 34:1-5. It is somewhat singular, but worthy to be observed in this place, that although we have several chapters more to go through, in this book, as well as the whole book of Deuteronomy, concerning Moses; yet there was but a short space between the death of Miriam, Aaron, and Moses; they all died in one year.

NUMBERS 21:21-25

And Israel sent messengers unto Sihon king of the Amorites, saying, (22) Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders. (23) And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. (24) And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong. (25) And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

If you consult Deuteronomy 2:9, you will find that *Moab* was not to be fought with, being descendants of Lot: and therefore, when Israel passed before *Oboth*, they did not attack Moab; see verses 11, 12, 13. But the Amorites had no such privilege of exemption; and hence became a prey to Israel.

NUMBERS 21:26

For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

Moab it should seem had heretofore those cities, but now being in the possession of the Amorite, they were to be conquered by Israel by the divine appointment. Genesis 15:18-21. But, Reader, it is sweet to trace all mercies to their fountain head. Hence, therefore, if you consult another scripture on this occasion, you will discover that it was the LORD who gave Israel the victory. See Deuteronomy 2:30-37.

NUMBERS 21:27-30

Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: (28) For there is a fire

gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon. (29) Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. (30) We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

It should seem that these words were a kind of saying, well understood, no doubt, in those days, like proverbial sayings with us now.

NUMBERS 21:31-35

Thus Israel dwelt in the land of the Amorites. (32) And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there. (33) And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. (34) And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon. (35) So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

The same observation meets us, concerning the king of Bashan and his courts, as the king of the Amorites and his. The victories of Israel were all of covenant engagements, and all accomplished by the LORD GOD of Israel, in confirmation of covenant promises. But what these things were in history, have been and will be spiritually accomplished for the LORD's people, in the conquest of that country for the redeemed of the LORD, of which Canaan was but a type. And as Israel of old sung their song of triumph for the same, so may Israel now. To him which led his people through the wilderness,

who smote Sihon, king of the Amorites, and Og, the king of Bashan; *"for his mercy endureth for ever."* Psalm 136:16-20.

REFLECTIONS

IN the perusal of this chapter, I would charge it upon my soul, to fix her meditation more intensely, while paying due respect to all the other interesting circumstances of Israel's history, upon that beautiful and most gracious type of the LORD JESUS, as explained by himself, which I beheld in the brazen serpent. What a delightful view doth it afford of the complete salvation by JESUS? Who would have expected, in an age so remote from the days of JESUS'S ministry, and so many generations before the SON of GOD became incarnate, who would have looked for such a striking display of his great redemption in a figure! But it was thou, Holy, and eternal Spirit of all to whose office it peculiarly belongs, to take of the things of JESUS and show unto the people! It was thou that thus wast pleased to instruct the church then, and to comfort thy people now, with such sacred and soul-comforting representations of JESUS! Blessed be GOD the HOLY GHOST, for the mercy! And no less do thou, precious JESUS, who art still lifted up in thy gospel for the purposes of salvation, from the FATHER'S love, and by the Spirit's application of thy merits and blood to the souls of thy people, do thou ever more become the blessed object of my faith and hope, until faith is lost in the enjoyment of thee in glory. May my soul gaze on thee, and thee only, for all supplies of grace while here below, and for all the enjoyments of glory, when surrounding thy throne above. Yes, dearest JESUS, on thee would my soul fix her wondering eyes, amidst all the diseases of sin, and under all

the venomous wounds of Satan, that great serpent, the devil. I would forever look unto thee, as thou hast graciously enjoined me, and be saved; for thou alone canst heal the fiery darts of the wicked: it is thy blood which is the true balm of Gilead. Oh grant by the sweet influences of thy Spirit, that my soul may be constrained to look stedfastly unto thee with the eye of faith, now thou art lifted up on the pole of the everlasting gospel: and may I so look, that, beholding thee in thy person and righteousness, and in all thy covenant characters, my soul may be saved with an everlasting salvation, until I awake up, after thy likeness, to be fully satisfied with it.

CHAPTER 22

CONTENTS

This is a very remarkable chapter, and merits particular attention. It commenceth the wonderful history of Balaam and his ass. There is much to be discovered in it of the LORD's gracious dealings with his people. The contents of it are the fright and the consequent wicked and foolish attempts of Balak, king of the Moabites, to prevent Israel from invading his borders. The impious endeavours of the king to gain over to his interest, a noted sorcerer of Mesopotamia: the impious attempts of this sorcerer, who knew better, yet for the sake of gain hired himself out to curse a people whom he knew the LORD had blessed: the history of these characters, and their conduct upon this occasion, together with the miraculous interposition of GOD, in causing a dumb ass to speak with

man's voice, to forbid the madness of the prophet, are related in this chapter.

NUMBERS 22:1

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

It is precious to the believer, when drawing near the borders of death and the grave, like Israel in the place where they are now arrived, they are on the brink of Jordan, and have Canaan in full prospect. Reader! what are your thoughts of this? Hebrews 11:6.

NUMBERS 22:2-4

And Balak the son of Zippor saw all that Israel had done to the Amorites. (3) And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. (4) And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

Though Balak saw the destruction of the Amorites by Israel, yet had he consulted what was said concerning Moab, he might have learnt that Israel had no commission at that time to hurt Moab. On the contrary as Moab sprung from *Lot*, the LORD had given special command, concerning the preservation of Moab. See Deuteronomy 2:9.

NUMBERS 22:5-6

He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: (6) Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me:

peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

See what a corrupt heart is ever disposed to do, to consult flesh and blood, and to look to an arm of flesh rather than the living GOD. Reader! is it not too often so with you and me? Jeremiah 2:13.

NUMBERS 22:7

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

Median was a neighboring state to Moab; and therefore Balak, prudently as he thought, called in this state as an auxiliary equally concerned with Moab. Alas! though hand join in hand the wicked shall not go unpunished. What a strong confidence, ought that sweet scripture of GOD by the prophet to give to all his faithful people: *who would set briars and thorns against the LORD in battle?* Isaiah 27:4, 5.

NUMBERS 22:8

And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

Who this Balaam was, or how he had acquired the *outward* knowledge of the GOD of Israel, is not said. *Peter* calls him a prophet, 2 Peter 2:16. Perhaps similar to *Simon Magus*, mentioned in the gospel account. Acts 8:10. There can be no question but that he was a bad man, and longed to hire himself out to work iniquity for gain. But in the midst of this had so much knowledge of the true GOD, as in the moment he did wrong he knew what was right. *Devils believe*, (we art

told) *and tremble*. James 2:19. And there is very little doubt, but that the devils with respect to head knowledge, in consequence of their intellectual faculties, have a clearer and better knowledge of the doctrines of JESUS than his best informed people. But here is the line of distinction between them and the LORD'S inheritance; they knew nothing of the LORD JESUS by the influence of his HOLY SPIRIT. They are and ever must be eternal strangers to the love of JESUS. I conclude that Balaam's knowledge of the LORD was of the kind I have mentioned; and his use of sorcery seems to confirm it.

NUMBERS 22:9

And God came unto Balaam, and said, What men *are* these with thee?

If the Reader be surprised that GOD should visit such a character as Balaam, let him recollect that the LORD will work by whom he will work. It was the evident intention of GOD, as the sequel of the history proves, to make this time-serving wretch, an instrument of mercy and comfort to his people: witness these scriptures, which the LORD by the ministry of this man, hath blessed his church with in all ages since that period. See Numbers 23:18-24. 24:4-9, 15-19.—If the Reader be at a loss to explain, wherefore GOD should make use of such instruments, he should be told, that it hath pleased the divine mind in all ages, to do the same. Rather than his children shall want bread, JESUS will feed them even from his enemies table. Sweet thought to the believer! and especially to the humble and unlearned believer. Cherish it, Reader, in your heart. But it is an awful consideration, and enough to make the ears of the unawakened to tingle, that many who have cast out devils in JESUS'S name, will have their portion

with devils in the world to come. See what the LORD JESUS saith on this subject: Matthew 7:22, 23.

NUMBERS 22:10-11

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, (11) Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

We must not suppose that the LORD asked Balaam, from an ignorance of which had passed, wherefore these men were come: but the subject of the discourse is thus carried on. Moreover, it should seem from what follows, that Balaam was temporizing, as it were, with GOD in order to gratify Balak! He longed, as all bad men like himself have always done, to curse the LORD'S people. See David's account of this: Psalm 109:28.

NUMBERS 22:12

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

What a precious scripture is here! Reader! do not confine it to the Israel then, or to the occasion on which the sweet words were spoken. But consider it as of an everlasting import: GOD'S people are blessed. They ever have been, now are, and ever shall be. And if you would know why, turn to the word of GOD, and there discover that they are so wholly on the account of JESUS. *Men shall be blessed in him*. He is *the sure mercies of David*. Psalm 72:17. Isaiah 55:3.

NUMBERS 22:13

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

Observe! how this wretch trades in iniquity. Had he dealt honestly with the servants of Balak, he would have told them that the people whom their master wished him to curse, the LORD had determined to bless; and therefore, it would be the highest impiety in him to do what Balak wished him. But probably he hoped by this message to keep the embassy open, and that he might yet do what Balak wished him. See what Jude saith of him: Jude 11.

NUMBERS 22:14

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

We see those that were messengers of Balak, used deception as well as Balaam. They did not say that the LORD's hand was in it, and therefore he did not come. But that he refused to come. Probably, by what followed, they led their prince to believe he would yet come, if the offers of reward were made larger.

NUMBERS 22:15-17

And Balak sent yet again princes, more, and more honourable than they. (16) And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: (17) For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

Observe the gradations of sin. First, Balaam's heart was tempted with the offer of money; now there is added to it worldly honour. And the argument is strengthened with the

consideration, let nothing hinder: no, neither GOD nor conscience; and like another impious monarch of antiquity, his heart challengeth compliance, for who is the LORD that his voice should be obeyed? Exodus 5:2.

NUMBERS 22:18-19

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. (19) Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

What a babble is man to himself, and to his own heart! under all the seeming resolution, not to go beyond the word of the LORD, yet the HOLY GHOST who knew his heart, tells us, that he *ran greedily into an error for reward*. Jude 11. Certain it is, that all along he wished to hire himself out to curse the people of GOD, and consequently never could have been one of the LORD's people. Else wherefore wait to hear what the LORD would say to him upon another trial, when the LORD had decided so plainly before.

NUMBERS 22:20-21

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do. (21) And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

I beg the Reader not to overlook in those verses, that Balaam's permission to go, was on condition that the man called upon him again. Whereas it doth not appear, that he was again invited, but that he hastened in the morning to depart with them.

NUMBERS 22:22

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

GOD's displeasure, it should seem, was not for the journey of Balaam; for the Lord had determined that he should be the unwilling instrument of good to his people, and confusion to his enemies. But it was from the secret malice in his heart against Israel, that he might yet, somehow or other, make Balak his friend in cursing them.

NUMBERS 22:23

And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Was not this angel the same which had gone before Israel all the way through the wilderness? Exodus 23:20. compared with Malachi 2:1.

NUMBERS 22:24-27

But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. (25) And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. (26) And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. (27) And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

Were not all these providences intended as so many checks and calls upon Balaam? Leviticus 26:21-24.

NUMBERS 22:28-30

And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? (29) And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. (30) And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

The circumstances of the fact itself is unquestionable, since the apostle tells us that the dumb ass spake with man's voice. 2 Peter 2:16. And why should the thing be thought incredible? Who hath made man's mouth? is a question of the LORD himself, to show that all things are of him. Exodus 4:11.

NUMBERS 22:31

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

Until God speaks, and until he opens the blind eye, nothing is effectual: but when he takes up the cause, all the pride of man falls to the ground. Job 42:5, 6.

NUMBERS 22:32-33

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me: (33) And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

How striking and unanswerable are the divine remonstrances. See another instance: Genesis 4:7. And depend upon it, in the end of the day, the wicked will be found speechless, and without excuse.

NUMBERS 22:34

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

Observe, here are no relentings, no sorrow of heart, no remorse of mind, that he had come out with an express intention to curse the people of God; but a fear of punishment, and therefore rather than that should take place he will go back. See another example in the case of Saul. 1 Samuel 15:30.

NUMBERS 22:35

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

Observe, how the LORD determines that Balaam shall speak that word, which is the very reverse of what he intended. That is a striking scripture to the same effect, which shows that men shall be the instruments to accomplish the reverse of their own intentions, Psalm 76:10.

NUMBERS 22:36-41

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. (37) And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? (38) And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. (39) And Balaam went with Balak, and they came unto Kirjathhuzoth. (40) And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. (41) And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high

places of Baal, that thence he might see the utmost *part* of the people.

The long wished for interview is now obtained, and Balak makes sure that he shall now accomplish his wishes against Israel. But Balaam had his fears about him, as conscious sinners sometimes have, that he should not be able to do what he wished as much as Balak did; namely, to curse the people of GOD. Nevertheless, they went both together, and did as the enemies of JESUS in after ages are described as doing; they took counsel together against the LORD, and against his anointed. Psalm 2:2-4.

REFLECTIONS

PAUSE, my soul, and with horror contemplate the character of the graceless, even in their highest attainments of knowledge, as instanced in the case of wretched Balaam! What a wretched service must be the service of sin, when in spite of better knowledge, a man will hire himself out to work iniquity with all greediness; and for the sake of a little honour of this dying world, or the sordid gain of it, will go forth in the cause of the devil, against the LORD and against his CHRIST. Dearest JESUS! what everlasting cause have I to praise thee, that when I was pursuing the wages of sin, thou hast granted me the gift of GOD; and by thy precious blood and righteousness, thou hast made me free from sin that I might become the servant of GOD. LORD, make me very jealous over my own heart, that seeing, in so awful an example, to what lengths men may arrive in the knowledge of thee, and of thy ways, and yet come short of the grace of God, my soul may take up

with nothing short of this, that CHRIST *is formed in my heart the only hope of glory.*

CHAPTER 23

CONTENTS

The subject through this chapter is a continuation of the former. The idolatrous prince, and the impious prophet, are both busily engaged, in seeking how to curse the LORD'S Israel, whom GOD hath blessed.

NUMBERS 23:1-2

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. (2) And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

I would beg the Reader to observe, for it is well worth observation, what vast pains and expense bad men will put themselves to, under the cover of religion. Alas! what are seven altars, or seventy times seven sacrifices, offered from a wicked heart! But in all ages it is the same. If GOD would but compound with the ungodly, and indulge them in their sins, they will pay him with any expensive sacrifices. Dearest JESUS! be thou my altar, my priest, my only sacrifice: and be it my noblest desire to be accepted in thee, the Beloved. Ephesians 1:6, 7.

NUMBERS 23:3-5

And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. (4) And God met Balaam: and he said unto him, I have

prepared seven altars, and I have offered upon *every* altar a bullock and a ram. (5) And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

I would beg the Reader to consult the first verse of the next chapter, and this will throw a light upon the whole subject. For it is very plain, from what is there said, that Balaam's leaving Balak, under pretence to hear what the LORD would say to him, was to use enchantments. But how striking is that expression: *the LORD put a word in Balaam's mouth*; that is, overruled the wretch to say, the very reverse of what he wished. So that in the very moment this awful character hired himself out to curse GOD's people, he is constrained to bless them. Oh! that the LORD's inheritance, had the grace always to consider this, and keep it in remembrance. How would they be convinced of the truth of that sweet scripture, that no weapon formed against them can prosper. For even the wrath of men shall praise GOD, the remainder of wrath he will restrain. Isaiah 54:17. Psalm 76:10.

NUMBERS 23:6-7

And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. (7) And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

Aram was in Mesopotamia. Genesis 24:10.

NUMBERS 23:8

How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

Observe what he saith: that he *could* not; not that he *would* not, for that he wished. But how precious an instruction doth

this hold forth to the believer in JESUS: neither magicians, nor devils, can curse those whom God hath pronounced blessed. And if the poor man did but call this to resemblance, never would he be led to fear, much less to put confidence in, the juggling arts of conjurers and fortune-tellers, who go about to impose on the unwary.

NUMBERS 23:9

For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

What a delightful string of the most glorious prophecies doth the LORD constrain this man to deliver! Yes! the LORD doth send, by whom he will send, his blessed truths to his church and people. And let the Reader remark with me, that our God hath in all ages made use of the worst of instruments to promote the best of causes. For rather than his children shall want bread, he will feed them from their enemies' table. Reader! amidst the prophecies here delivered dwell a short period on the contemplation of that remarkable one, that *the people were to dwell alone, and not be reckoned among the nations*. Seek I pray you for this distinguishing character in your own experience. LORD! grant that I may find my name among those which are written in the book of life. Revelation 20:15.

NUMBERS 23:10

Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

Sweet thought! though the flock of JESUS be but a little flock when comparatively considered; yet it is in itself an

innumerable company. Reader! if it be your portion to be of the number of the ransomed which shall return to Zion, you will find the house of GOD to be neither scanty nor small. Multitudes have already entered it, and multitudes are continually pouring into it from all the quarters of the earth. Revelation 7:9. Matthew 8:11. But how awful a thought is it, that any man, like Balaam, should know and confess the privilege of *dying* the death of the righteous, while confessedly *living* the life of the ungodly. Oh! for the apostle's blessed state! Philippians 1:20.

NUMBERS 23:11

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

Is it not highly probable, that as the LORD wrought so powerfully on the mind of Balaam, he did not leave Balak altogether unconscious of his overruling presence? If so how applicable doth the psalmist speak; Psalm 109:16-20.

NUMBERS 23:12

And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

It appears very plain, that both the employer and the employed mutually disappointed. How striking is the application of that scripture, in which it is said, He taketh the wise in their own craftiness. Job 5:12, 13.

NUMBERS 23:13-15

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. (14) And he brought him into the field of

Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar. (15) And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

Observe, the folly as well as impiety of Balak. Common sense, one might have supposed, would have been enough to have convinced him, that if the LORD blessed Israel in one place, never would he suffer them to be cursed in another. I would wish the Reader to remark with me, the uniform custom of all nations, to worship on the tops of the mountains. Was not this an opinion gathered from tradition? And had it not originally a divine source, only corrupted, gathered perhaps from Abraham's mount Moriah, answering to that most sacred of all mounts, Calvary?

NUMBERS 23:16-17

And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. (17) And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

The same or similar observations meet us here as were offered before. Enchantments were what Balaam used when he left Balak under pretence of enquiring of the LORD. See chap. 24:1. There are several other scriptures which will help to throw a light upon this. See Ezekiel 14:1-11. Job 12:16. Isaiah 44:25-28.

NUMBERS 23:18-24

And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: (19) God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? (20) Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it. (21) He hath

not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them. (22) God brought them out of Egypt; he hath as it were the strength of an unicorn. (23) Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! (24) Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

These are very precious truths; and doubly so when read with an eye to the evidence they bring with them, as they are in JESUS. In the covenant relationship of GOD in CHRIST, the word, the oath, the promises of the Father: the blood, the righteousness, the grace, and mercy of the Son: and the fellowship and communion of the HOLY GHOST: all these confirm the unquestionable testimony of the unchangeableness and faithfulness of JEHOVAH. Reader, mark it down as an infallible truth; GOD is not a man that he should lie. He may, and he doth, change the *plan* of his providences, as they appear to us; but never will he alter the *purposes* of his grace. Beheld in JESUS, the LORD hath not seen iniquity in his people. See those precious Scriptures, 2 Corinthians 5:21. Jeremiah 50:20. Song Of Solomon 4:7. But while I beg the Reader to dwell much upon these very blessed truths, I must beg of him at the same time, not to lose sight of Balaam's confession: that there is no enchantment against Jacob, nor divination against Israel. No! blessed be GOD. JESUS hath told us indeed, (Revelation 2:10.) that Satan will cast some of his people into prison, and they shall have tribulation ten days: yet we are to fear none of these things. Satan would not only cast *some*, if he could, but *all*: and instead of *a prison* he would cast them into *hell*: and instead of *ten days* he would

have it to *be for ever*. But the Song of Salvation must be sung, for the accuser of our brethren shall be cast down. Revelation 12:10, 11.

NUMBERS 23:25-30

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. (26) But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? (27) And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. (28) And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. (29) And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. (30) And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

Nothing can be more evident, I think, from the perusal of the whole conference between Balak and Balaam, than that Balak was satisfied of Balaam's wish to oblige him with cursing Israel, had he dared to have done it. And nothing can be more evident, than that the impious prophet endeavored by all the arts of enchantment, to do the reverse of what the LORD constrained him to do. Reader! pause over such views, and ask your own heart, what greater testimony can be needed, in proof of the divine government watching over his people, and accomplishing the destruction of his enemies! See two striking instances of this, 2 Kings 19:32-37. Isaiah 10:5-7, 24, 25.

REFLECTIONS

Is it possible, my soul, in the perusal of this chapter in beholding the LORD's tender care over his church and people, in making their very enemies the unwilling instruments to

testify his watchfulness over them, is it possible any more to call in question the faithfulness of our covenant God in CHRIST? And shall I any longer doubt, any longer suspend my implicit faith and confidence in his mercy? Shall I, like the timid disciple of old, expect the fleece to be moist, and then again to be dry, and through all my life be forever demanding new tokens, new evidences, increasing miracles of my God and Saviour's faithfulness towards me, when my whole life is but one continued miracle of all that is gracious, kind and merciful! Oh! for faith to believe the record which the LORD, the Father, hath given of his dear Son! Precious JESUS! pity and forgive the weakness and unworthiness of thy poor servant! Do thou, gracious Saviour, by the sweet influences of thy HOLY SPIRIT, incline my soul to depend more upon thee, and to trust thee, even where I cannot trace thee. Cause me to learn from what I read in this chapter, that as all hearts are in thy disposal, and like rivers of waters thou turnest them withersoever thou pleasest, thou canst incline my heart if thou wilt, to believe in thee, and to depend upon thee, even as thou secretly didst constrain the mad prophet to bless, where he intended to curse. LORD! lead me to see, that thou usest even the foes of thy church and people as instruments for their good: that thou hast blessed thy people, and wilt bless them; and their very enemies shall be constrained to call them blessed. And do thou, dearest and ever-blessed JESUS, do thou cause all the opposition which my soul may meet with in the path of grace, from the foes of my salvation, to be overruled for good. Let it minister to endear thee still more and more to my heart; that my necessity *of* thee, my confidence *in* thee, and my dependence *upon* thee, as the LORD my righteousness, may be increasingly precious every

hour, until thou shalt have subdued all the enemies of my salvation, and finally bruised Satan under my feet.

CHAPTER 24

CONTENTS

We have in this Chapter, the continuation and conclusion of the history of Balak and Balaam. And never surely was there afforded a more memorable evidence, than there is in it, of the LORD'S over-ruling the minds of men to his own glory, his people's joy, and his enemies' destruction. Balaam and Balak part in anger, and the former is constrained by the same power, under whose influence he had through the whole conference been guided, to inform the latter, what events, from the LORD and his people should befall him and Moab in the end.

NUMBERS 24:1

And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

This verse is the key to the whole history. Here it is explained to us by the HOLY GHOST himself, that Balaam's pretended withdrawing from Balak at the time of his standing by his sacrifice, was not to consult the LORD, but to use enchantments. Compare this verse, with chap. 23:3, 15. But Reader, let me again and again, charge you to observe with me, how our gracious GOD over-rules the mind in compelling the magician to do the reverse of what he intended. So the LORD worketh upon another occasion by the magicians of

Egypt: Exodus 8:18, 19. What a beautiful light is thrown upon the whole history of Israel in Egypt, by that single verse of the Psalmist; "He turned their heart to hate his people." Psalm 105:25. Reader, if you are a child of GOD, never any more be at a loss to explain the cause of all that enmity the world manifests against GOD's people. How sweet is that truth of the prophet, that GOD *will work, and who shall let it*. Isaiah 43:13. Well might Balaam determine to lay aside his enchantments, for to what purpose make a *third* experiment, when baffled *twice* before?

NUMBERS 24:2

And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

The Spirit of GOD came upon him; that is *upon him* by an overruling, constraining power, so as to prompt to a service his heart would gladly have been excused from; but not *in him*, in a way of renewing sanctifying grace. Many have felt the power and sovereignty of the HOLY GHOST who have never known what his sweet and gracious influences in converting the soul from error to salvation mean. *Saul is* among the prophets, Saul hath another heart given to him, but not a renewed heart. He had indeed another heart suited to the change of station the LORD in his Providence appointed him to; and this for the advantage of the LORD's people. He was before this seeking his father's asses, and now he is appointed to a kingdom. So that another heart in its bias and pursuits became needful. But here is not a word through all this to lead to the idea, that Saul was a converted and regenerated believer. 1 Samuel 19:23. 10:9. Reader! learn to

make this nice but most proper distinction, and it will help to explain many of the otherwise seeming difficulties you may meet with in life.

NUMBERS 24:3-4

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: (4) He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

Observe how the HOLY GHOST hath caused the expressions of Balaam to be guarded. It is the man whose *eyes* are opened, not whose *heart*; whose knowledge of divine things is in the head, but who never felt the influence of them in his life and practice. Reader! how very awful is it to behold men who have their understanding enlightened, but their minds unrenewed. We are taught to believe that devils excel men in the knowledge of the doctrine of JESUS and his righteousness, but they are eternal strangers to the love or desire of JESUS, in practical, experimental feeling. For while many to whom the SON of GOD came in the days of his flesh, knew him not; the devils cried out, *we know thee who thou art, the Holy One of God*. Luke 4:33, 34. Reader! think only what an aggravated state of misery in the other world must it be, both in men and devils, whose darkness becomes more horrible in proportion to the greater light they possess, of knowing without feeling what divine love is. This is what may be supposed intimated in our LORD'S expression: if the light that is in thee be darkness, how great is that darkness: Matthew 6:23.

NUMBERS 24:5-9

How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel! (6) As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and*

as cedar trees beside the waters. (7) He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. (8) God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. (9) He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

If those beautiful words be considered prophetically as undoubtedly they were intended, what a volume of rich mercies, both temporal and spiritual, is contained in them. The Israel of GOD shall prevail over all opposition. This is the burden of the prophecy. The LORD's people may be, and, no doubt must be a warlike people, for the whole world is against them. But they must conquer, for they shall overcome by the blood of the Lamb. But Reader! do not overlook the principal thing in the prophecy, namely, that it is not Israel's strength but the GOD of Israel, in whose name they are victorious. GOD *brought him forth out of Egypt*. And the same GOD is engaged to bring him into Canaan. Yes! JESUS hath assured his people of salvation, they shall be where he is to behold his glory. John 17:24. Revelation 7:9-17.

NUMBERS 24:10-11

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times. (11) Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

The anger of Balak would most probably have broken out in some act of violence upon Balaam's person, had he not been restrained by fear. And it is likely that, as the LORD had yet

more prophecies to be delivered upon this occasion by Balaam, the LORD over-ruled the mind of the prince of Moab, that he should not.

NUMBERS 24:12-13

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, (13) If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

Reader! observe the temporizing conduct of Balaam. He doth in effect say by this apology, that he would gladly have obliged Balak, had he dared. But we have authority to make a larger comment upon Balaam's conduct on this occasion, and to observe, that this time-serving wretch actually taught Balak, that there was but one method by which he could ruin Israel in the favour of GOD, and thereby preserve his own people from ruin; and that was by tempting them to idolatry. If the Reader will consult, Revelation 2:14, he will there learn this unquestionable truth from the word of the LORD JESUS himself. And if he will after this consult the 3 or 4 first verses of the 25th chapter of Numbers, he will there behold how sadly the poisonous advice of this impious character operated. Alas! what are even the LORD's Israel, except upheld by the GOD of Israel.

NUMBERS 24:14

And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

Observe how he endeavours to soften this message by referring the event foretold to the *latter* days. As much as to say, it will never happen in your time.

NUMBERS 24:15-16

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: (16) He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

It is very awful to read again this man's acknowledgment, that his eyes were open, and that he had heard the words of GOD, and knew the knowledge of the Most High. Oh, Reader! think, I charge you think, what a vast difference there is between an head full of the knowledge of GOD, and an heart full of the grace of GOD.

NUMBERS 24:17

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

How awful will be the sight of JESUS to the sinner! He will see him but not nigh; not as Job, for himself: but as the unhappy wretch mentioned in the gospel, who in hell lifted up his eyes in torments, and saw Abraham afar off and Lazarus in his bosom. See those scriptures: Revelation 1:7. Job 19:25, 27. Luke 16:23. The star, that is here prophesied to arise, very probably became the foundation of that tradition, which, among the heathen world, led the nations to expect a great prince about the time that CHRIST was born, to arise out of Judea. Matthew 2:2. In a literal sense, this prophecy had its

accomplishment, when David obtained a victory over the *Moabites*: see 2 Samuel 8:2.

NUMBERS 24:18-23

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. (19) Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. (20) And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever. (21) And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. (22) Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. (23) And he took up his parable, and said, Alas, who shall live when God doeth this!

I connect all that is here said respecting the destruction of the nations by Israel, for the sake of shortness. If the Reader be disposed to search out for the accomplishment of these prophecies, I refer him to Judges 3, 8, and 11. 2 Chronicles 20 and 26. But when I refer the Reader to these scriptures in order that he may discover the literal accomplishment of the prophecy, I would call upon him to look yet further, even unto the days of the gospel, for their spiritual accomplishment in the person, character and offices of the LORD JESUS CHRIST. The prophet Daniel points to his kingdom and conquests in a most beautiful and interesting manner, and by his unanswerable evidence gives us to see in whom the whole was accomplished. See Daniel 7:13, 14, 27. Compared with Daniel 2:34. And well may every true believer cry out in the contemplation of these events; *so let all thine enemies perish, O LORD; but let them that love him be as the sun when he goeth forth in his might.* Judges 5:31.

NUMBERS 24:24

And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

Here ends the account of the conference. It is proper to observe, that the LORD's judgments overtook Balaam before the death of Moses; as we read, Numbers 31:8. And which is recorded again by Joshua. Joshua 13:22.

NUMBERS 24:25

And Balaam rose up, and went and returned to his place: and Balak also went his way.

REFLECTIONS

READER! do not take a farewell review of the history of Balaam and Balak, without first imploring grace from GOD to take with you the several most interesting improvements which it holds forth. Learn first, what lengths bad men will proceed to, like Balak, in order to accomplish their devices against the righteous. The seed of the woman and the seed of the serpent are, and ever must be, hostile to each other. But oh! for grace to be as much alive in the cause of GOD and CHRIST, as the foes of JESUS are in their fruitless attempts to overcome the Israel of GOD. Learn next, Reader, from the character of Balaam, what a miserable state must those be in, who minister in divine things with a mere head knowledge, void of heart influence. It is precious indeed to see, that our gracious head of his church is always superintending the government of it. And he can and will arrange and order even the ministry of bad men, so as to promote, in defiance of their wishes and inclinations, his own glory, and his people's welfare. But what must be the end of those men, and what can the wages of unrighteousness be but death, even spiritual

and eternal death. And lastly, and above all, let the history of Moab's vain attempt to crush Israel, and the wonderful interposition of their covenant GOD, as is here most delightfully related, teach the Reader, (and may the instruction be impressed upon the Writer's heart also), how eternally safe and secure the fold of JESUS is through all the eventful periods of this world's pilgrimage. Yes! thou precious GOD of thy people, who art the same yesterday, and today, and forever; thy promise is like thyself; *thy people shall never perish neither shall any pluck them out of thine hand.* Unworthy, undeserving, and ill and hell-deserving as they are in themselves, they are beloved for thy sake, and they are beloved for the FATHER'S sake. Oh! may we ever remember on what account it is our mercies are secure; and begin now, ere we come to sing it louder in glory, the song of salvation to GOD and the Lamb.

CHAPTER 25

CONTENTS

A melancholy relation is contained in this Chapter. The children of Israel fall into idolatry. The LORD'S visitation in a way of judgment follows. Phinehas distinguisheth himself amidst the general corruption in his zeal for the LORD'S honor, and is solemnly blessed of GOD for it.

NUMBERS 25:1

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

Reader! pause over this verse and seriously reflect, what various foes the LORD's Israel in all ages have to contend with. Neither Balaam's curse nor Balak's sword could hurt Israel, but their own lusts did more injury than both. What hath not the sensual passions of the heart accomplished! It was a saying of one of the ancient fathers, LORD, *keep me from that evil man, myself*. Depend upon it we have more to fear from our own corrupt passions, than from the malice of all our enemies. And more cause to suspect danger from a smiling, than from a frowning world. But let the Reader recollect what Scripture tells us concerning Balaam, it was from his advice that Balak sent his enticing women to seduce Israel, and cast the stumbling block of iniquity before them. Revelation 2:14.

NUMBERS 25:2

And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

Observe, the temptation is first to the body, and next to the soul. The *Moabites* first decoy Israel to bodily fornication, and then to spiritual. Alas! how speedily is the transition made, from bodily sins to spiritual. For if the mind be first defiled with uncleanness, the soul is soon given up to forgetfulness. So very important is that precept of the apostle, ever to be kept in view by the LORD's heritage. Dearly beloved, I beseech you as strangers and pilgrims upon earth, abstain from fleshly lusts which war against the soul. Reader! I do not know what particular infirmity of the flesh, you may be most exposed to, but I would have you pause awhile over this view of the subject, and pray over it, that the LORD may keep your heart with all diligence, for out of it are the issues of life.

NUMBERS 25:3

And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

It is supposed, and with great appearance of truth, that commerce with the women formed a part of the idolatrous worship of the Moabites. So that while Israel was giving themselves up to their lust in the arms of the daughters of Moab; the bowing to the idols of Moab, was the sure consequence of it. Oh! what a state of sin is our nature reduced to by the fall. Is this Israel, whom the LORD hath so loved, so preserved, so taken care of, and so blessed and defended? And is this Israel now at *Shittim*, which was just over against the land of promise, and ready now to enter upon the possession of it. Hath the LORD indeed proved so faithful to Israel: and is Israel now manifesting himself so unfaithful to GOD. Reader! look into our own heart? Are you of the true Israel of GOD? And are you better than they? Remember the apostle's solemn admonition on this very passage: *let him that thinketh he standeth take heed lest he fall.* 1 Corinthians 10:12.

NUMBERS 25:4-5

And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. (5) And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

What an awful visitation is implied in these verses! For I would have the Reader remark, that nothing more is said of it, than it is *the fierce anger of the LORD*; and the dreadful effects are mentioned in the course of the chapter; that no less than four and twenty thousand of the people became the

victims of it. Perhaps it was by the plague, or some other epidemical disease. Reader! behold in it the awful consequences of sin. You plainly perceive, that Israel's own sins did that, which all the machinations and enchantments of Balaam could not accomplish. God was turned (as the prophet speaks) to be their enemy, and fought against them, Isaiah 63:10.

NUMBERS 25:6

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

It is hardly possible to conceive any act so daring as this. But, alas! what is not the human heart capable of perpetrating, when given up to its own lusts! That is a most awful scripture which saith, *Let Ephraim alone he is joined to his idols*. Hosea 4:17. Reader! put it down as a sure maxim: when the LORD ceases to correct, destruction is at hand. See those Scriptures, 1 Corinthians 11:32. Amos 3:2. compared with Isaiah 1:5.

NUMBERS 25:7-8

And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; (8) And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

What a lovely view is here afforded of Phinehas? How ought it to have endeared him to the congregation? How hath it endeared his name in the church! The psalmist recorded the memorable and holy zeal of this man many ages after, when

it said of him, that it was accounted unto him for righteousness unto all generations. Psalm 106:30, 31. But above all, how did it procure the testimony and approbation of the LORD. But Reader, do not overlook in this view of Phinehas, him whom Phinehas represented, and whose zeal for his FATHER'S house is said to have consumed him. See Psalm 69:9, with John 2:17.

NUMBERS 25:9

And those that died in the plague were twenty and four thousand.

The apostle to the Corinthians, counts three and twenty thousand. Probably the slaughter of the Judges made them both added together *four and twenty thousand*. Compare 1 Corinthians 10:8, with this verse and the fourth verse; as also with Deuteronomy 4:3

NUMBERS 25:10-13

And the LORD spake unto Moses, saying, (11) Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. (12) Wherefore say, Behold, I give unto him my covenant of peace: (13) And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

We here plainly behold the outlines of him, who hath indeed an everlasting priesthood, and in whom, no doubt, Phinehas's zeal was accepted. Hebrews 7:16, 17.

NUMBERS 25:14-15

Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites. (15) And the name of the

Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

The HOLY GHOST is particular in mentioning the names of the delinquents. It is awful when great names are only recorded, in order to particularize their greater shame and infamy.

NUMBERS 25:16-18

And the LORD spake unto Moses, saying, (17) Vex the Midianites, and smite them: (18) For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

If we take this precept spiritually, it teaches that we are not to spare, nor suffer our eye to pity any, however dear or near to us in nature, who tempt us from our GOD. Deuteronomy 13:6-11.

REFLECTIONS

PAUSE, my soul, over this chapter now again in the close of it, and while taking a leisurely review of the sad consequences of a fallen state, look up for grace to keep thee from the stratagems of Satan and all his agents, lest thou fall after the same example of unbelief. I would convert the apostle's account of this sad history into a prayer, and say, LORD grant that I may not lust after evil things as they lusted, neither commit fornication as some of them committed; but grant gracious GOD that amidst all the variety of temptations, which beset my soul in this wilderness, a way may be made for me to escape, that I may be able to bear it.

And while I behold the zeal of Phinehas, who amidst the general corruption was found faithful to his GOD, oh! may I never forget thee, thou great High Priest of a better dispensation established upon better promises. Dearest JESUS! it is thou, whose ardent love for thy FATHER'S glory, and thy people's welfare, brought thee down from heaven; and in the destruction of sin, thou hast destroyed the works of the devil. Be thou my everlasting priest, thou great Melchisedec, and may I find in thee all the FATHER'S grace, and mercy, and love, displayed in thine everlasting priesthood.

CHAPTER 26

CONTENTS

The sacred historian records in this Chapter the number of the people previous to their going into Canaan. Particular notice is taken of the deaths of Dathan and Abiram; as also of the deaths of all that came out of Egypt, excepting Caleb and Joshua.

NUMBERS 26:1-2

And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, (2) Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

It should seem that the great design of the numbering of Israel was, with a view to impress upon the minds of the people the unalterable decrees of GOD. The LORD had sworn, that of all those men which had seen his glory, and his miracles, both in Egypt and in the wilderness, none of them

should see the land of promise, because of their murmuring. And now, by the numbering the people, the vacancies found by death afforded proof of the divine veracity. See Numbers 14:21-24.

NUMBERS 26:3-4

And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying, (4) *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

Eleazar is joined in commission with Moses in the service; and the method of enumerating them is, as was before appointed, on their coming forth from Egypt at Mount Sinai. Numbers 1:1-3.

NUMBERS 26:5-51

Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites: (6) Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. (7) These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. (8) And the sons of Pallu; Eliab. (9) And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: (10) And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. (11) Notwithstanding the children of Korah died not. (12) The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: (13) Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. (14) These *are* the families of the Simeonites, twenty and two thousand and two hundred. (15) The children of Gad after their families: of Zephon, the family of

the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: (16) Of Ozni, the family of the Oznites: of Eri, the family of the Erites: (17) Of Arod, the family of the Arodites: of Areli, the family of the Arelites. (18) These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred. (19) The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. (20) And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. (21) And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. (22) These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred. (23) *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites: (24) *Of* Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. (25) These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred. (26) *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. (27) These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred. (28) The sons of Joseph after their families *were* Manasseh and Ephraim. (29) *Of* the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites. (30) These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: (31) And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites: (32) And *of* Shemida, the family of the Shemidaites: and *of* Hephher, the family of the Hephherites. (33) And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah. (34) These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. (35) These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. (36) And these *are* the sons of Shuthelah: of Eran, the family of the Eranites. (37) These *are* the families of the sons of

Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families. (38) The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: (39) Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. (40) And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites. (41) These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred. (42) These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families. (43) All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred. (44) *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. (45) Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. (46) And the name of the daughter of Asher *was* Sarah. (47) These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred. (48) *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: (49) Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. (50) These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred. (51) These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

I detain not the Reader through this whole relation, but to remark to him, with what particular emphasis reference is again had to the sin of Dathan and Abiram. Surely the HOLY GHOST intended by it to teach the Church, that the surest way to keep alive in the soul the preciousness of the LORD JESUS, is to keep alive a sense of sin, from which alone his great salvation can deliver us. I only add another observation on all

these verses, and that is to remark from the numbers altogether, that God's threatenings were minutely fulfilled. The people were not increased during the forty years; for the numbers are nearly the same as when taken at mount Sinai. And the whole of that race which came out of Egypt, excepting those whom the LORD had promised to reserve, were dead. Compare Numbers 1:46, with the account here. I think it probable that Moses wrote the 90th Psalm upon this occasion. And what could be more suited to the purpose? See Psalm 90 throughout.

NUMBERS 26:52-56

And the LORD spake unto Moses, saying, (53) Unto these the land shall be divided for an inheritance according to the number of names. (54) To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. (55) Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. (56) According to the lot shall the possession thereof be divided between many and few.

Observe, how the LORD appoints the boundaries of his people's habitation. Yes! all our resting places, and all our movements, our tents in this life, and our mansions of glory in another, are all graciously marked, and appointed, by the great Giver. Reader! take notice what the SON of GOD hath said concerning these things, John 17:2. 14:2, 3. Matthew 20:20-23.

NUMBERS 26:57-62

And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. (58) These *are* the families of the Levites: the family of the

Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. (59) And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. (60) And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. (61) And Nadab and Abihu died, when they offered strange fire before the LORD. (62) And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

The Reader should take notice in this place that the tribe of Levi is not numbered with the general return of the other tribes of Israel, because these Levites peculiarly belonged to the LORD. See Numbers 3:11-13. And let the Reader again take notice how the sin of *Nadab*, and *Abihu* is recorded. Leviticus 10:2.

NUMBERS 26:63-65

These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho. (64) But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. (65) For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

The same observations meet us here in the close of the Chapter, as cannot but occupy our thoughts through the whole of it; God's unalterable word, the sure consequences of sin, and the certain issue of hardness and impenitence of heart. Hath he said, and shall he not do it; hath he spoken, and shall *he not make it good*? Numbers 23:19.

REFLECTIONS

IN the contemplation of the events recorded in this Chapter, I feel my heart constrained to cry out, LORD! what is man, whose breath is in his nostrils, for wherein is he to be accounted of! Think, my soul, while thou here reviewest the dreadful ravages of death during forty years only, what destruction hath been made by death during nearly now six thousand years since sin first entered into the world, and death by sin; and so death passeth upon all men, because all have sinned. But dearest JESUS! here again let me turn from the view of the desolations made by death, to behold thee in all the glories of thy redeeming character, as having by thy death overcome death, and opened the first view of the everlasting mansions of life, in thy triumph over the grave. Precious JESUS! thou art the Rock of ages. On thee may I be built, as a sure dwelling place. In thy book may my soul be found numbered! And when all the wilderness dispensations of a wilderness journey, and the wilderness itself, shall be destroyed, may an entrance into the Canaan of thy everlasting, unchanging love, be my portion among the numbered tribes of God.

CHAPTER 27

CONTENTS

This Chapter contains the private history of the daughters of Zelophehad suing for an inheritance among the other tribes of Israel. The LORD'S determination in their favour. Moses is

admonished of his death: and Joshua nominated by the LORD, as his successor.

NUMBERS 27:1-4

Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. (2) And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, (3) Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. (4) Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

The case of this family was very singular. And no doubt was ordered to be so by the Divine appointment. But it gave occasion to manifest the faith and piety of those five sisters; for it is very evident they had faith in the promises of God, that Canaan should be divided to Israel: and they had grace to desire an inheritance among the people of God. While the Reader hath made these observations on the conduct of the daughters of Zelophehad, I would call upon him also, to attend to another instruction, arising out of their circumstances. Moses was commanded to number the people, and this he did in the foregoing Chapter; and God promised that those which were numbered should be the possessors of Canaan. Chap. 26:53. But the daughters of Zelophehad were not numbered, and consequently had no claim in this promise. We shall see in the sequel, however, what the LORD's will concerning them was; though, from not being enrolled, they had no pretensions on this ground. What is said of their

father's dying in his own sin, and not in the company of *Korah*, to whose tribe he belonged, means that he died, not for that rebellion, but from the general cause of death, which is from sin: for when sin first entered into the world, death came by sin, and so death passed upon all men, because all have sinned. Romans 5:12.

NUMBERS 27:5

And Moses brought their cause before the LORD.

What a sweet lesson we ought to draw from hence! Yes, my soul! do thou bring every cause before thy GOD, and never lean upon thine own understanding. See a string of the richest promises to this purpose, by way of encouraging every poor exercised soul. James 1:5. 1 Peter 5:7. Psalm 35:12. Isaiah 42:16.

NUMBERS 27:6-11

And the LORD spake unto Moses, saying, (7) The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. (8) And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. (9) And if he have no daughter, then ye shall give his inheritance unto his brethren. (10) And if he have no brethren, then ye shall give his inheritance unto his father's brethren. (11) And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

What a gracious interposition of the LORD, in the case of Zelophehad's daughters; and what a merciful determination! But, Reader! connect with it what was remarked before, of these *five* sisters being not among the numbered; and then

see whether there is not somewhat of a spiritual illustration in it respecting the Gospel church, and that everlasting inheritance purchased by the LORD JESUS, of which the earthly Canaan was a type. Doth it not say, that while all the numbered of Israel shall be inheritors of GOD's holy mountain, multitudes of the Gentile church, whom, as John saw in his vision, *no man could number*, shall be brought in and included in that rich salvation? Pray! Reader, consult those scriptures, and compare them together: Isaiah 49:18-23. Revelation 7:4-10.

NUMBERS 27:12-13

And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. (13) And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

Though it is appointed unto all men once to die, yet precious in the sight of the LORD is the death of his saints. Observe, Moses is to have such a view of the promised land, as may strengthen his faith in the divine promises. But is there not in all this, strong assurances implied of an everlasting inheritance in the covenant-righteousness of Him, whom Moses beheld in the bush. Thus Abraham may die when he has seen Christ's day afar off. Jacob may die, when he could with holy confidence say, concerning GOD'S CHRIST, *I have waited for thy salvation*, O LORD! And Moses may die, though not suffered to enter upon *an earthly* Canaan, when assured of an *heavenly* one. Genesis 25:8. 49:18.

NUMBERS 27:14

For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before

their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.

Moses, though faithful as a servant in GOD's house, yet partook of the same infirmity as all the race of Adam, concerning whom it is said, "There is none righteous, no, not one." How sweet again, under this view, is the recollection of thy immaculate, spotless, holiness, dearest JESUS! who, though taking upon thee our sinless infirmities, didst not take any of our impurities, but wast holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Hebrews 7:26. Reader! do not overlook, in this place, the manifestation that is here made of the holiness of JEHOVAH: the LORD will not suffer the smallest taint of sin to go unnoticed in his servants. how often is this offence of Moses mentioned: and how is it handed down through all ages of his church! Think, therefore, what a holy jealous GOD we have to do with, who will be sanctified in all who approach him; and in the death of his only begotten SON hath given such an awful demonstration of his holiness.

NUMBERS 27:15-17

And Moses spake unto the LORD, saying, (16) Let the LORD, the God of the spirits of all flesh, set a man over the congregation, (17) Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

Let us admire the character of Moses in this point of view, in his concern for the church of GOD: he seems to have more anxiety on this occasion than respecting his own death. But let us turn from Moses to look at Moses's GOD, who, it is said of him, was moved with compassion when he beheld the

multitudes, in the days of his flesh, which were as sheep having no shepherd; and commanded his disciples to pray the LORD of the harvest, that he would send forth laborers into his harvest. Matthew 9:36-38.

NUMBERS 27:18-21

And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him; (19) And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. (20) And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient. (21) And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

Here we have the gracious answer of GOD to the supplication of Moses, in appointing a successor, and ordaining him to the arduous office. Joshua had, before this, been eminently distinguished in the battle with Amalek: see Exodus 17:9-14. and in the instance of espying out the promised land: see Numbers 14:6-10. and now the LORD calls him forth to a more eminent degree of usefulness.

NUMBERS 27:22-23

And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: (23) And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

The conduct of Moses, in so cheerfully obeying the LORD, is ever to be admired and applauded; and we should desire grace to imitate it. Moses had his relations; and *naturally*, no doubt, had it pleased the LORD, he might have been glad to have seen one of them taken for his successor. But *grace*

enabled him to triumph over *nature*; and to prefer GOD's honour and glory to every worldly private interest. Reader! may the LORD give us grace to do so upon all the lesser occasions with which we may be exercised through life; and to say with those of old, that we prefer the interests of Jerusalem above our chief joy. Psalm 137:6.

REFLECTIONS

BLESSED LORD! make me as anxious for an inheritance among all them that are sanctified, as those daughters of Israel were for an inheritance among their brethren: and may it be my noblest ambition to be among the people of GOD, rather than among all the enjoyments, this side the land of promise hath to offer. And oh! thou blessed Spirit, from whose gracious influence all wisdom is imparted to the mind of thy people, give to me suitable grace, upon every occasion of difficulty, how to act in doubtful cases; lead my soul to imitate thy servant's example, and, like Moses, the man of GOD, bring the matter before the throne: and may thy promise of strength as the day is, be my portion.

But chiefly, dearest JESUS, now thou hast led me as thou didst thy servant Moses, to view by faith the promised land, oh! may I be as ready as he was to resign my soul into thy arms with full assurance of faith. Yes! my gracious GOD and Saviour, from the hill of Calvary and the Mount of Olives, thou hast opened indeed my eyes to behold fair views of that blessed country whither thou art gone before, to take possession of it for thy people. LORD! strengthen my faith every day in this well-grounded assurance, and until thou shalt be pleased to give the signal for my dismissal, may I

be hourly waiting and longing for thy coming; and when the moment shall arrive, oh! enable me to die, as I pray to live, believing the promises; and at the very last crying out with him of old, LORD, *now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.*

CHAPTER 28

CONTENTS

As the people are now approaching Canaan, they are once more numbered; the sacrifices and burnt offerings again enjoined; and the several services for every day, the Sabbath day, and the new moons, and the day of passover, particularly again appointed.

NUMBERS 28:1-2

And the LORD spake unto Moses, saying, (2) Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

It should seem by what the Prophet *Amos* saith (Chap. 5:25.) that the Israelites were forgetful of those sacrifices. And *Stephen*, who reproved the Jewish council when he was brought before them, for this neglect of their fathers, evidently explains the passage of the prophet *Amos* in this sense. See Acts 7:42. Hence therefore, as all that generation was now dead, during their forty years sojourning in the wilderness, excepting Joshua and Caleb, the LORD saw fit to have these laws for the observance of his ordinances, repeated. The LORD's people need to be reminded both of their duties and their privileges. But there seems to have been

another reason also for the repetition of these statutes; and that is, that as the possession of the promised land was to be by conquest, while the people were engaged in war with men, they were never to forget making and preserving peace with GOD. Doth not this teach us somewhat very sweet and interesting concerning our JESUS, and our peace with Him through the blood of his cross, in the very moment we are at war with all the enemies of our salvation? Nay it is said, in the book of the Psalms, that Canaan itself, in the peaceable possession of it, was given to the people that they might observe his statutes and keep his laws. Psalm 105:45.

NUMBERS 28:3-6

And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering. (4) The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; (5) And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil. (6) *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

Reader! do not overlook the LAMB of GOD, in this continual morning and evening service of the Israelite. Why, think you, was this perpetual morning and evening sacrifice, but to keep alive in the mind the sense of sin, and that without shedding of blood there is no remission? Oh! may you and I look daily, and hourly, unto JESUS; and behold his precious fulness and all-sufficiency of salvation, who by the one offering of himself once offered, hath forever perfected them that are sanctified. See that charming scripture to this point, Hebrews 10:10-14.

NUMBERS 28:7-8

And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering. (8) And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

Observe, the wine is to be strong, that is, of the best quality, *wine on the lees well refined*: meaning, no doubt, in a spiritual sense, the richness and strength of that complete salvation which is of GOD in CHRIST. Our best things, our strongest, richest gifts are the LORD'S property, and therefore, justly the LORD'S due: and all that we have, and all that we can offer, are of his own free grace to us; and when returned to him again, have no merit in them, to plead before GOD. See Malachi 1:7-14. Let the Reader further observe, on these two verses, that this strong wine was to be *poured* out unto the LORD. So was JESUS'S blood poured out for the salvation of his church and people. And what is the service, even now, at the altar of JESUS, but the memorial of the same blood shedding? Oh! precious token of the Redeemer's love. LORD! may it be my portion with holy joy to take of this cup of salvation, and call upon the name of the LORD. Psalm 116:13.

NUMBERS 28:9-10

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof: (10) *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Reader! pause over these verses, to remark with me the peculiar honor and reverence appointed to the sabbath. The original institution of the sabbath was in honor of the works of creation: but in the gospel church do not the faithful

commemorate both the old creation in nature, and the new creation in grace? I will not presume to say that the two lambs of the morning, and the two for the evening sacrifice had reference to the FATHER'S love in creating us at first, and the HOLY SPIRIT'S love in re-creating the soul anew in CHRIST JESUS: but I must venture to say, that the *double* offering, on the LORD'S day, of those sacrifices, both at the morning and evening, evidently bespeaks the vast and infinite importance of the thing signified. Precious salvation! would I call it, when, I behold, it thus introduced and shadowed forth through so many intermediate ages, and by such perpetual remembrances.

NUMBERS 28:11-15

And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; (12) And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram; (13) And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. (14) And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year. (15) And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

The new moons were seasons of peculiar solemnity in the Jewish church, and seem to have been held in almost equal veneration with the sabbath. See 2 Kings 4:23. But it hath not pleased the HOLY GHOST to give his gospel church so particular an account of the cause of their institution. There can be but little question that they had an eye to JESUS, to whom all

ordinances pointed. And by comparing the thing itself with what is said of the solemnity of the worship observed in the season of the new moon, by the prophet Isaiah, a light seems to be thrown upon the subject, as if the ceremonies in them had an eye to the spiritual worship in the church of the LORD JESUS. There it is said, *that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before JEHOVAH.* See Isaiah 66:23. And I venture to observe, upon this passage, that the Hebrew will admit of this translation of it, from new moon to *His* new moon, and from sabbath to *His* sabbath: as if JESUS, who is the well known and allowed LORD of the sabbath, was particularly referred to. Matthew 12:8.

NUMBERS 28:16-17

And in the fourteenth day of the first month *is* the passover of the LORD. (17) And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

Observe in those verses, the service of the passover, and the feast of unleavened bread succeed each other. Particular directions had been given concerning the service of the passover, and the great mercy intended by it: the remembrance of which was to be kept up in the church in their perpetual generations. See Exodus chap. 12 and if the Reader be pleased to read our Commentary on that Chapter, I pray the LORD to bless it to his perusal. But the sacred historian is directed to give particular directions concerning the feast of unleavened bread, which commenced the fifteenth day of the month, and lasted seven days.

NUMBERS 28:18-25

In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*: (19) But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: (20) And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; (21) A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: (22) And one goat *for* a sin offering, to make an atonement for you. (23) Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering. (24) After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. (25) And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

I would request the Reader to peruse those several verses with becoming reverence and attention, in order to remark with me the infinite value our GOD hath put on the blood of that one great Sacrifice, which all these services represented. What a profusion of blood was here continually shed! What an awful conviction of sin should it afford! and what a precious testimony doth it hold forth of the infinite importance of him and his one sacrifice, which hath for ever done away sin; and made the comers thereunto perfect. LORD! write upon my soul, in characters never to be effaced, that without shedding of (His) blood there is no remission. Hebrews 9:22.

NUMBERS 28:26-31

Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: (27) But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; (28) And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, (29) A several tenth

deal unto one lamb, throughout the seven lambs; (30) *And* one kid of the goats, to make an atonement for you. (31) Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

The feast of unleavened bread was a day of great solemnity among the people; and the feast of first fruits, which followed in seven weeks after, was no less so; and it was intended as a season of testifying thankfulness to the LORD for the gathering in the blessings of the earth, and of festivity among the people. There was an offering made to the priest upon this occasion. See Leviticus 23:10. This was the memorable feast which the HOLY GHOST was pleased to distinguish for the season of his first descent on the apostles; and by which indeed there were great offerings of the first fruits of the conversion of souls to GOD; and there can be no doubt, but that every one of the great festivals in the Jewish Church was intended as typical of the glorious events of redemption in the Christian Church. The law was a shadow of good things to come; but the body is CHRIST. Hebrews 10:1.

REFLECTIONS

BLESSED JESUS! may all these ordinances, statutes, and appointments of a shadowy dispensation, be made the means in thy hands, of leading me to thee, in whom I behold, through the Spirit's teaching, all ordinances, statutes, and sacrifices, having their fullness and completion. Thou art indeed, the morning Lamb, and the evening sacrifice. Thou art CHRIST, my Passover, sacrificed for me: therefore give me grace to keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened

bread of sincerity and truth. May I esteem thy person, thy favor, thy sweet communications of love, better than all new moons and feasts of the richest earthly enjoyments. Thou art thyself the very sabbath of my soul, and the only rest wherewith thou dost cause the weary to rest, and to become their refreshment. And LORD, grant that by thee I may be enabled to offer to GOD continually, the first fruits of my heart and of my lips, giving thanks in thy name.

CHAPTER 29

CONTENTS

The same subject is carried on, through this Chapter, which formed a part of the former, namely, the repeating the laws to be observed on the solemn seasons. Here are directions given concerning the festivals of the seventh month; the feast of trumpets; the feast of expiation; and the feast of tabernacles.

NUMBERS 29:1-6

And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. (2) And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish: (3) And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram, (4) And one tenth deal for one lamb, throughout the seven lambs: (5) And one kid of the goats *for* a sin offering, to make an atonement for you: (6) Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Concerning this feast of trumpets, which had so much in it of a gospel signification, when the great trumpet of salvation should be blown, and they should come which were ready to perish; I do not think it necessary to swell this Commentary, by repeating observation, which have been already offered in it, I only refer the Reader to what was said on the 23rd Chapter of Leviticus, from the 23rd verse, and to the Chapter itself, that by comparing scripture with scripture, the instructions conveyed under both may be the better understood.

NUMBERS 29:7-11

And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*: (8) But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish: (9) And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram, (10) A several tenth deal for one lamb, throughout the seven lambs: (11) One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Here also, I refer the Reader to Leviticus 16:29-31. And also, Leviticus 23:27.

NUMBERS 29:12-38

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: (13) And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish: (14) And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, (15) And a several tenth deal to each lamb of the

fourteen lambs: (16) And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. (17) And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot: (18) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: (19) And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings. (20) And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; (21) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: (22) And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. (23) And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish: (24) Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: (25) And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. (26) And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot: (27) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: (28) And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. (29) And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish: (30) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: (31) And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. (32) And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish: (33) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: (34) And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. (35) On the eighth day *ye shall* have a solemn assembly: *ye shall* do no servile work *therein*: (36) But *ye shall* offer a burnt offering, a sacrifice made by fire, of a

sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: (37) Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner: (38) And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

This feast of tabernacles immediately followed the day of atonement, and no doubt in the appointment, a precious doctrine was contained. There is, indeed, cause of joy, even holy joy and rapture ahead, when through the blood of atonement, we have peace with GOD through JESUS. CHRIST our LORD. See GOD's command to this effect, Isaiah 40:1, 2. I again refer the Reader to what was before said on this solemnity, Leviticus 23:34-44. But, as the Reader will find in comparing that scripture with this, that here are added directions about the offerings made by fire, it will be proper to observe that the fire of grace, that holy flame in the heart, is the only thing to make every offering acceptable. JESUS is, and must be the sum and substance of the whole. Without me, saith CHRIST, ye can do nothing, John 15:5. How much of gospel, also, was in that service, that during the people's dwelling in booths, which carried with it an idea of a tabernacle-state, having no certain dwelling-place, but to be put up and taken down as occasion required; I say, how much of gospel was in it, that the daily sacrifice, notwithstanding the inconveniency of it, was by no means to be omitted? Reader! whoever you are, however you are circumstanced, JESUS is; and must be the morning and evening Lamb of your sacrifice and oblation! Yes, dearest LORD! do thou remind my poor forgetful heart, both morning, evening, and throughout the whole day, that thou alone art the High Priest, altar, and sacrifice of my soul: and LORD;

grant that I may be accepted in the beloved! Ephesians 1:6. Was not this daily decrease of the number of the bullocks during the feast of tabernacles, an expressive type of the gradual decline of the Levitical dispensation, in proportion as the gospel was coming forward? The Apostle to the Hebrews seems to have had this idea when comparing the old covenant, as he calls it, with the new: for he saith, that which decayeth and waxed old is ready to vanish away. Hebrews 8:13: I would have the Reader notice one thing very particularly in the feast of tabernacles, and that is *the sin offering enjoined*, ver. 19. And what is offered under this appointment, but this: that, in our highest enjoyments and under all our highest privileges in the covenant mercies of GOD in CHRIST, we derive all from him, and his gracious interposition, who was made sin for us, though he knew no sin, that we might be made the righteousness of GOD in him. 2 Corinthians 5:21. It may not be amiss to observe, that if was at this memorable feast of tabernacles, when JESUS stood and cried, "If any man thirst let him come unto me and drink;" sweetly teaching, that if any poor awakened Jew felt, under the HOLY GHOST'S influences, the burden of sin, and the insufficiency of all those legal ordinances to bring comfort, to the soul, and therefore thirsted after a better righteousness to commend his soul to GOD; JESUS stood ready to receive all that came to GOD by him, and would satisfy his desires. John 7:37.

NUMBERS 29:39-40

These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. (40) And Moses told the children of Israel according to all that the LORD commanded Moses.

With these verses we have the conclusion of the appointment of ordinances, respecting the services of the temple. And Moses, as a faithful servant in the LORD's house executed his commission accordingly.

REFLECTIONS

LET neither the Writer nor Reader for a moment be led to suppose that the frequent repetition of these laws concerning the religious services of the LORD's heritage, are superfluous or unnecessary: but rather let both therefrom be led, to remark, how infinitely important must be that glorious liberty of the gospel to which they all ministered; and how ineffectual all other services are in themselves to bring the heart to GOD. If the Reader and the Writer should, under the blessed teachings of the HOLY GHOST, be directed to this improvement from the whole, every repeated precept and ordinance will be indeed made precious to the soul.

Do thou, my soul, seek grace from above to learn yet more and more, however slightly and inconsiderately viewed by others, the vast, the infinite importance of the full, free, and rich salvation by JESUS, as it must appear in the divine eye, to cause it to be ushered in through so many ages with such a wonderful profusion of sacrifices and offerings. Who indeed, can go through the perusal of so many Chapters concerning sacrifices, and behold them again and again repeated and insisted upon, in such awful terms, for obedience, without being wonderfully struck with the conviction of the infinite importance of the blood and righteousness of JESUS. Oh! thou precious, precious LAMB of GOD! who hast by the one all-sufficient, all-effectual offering of thyself once offered, forever

perfected them that are sanctified. Oh! may I feel my heart more powerfully constrained to the love of thee, in every renewed perusal of these sacrifices of the law! Dearest JESUS! in every service, under every ordinance, in the feast days of holy rejoicing, or the fast days of humiliation; both when the gospel trumpet is sounded, of pardon, mercy, and peace, in the blood of thy cross; or when the laws of a broken commandment are read, to show my soul that by a covenant of works no flesh can be justified before GOD: in any and in all be thou my hope, my joy, my confidence, my righteousness, my all in all, to bring my heart to GOD. And do thou, blessed Spirit! whose work alone it is, to shed abroad a Saviour's love within me; so incline my every affection into the love of JESUS, that I may henceforth no longer live to myself, but to him that died for me and rose again.

CHAPTER 30

CONTENTS

This Chapter is devoted to the prescribing of laws concerning vows. Here are general rules, as well as particular cases, considered: such as the vows of daughters, and those of wives.

NUMBERS 30:1-2

And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded. (2) If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

In the first ages of the church, and even in later periods, some pious persons, out of an holy zeal for the LORD's honor and glory, have obliged themselves to certain acts, either in doing or suffering, concluding thereby, that they did God service. In general it may be observed, that unless they are founded in divine grace, and conditionally promised in the aid of divine strength, they are unsuitable, and unbecoming poor, fallen, and sinful creatures; who in their best moments can assure themselves of nothing. See the case of Jephthah, Judges 11:30, 31, with 34, 35. Hence that advice of Solomon, Ecclesiastes 5:1, 2, 4, 5. But there is a case where holy vows, formed in the grace of JESUS, and arising from a deep sense of his love in the heart, renders them sacred things. See the case of the Psalmist, Psalm 66:13, 14.

NUMBERS 30:3-8

If a woman also vow a vow unto the LORD, and bind herself by a bond, *being* in her father's house in her youth; (4) And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. (5) But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. (6) And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; (7) And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. (8) But if her husband disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

The particular case of an unmarried woman's vow, being still under age, and under subjection to her father, is here set

forth. It serves to show the spiritual, as well as natural authority of the parent, as pointed out by the LORD himself; and may, by the way, indirectly teach what sentiments the LORD would have entertained of parental power. That precept of the apostle's is founded upon this ground: Ephesians 6:1-3.

NUMBERS 30:9

But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

The special case of the widow, respecting vows, serves to show the personal responsibility of each character. It is the language of the scripture that every one shall receive his own reward according to his own labor. 1 Corinthians 3:8.

NUMBERS 30:10-16

And if she vowed in her husband's house, or bound her soul by a bond with an oath; (11) And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. (12) But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. (13) Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. (14) But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*. (15) But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity. (16) These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

The special case of a married woman, in the obligations upon her soul by reason of her vows, is also particularly noticed; and it should seem, from the great attention which the law of God was pleased to pay to this subject, in devoting a whole chapter to the express purpose of marking out the boundaries and extent of the several obligations, that vows were common things among the children of Israel. We have an awful example to show to what a desperate degree of wickedness, in the after ages of the church, the people proceeded, in making vows to offer incense to the queen of heaven, and the LORD'S solemn determination concerning it. See Jeremiah 44:25, 26. But there is such a thing as the gracious vows of God in a covenant way, resting in blessings upon his people: here they are sweet and refreshing indeed. See Psalm 66:12.

REFLECTIONS

BLESSED JESUS! do thou undertake for me, in all my earnest desires and strongest resolutions, to love and serve the God of my salvation, for otherwise I am well assured, that all my strength in the hour of trial will prove to be perfect weakness. I can do nothing, dearest LORD, nothing in myself but sin; but I can do all things if thou art my strength and confidence; and therefore, never can I trust myself too little, or my Saviour too much.

But may I not see, in this merciful exemption from rash vows ill undertaken and unfaithfully performed, a gracious exemption for the infirmities of thy people? Surely JESUS is the everlasting Father of his people: and surely thou art no less their husband also. Do thou then, blessed LORD! confirm and strengthen my soul by thy grace, to perform all I vow in thy

strength, and enable me to accomplish it. And do thou rescind and do away the obligation to perform everything unprofitable to be done, by thy sovereign power, and right of dominion over me. For I trust, that by thy HOLY SPIRIT thou hast begotten me again to a new life; by which I am thine as thy child by adoption and grace: and that thou hast betrothed me to thyself forever, by which my Maker is mine husband, the LORD of Hosts is his name. And for the dedicating myself to thy service forever, LORD enable me so to vow, and so to perform, that I may say with one of old, I will pay my vows unto the LORD, in the presence of all his people; even in the courts of the LORD's house.

CHAPTER 31

CONTENTS

In this Chapter we have the relation of Israel's war with Midian. The number of the army appointed by the LORD himself; the success of GOD's host; the event of the battle in the spoils brought with them: the purifying the people after the war; and the division of the booty.

NUMBERS 31:1-2

And the LORD spake unto Moses, saying, (2) Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

Here we see the fulfillment of that sacred Scripture, which assures us that the judgment of the ungodly lingereth not; for however the LORD may seem slack, as some men count slackness, yet the day of the LORD will come as a thief in the

night, in which GOD will recompense his enemies, and the enemies of his people, which are a part of himself, to their face. See 2 Peter 2:3. Malachi 4:1. Ecclesiastes 8:11. The Reader will enter into a proper apprehension of this history, by consulting the 22nd, 23rd, 24th, and 25th chapters of Numbers. But while I beg the Reader to consult those chapters, in order to see the equity and justice of the divine proceeding, in ordering Israel to destroy Midian, which had first tried to curse Israel, and afterwards did tempt and seduce Israel to rebel against the LORD GOD by idolatry; I must request the Reader not to overlook the tenderness of the LORD to Moses. Though the time was arrived, when Moses was to be gathered to his people, yet the LORD will grant his servant to see with his eyes the destruction of Midian before his departure. This victory was a pledge of the conquest of Canaan. And Moses has assurance before he dies. Blessed JESUS! Is it not thus thou dealest with all thy people in the precious confirmation of thy promises. See Psalm 91:8-18.

NUMBERS 31:3

And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

I beg the Reader to observe the words of Moses in this verse. In the former verse the LORD had said that the children of Israel should avenge *themselves* of the Midianites. But Moses varies the precept, and here saith, that the LORD is to be avenged of them. And what doth this teach us but this, that the interests of GOD and his people are one and the same. I remember in the moment I am looking over this scripture thy sweet words, blessed JESUS, in which thou hast left upon

record, that whatsoever is done in a way of kindness to one of the least of thy brethren, thou takest as done to thyself. Matthew 25:40. John 17:21-23.

NUMBERS 31:4-6

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. (5) So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war. (6) And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

There is a special mercy in appointing Phineas to this service. He it was whose zeal for God's honour broke forth in a day of affliction to the deliverance of Israel. See chap. 25:7-13.

NUMBERS 31:7

And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

The Reader will not forget to observe that Midian, and not Moab, was first the seat of war; though it is probable, from what we read before, of Midian and Moab acting in conjunction, to get Balaam, the pretended conjuror, to curse Israel, that both nations were in colleague. See chap. 22:7.

NUMBERS 31:8

And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Reader! pause over the death of this wretched character, and remark the sure destruction of the ungodly. The man whose eyes he confessed were open, but whose heart never was

influenced by grace. Devils are of this stamp. They cannot but believe, because they know who CHRIST is; but never love, and therefore tremble. James 2:19.

NUMBERS 31:9-12

And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. (10) And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. (11) And they took all the spoil, and all the prey, *both* of men and of beasts. (12) And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

The destruction of all the men of Midian means, no doubt, all that were then in Midian; for probably some of the subjects of Midian might be from home, or in Moab. And the wars which Israel had with Midian afterwards, confirm this. See Judges 6:3. Bat Reader, do not overlook in this relation the corruption of our nature, in the soldiers sparing the women. Had they remembered themselves, or had they felt conscious shame in the remembrance of their transgressions against God, they would have known that the daughters of Moab and Midian had caused their idolatry. But alas! we spare our corruptions in the day of inquisition, under the cover of infirmities, and the like; so deceitful the heart of man! Romans 3:9.

NUMBERS 31:13-18

And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. (14) And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle. (15) And Moses said unto them, Have ye saved all the women alive? (16) Behold, these caused the children of Israel,

through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. (17) Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. (18) But all the women children, that have not known a man by lying with him, keep alive for yourselves.

It is truly interesting to see the zeal of the faithful. How jealous for the honour of GOD was Moses? In regarding the LORD's glory, he passeth by all lesser considerations. Angels burn with an holy flame in this particular. We have a striking instance of one of the heavenly host manifesting his warmth of zeal for the glory of GOD, in the instance of the death of Herod. Acts 12:23. And if the Reader would behold the account of one infinitely greater than the angels, he may read how the prophet described him under this feature, as clad with zeal as a cloke; and how the evangelist interpreted this when he appeared in substance of our flesh. See Isaiah 59:17. Psalm 69:9. John 2:15-17.

NUMBERS 31:19-24

And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. (20) And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood. (21) And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses; (22) Only the gold, and the silver, the brass, the iron, the tin, and the lead, (23) Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. (24) And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

The law respecting uncleanness had so much in it of allusion to the gospel, that it is not to be wondered at we meet with it upon every occasion. But Reader! how delightful is it to see our privileges in Jesus. Let us go forth unto him without the camp, bearing his reproach. Hebrews 13:13.

NUMBERS 31:25-47

And the LORD spake unto Moses, saying, (26) Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: (27) And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: (28) And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep: (29) Take *it* of their half, and give it unto Eleazar the priest, *for* an heave offering of the LORD. (30) And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. (31) And Moses and Eleazar the priest did as the LORD commanded Moses. (32) And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, (33) And threescore and twelve thousand beeves, (34) And threescore and one thousand asses, (35) And thirty and two thousand persons in all, of women that had not known man by lying with him. (36) And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: (37) And the LORD'S tribute of the sheep was six hundred and threescore and fifteen. (38) And the beeves *were* thirty and six thousand; of which the LORD'S tribute *was* threescore and twelve. (39) And the asses *were* thirty thousand and five hundred; of which the LORD'S tribute *was* threescore and one. (40) And the persons *were* sixteen thousand; of which the LORD'S tribute *was* thirty and two persons. (41) And Moses gave the tribute, *which was* the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses. (42) And of the children of Israel's half, which Moses

divided from the men that warred, (43) (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep, (44) And thirty and six thousand beeves, (45) And thirty thousand asses and five hundred, (46) And sixteen thousand persons;) (47) Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

I think it not necessary to break the chain of those verses, when one general observation may be properly made from the whole taken together. It is worthy of remark, how graciously the LORD, by taking a portion to himself, hath taught us to consider from whom all blessings flow, and therefore to whom tribute should return, in a perpetual thanksgiving. It is suitable in all our alms, to the poor, to keep in view that they are the LORD's poor, and therefore the gift is first and principally on his account. Reader! I would recommend you to be very jealous, over your own heart in this particular. Search the motives of your alms-giving to the bottom; and always ask yourself, Is it on the LORD's account this charity is exercised? The apostle's argument is founded on this. 1 John 3:16, 17.

NUMBERS 31:48-54

And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: (49) And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us. (50) We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. (51) And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels. (52) And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of

hundreds, was sixteen thousand seven hundred and fifty shekels.
(53) (*For* the men of war had taken spoil, every man for himself.)
(54) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

I class all these verses together, because they are connected in the history, and because the improvements they suggest are all united. We have in them the pious reflections of the officers in Israel's army, on the event of their victory over their enemies; and the grateful acknowledgement they offered in consequence thereof to the LORD. Reader! do observe; they did not ascribe the victory to their own sword, but they saw the hand of the LORD in it; and therefore to him gave all the glory. There is a similar example of this, Psalm 44:1-8. But this was not all. They beheld the preservation of themselves and their people from all danger, in the accomplishing this victory, as the peculiar interposition and mercy of GOD. And to be sure, nothing could be more decisive in confirmation of it, for when they came to muster up the people, there was not a single man wanting. Never perhaps, in the annals of the world, was there ever known such an instance. They saw, therefore, as a saint of GOD did upon another occasion, that this was the LORD's doing, and marvellous in their eyes. Psalm 118:23. But when the Reader hath duly pondered over the natural and religious sense of this event, I would beg him to consider again the spiritual meaning, whether this first battle in the conquest of the promised land, in which not a soul was lost, was not typical of JESUS'S conquest of the eternal Canaan, concerning which he himself remarked, of them which thou hast given me have I lost none. John 18:9. The offering of the officers to the LORD

is a delightful testimony from whom they consider the blessing of victory came, and to whom therefore ought to be returned the tribute of praise. What a sweet and precious example is this for all military characters.

REFLECTIONS

PAUSE, my soul, over the perusal of this whole Chapter, and duly contemplate in the case of Balak and Balaam's confederacy against Israel, and the event which here so soon after followed, in the destruction of Midian, the truth of that Scripture, *The lamp of the wicked shall be put out.* And again: *Yet a little while, and the wicked shall not be; thou shalt diligently consider his place, and it shall not be.*

In the contemplation of the holy war of Israel, behold, my soul, the figure and similitude of that war in which thou art engaged. LORD, help me to go forth to every conflict in thy strength, making mention of thy righteousness, even thine only. Let not mine eye spare any of those lusts, in my corrupt members, which war against my soul; but do thou blessed JESUS, as the great captain of my salvation, go before, and by the precious influences of thine HOLY SPIRIT, drive them out before me, until they are utterly consumed. And grant, gracious GOD, that when returning from the slaughter, I may have so fully learnt the song of salvation to GOD and the LAMB, that the blood of JESUS may be my oblation for the atonement of the sin of my soul. Of my soul may it be said, as it is and shall ever be of all the redeemed in the holy army of the LORD, *They overcame by the blood of the LAMB, and by the word of their testimony; and they loved not their lives unto the death.*

CHAPTER 32

CONTENTS

In this Chapter the history of Israel is pursued. Here is an account of the desire of the Reubenites, and Gadites, to settle on this side Jordan: Moses reproves the thought; as if they wished to withdraw from the conquest of Canaan. They explain their intention, with which Moses is satisfied: and the lands of the kingdom of Sihon and Og, are conditionally appointed to them and their descendants.

NUMBERS 32:1-5

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle; (2) The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, (3) Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, (4) *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle: (5) Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

There can be no question but that those plains of Moab were most fruitful and desirable situations. But alas! what are the plains of Moab to the land of Judah, which is the glory of all lands. In like manner, in a spiritual sense, what are the pleasant things brought forth by the sun, or the pleasant things put forth by the moon, to the good-will of him that dwelleth in the bush. Deuteronomy 33:14, 16. Reader! is not every man by nature a Reubenite, who desires to set up his resting place on this side the land of promise?

NUMBERS 32:6-15

And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? (7) And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? (8) Thus did your fathers, when I sent them from Kadeshbarnea to see the land. (9) For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. (10) And the LORD'S anger was kindled the same time, and he sware, saying, (11) Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: (12) Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. (13) And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. (14) And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. (15) For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

We may in some measure account for the feelings of the man of God. He had earnestly requested that he might see the good land, and that the LORD would give him to enjoy it. And the Reubenites, and the Gadites, were indifferent about. Deuteronomy 3:23-25.

NUMBERS 32:16-27

And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: (17) But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. (18) We will not return unto our houses, until the children of Israel have inherited every man his inheritance. (19) For we will not inherit with them on yonder side Jordan, or forward; because

our inheritance is fallen to us on this side Jordan eastward. (20) And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, (21) And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, (22) And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. (23) But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. (24) Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. (25) And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. (26) Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: (27) But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

I include the whole of these verses in one view, because they include the terms of agreement between Moses and the Reubenites and Gadites. The representation, which is here given of them, serves to raise the people somewhat higher in our view; but certainly their choice of setting up their rest on this side Jordan, had in it much of a worldly, carnal spirit. Reader! never forget what the HOLY GHOST hath said, by the mouth of the Prophet: *Arise ye and depart for this is not your rest, because it is polluted.* Micah 2:10.

NUMBERS 32:28-30

So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: (29) And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: (30) But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

Observe, Moses having foreknowledge from the word of the LORD, that he himself should not live to see the event, leaves the business in charge with his successors. So faithful ministers commit the concerns of the church to faithful men. 2 Timothy 2:2.

NUMBERS 32:31-32

And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. (32) We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

The terms are again, as it were, ratified and confirmed on both sides, and the LORD himself is considered as looking on. It is well when all church concerns are thus arranged and settled under the great Head of his church. Matthew 28:20.

NUMBERS 32:33-34

And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about. (34) And the children of Gad built Dibon, and Ataroth, and Aroer,

Observe, the children of half the tribe of Manasseh are here included in this grant.

NUMBERS 32:35-42

And Atroth, Shopan, and Jaazer, and Jogbehah, (36) And Bethnimrah, and Bethharan, fenced cities: and folds for sheep. (37) And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, (38) And Nebo, and Baalmeon, (their names being changed,) and Shilmah: and gave other names unto the cities which they builded. (39) And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the

Amorite which *was* in it. (40) And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. (41) And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair. (42) And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

The reason of the change of names was most probably to observe that precept, that the children of Israel should not make mention of the names of the gods of the heathen about them; and their cities were called in honour of their gods: see Exodus 23:13. And hence, in after ages, the LORD promised to take away the names of Baalim out of the mouths of his people. Hosea 2:17.

REFLECTIONS

REMARK, my soul, in the case of those Reubenites and Gadites, how injurious to the pilgrimage state in thy pursuit of Canaan, is a love of worldly ease and settlement. Alas! what have we, who profess ourselves to be strangers and pilgrims upon earth, and are supposed to be seeking a better country, that is an heavenly, what have we to do with the things of time and sense? But how true is that saying of the apostle's; All seek their own, not the things of JESUS CHRIST. Precious Redeemer! do thou so endear thyself to my view, that I may esteem it my chief happiness to endure affliction, if need be, with the people of GOD, rather than enjoy the pleasures of sin for a season; and like thy servant of old, esteem the reproach of CHRIST greater riches than all the treasures on this side Jordan.

CHAPTER 33

CONTENTS

This Chapter contains the account of the journeying of Israel from Egypt to Canaan; and once more the LORD'S command is repeated, that the people be sure to drive out the Canaanites from the land.

NUMBERS 33:1-2

These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. (2) And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

As Moses wrote the goings of Israel, by the express appointment of the LORD, we may venture to pronounce this Chapter to be a very interesting Chapter. And as no event in history, in the annals of any one nation, is or can ever be so truly worthy notice, from the constant succession of miracles, which accompanied the LORD'S Israel through every stage of their eventful journey: it certainly merits the Reader's attention the more. And was it not, on this account that the HOLY GHOST was pleased to give it in charge to Moses particularly, to mark down the several stages of the way, that the people in perusing over the same, might call to mind the wonderful mercies of the LORD, who had fed, and sustained, and led, so great an army forty years together, through an inhospitable, barren wilderness. But, my soul, while looking at Israel's journey, call to mind thine own. How hath a gracious GOD led thee through the several spiritual as well as temporal stages of thy pilgrimage! And how hath JESUS, and his HOLY SPIRIT, marked thy way all the stages through. Surely with little less than a series of miracles from beginning to end.

Reader! compare these things with your own experience, and then say whether mercy and goodness hath not been following of you all the days of your life. Psalm 23:6.

NUMBERS 33:3

And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

If the Reader will count the number of the different routes and stages of Israel, he will find the number amount to *two and forty*. It began from the borders of Egypt, and extended as far as the plains of Moab. Reader! nothing can be more improving than for the truly pious believer to mark down the memorandums in his own experience of the LORD's gracious dealings all the way that he hath led him through the wilderness, to show him what is in his heart. Deuteronomy 8:2.

NUMBERS 33:4

For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

It is worthy observation, that while the LORD is taking such especial care of Israel, his first-born, the LORD is compelling the Egyptians to attend the funerals of their first-born. Reader! never forget distinguishing grace. Psalm 89:27.

NUMBERS 33:5-49

And the children of Israel removed from Rameses, and pitched in Succoth. (6) And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness. (7) And they removed from Etham, and turned again unto Pihahiroth, which *is*

before Baalzephon: and they pitched before Migdol. (8) And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. (9) And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there. (10) And they removed from Elim, and encamped by the Red sea. (11) And they removed from the Red sea, and encamped in the wilderness of Sin. (12) And they took their journey out of the wilderness of Sin, and encamped in Dophkah. (13) And they departed from Dophkah, and encamped in Alush. (14) And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. (15) And they departed from Rephidim, and pitched in the wilderness of Sinai. (16) And they removed from the desert of Sinai, and pitched at Kibrothhattaavah. (17) And they departed from Kibrothhattaavah, and encamped at Hazeroth. (18) And they departed from Hazeroth, and pitched in Rithmah. (19) And they departed from Rithmah, and pitched at Rimmonparez. (20) And they departed from Rimmonparez, and pitched in Libnah. (21) And they removed from Libnah, and pitched at Rissah. (22) And they journeyed from Rissah, and pitched in Kehelathah. (23) And they went from Kehelathah, and pitched in mount Shapher. (24) And they removed from mount Shapher, and encamped in Haradah. (25) And they removed from Haradah, and pitched in Makheloth. (26) And they removed from Makheloth, and encamped at Tahath. (27) And they departed from Tahath, and pitched at Tarah. (28) And they removed from Tarah, and pitched in Mithcah. (29) And they went from Mithcah, and pitched in Hashmonah. (30) And they departed from Hashmonah, and encamped at Moseroth. (31) And they departed from Moseroth, and pitched in Benejaakan. (32) And they removed from Benejaakan, and encamped at Horhagidgad. (33) And they went from Horhagidgad, and pitched in Jotbathah. (34) And they removed from Jotbathah, and encamped at Ebronah. (35) And they departed from Ebronah, and encamped at Eziongaber. (36) And they removed from Eziongaber, and pitched in the wilderness of Zin, which *is* Kadesh. (37) And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. (38) And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come

out of the land of Egypt, in the first *day* of the fifth month. (39) And Aaron *was* an hundred and twenty and three years old when he died in mount Hor. (40) And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. (41) And they departed from mount Hor, and pitched in Zalmonah. (42) And they departed from Zalmonah, and pitched in Punon. (43) And they departed from Punon, and pitched in Oboth. (44) And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab. (45) And they departed from Iim, and pitched in Dibongad. (46) And they removed from Dibongad, and encamped in Almondiblathaim. (47) And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo. (48) And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho. (49) And they pitched by Jordan, from Bethjesimoth *even* unto Abelshittim in the plains of Moab.

I connect into one and the same point of view, the whole forty-two stages of Israel, because that one and the same general observations meet us through every one of them. Let the Reader, however, remark with me the shortness of their stages; their continual movements; their still removing, however, wherever they went, in a wilderness-state; their retrograde motions backward and forward; and yet all the while under the direction of the pillar of cloud, and protected by the pillar of fire: and when the Reader hath made his own observations on the history of Israel, let him beg grace from the LORD to discover how much the stages of Israel resemble the present stages of the LORD'S Israel, in all their spiritual journeyings. Are not the movements of the faithful continually in this present life, from one state to another; and sweet the streams of that river they meet with by the way, which makes glad the city of our GOD? And yet whenever they move, is it not like Israel of old, from one part of the wilderness to another? The best is but a wilderness state, and full of

wilderness dispensations. But, blessed be a covenant GOD in JESUS, amidst all the ups and downs, the backward and forward goings of his people, GOD the HOLY GHOST is still, as the pillar of cloud, guiding them on; and the LORD JESUS, as the pillar of fire, protecting and surrounding them with his love. Yes, dearest LORD, wherever, or however, the path of thy people may be, in the way thou leadest them, it is still the *right way* to the city of habitation. Psalm 107:7.

NUMBERS 33:50-56

And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, (51) Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; (52) Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: (53) And ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have given you the land to possess it. (54) And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. (55) But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. (56) Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

It is worthy our closest observation, how frequently in the sacred word, those precepts of totally destroying every vestige of the enemy, is mentioned. And the reason is told us; God is jealous of his honour—jealous of the affections of his people. And when we call to mind that an everlasting and irreconcilable opposition subsists between the seed of the

woman and the seed of the serpent, the whole is explained. Deuteronomy 7:25, 26.

REFLECTIONS

MY soul! pause here, and behold the wonderful love of GOD to his people. Behold, what a series of hazardous journeys, as they must have appeared to human nature, and impossible ever to have been accomplished by flesh and blood, unprotected by the LORD, were GOD's Israel brought through. Call to mind, in rehearsing these two and forty stages of their pilgrimage, what a train of miracles accompanied them, more or less, at every stage. Traverse, in idea, the inhospitable regions of uninhabited desolate places the LORD led them through, for forty years together, during the whole of which space their garments waxed not old, neither were their feet swollen, and surrounded as they were with beasts of prey, and fiery flying serpents, and scorpions. And behold the people at the close of their journey, as many in number at least, and as healthy, as when they first set out; and will not every beholder be prompted to exclaim, *what hath* GOD *wrought!* But while beholding Israel of old, forget not, my soul, to contemplate the true Israel of GOD now. Is not our JESUS carrying home his church through the wilderness? Are not his people in continued movements? Are they not exercised with the same wilderness dispensations? And is not JESUS himself always with them, driving out every enemy before them, and continually manifesting himself to them otherwise than he doth to the world? Oh! my soul, search diligently for thine own personal interest and part in this history; and do thou be continually inquiring for the evidences

of thy journey in the spiritual warfare of JESUS, until the LORD shall have accomplished thy wilderness state, and shall bring thee home to Canaan, to behold his glory, and dwell with him forever.

CHAPTER 34

CONTENTS

This Chapter contains the relation of the boundaries of the land of Canaan according to the LORD's appointment of it: and the persons whom the LORD commissioned to fix the boundaries.

NUMBERS 34:1

And the LORD spake unto Moses, saying,

This is not the least interesting Chapter we meet with, if we read it with a spiritual eye of discernment; for much of the Gospel is contained in it. Let the Reader, in the opening of it, observe, that GOD pointed out the bounds of his people's inheritance upon earth, even before they were called upon to take possession of them. And can the Reader suppose that the heavenly inheritance of his people is not already ascertained and known? And is not JESUS gone before to take possession of it in their name? Sweet thought to a troubled soul, is the assurance that in this life all our bounds are fixed; and a sure mansion is prepared in that which is to come. Compare Deuteronomy 32:8, with John 14:1, 23.

NUMBERS 34:2-12

Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto

you for an inheritance, *even* the land of Canaan with the coasts thereof:) (3) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: (4) And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: (5) And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. (6) And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border. (7) And this shall be your north border: from the great sea ye shall point out for you mount Hor: (8) From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: (9) And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. (10) And ye shall point out your east border from Hazarenan to Shepham: (11) And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: (12) And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

I have not interrupted the Reader by dividing these verses, because I would have him first read over attentively the whole account of the extent of the promised land; and then look over it again, to remark with me the striking observations which arise out of it, considered altogether. If the Reader considers the extent of it, he will discover that it was not in length above 160 miles; and the breadth of it not more than 50. But this little spot, compared to the whole earth, was what the LORD was pleased peculiarly to mark for his people; and to make it the glory of all lands; and consider that such at this hour is the gospel church of JESUS. It is of small extent, and bounded around, as Canaan was, by the idolatrous and profane world. And is there not a striking memorial arising out

of this view of Canaan to the spiritual Reader, from the several boundaries of it? The south quarter, bounded by the wilderness of *Zin*, that memorable wilderness, where the LORD's mercies, and Israel's ingratitude and rebellion, had been so often marked. The salt sea eastward, did it not remind the people of GOD's judgments on *Sodom and Gomorrah*, when Lot was sent out of the overthrow? And was it possible for Israel to look towards *Kadesh-barnea*, and Mount *Keir*, to the river of Egypt, to the river of Jordan, and to the great sea westward, without having all the memorials of the LORD's mercies in these histories again and again brought fresh unto them? Pause, Reader, while beholding these things as the memorials of Israel, and see whether there are not, in your own life, similar tokens, as so many monuments, all the way along, in which the LORD thy GOD hath brought thee these many years through the wilderness, to humble thee and to prove thee! Oh! it is sweet and precious thus to look back, and look around, and view the tokens of JESUS' love. Look at Jacob's conduct, and the prophets, in these instances, and see my soul whether thou canst not find grace to follow their examples. Genesis 28:18. 1 Samuel 7:12.

NUMBERS 34:13-15

And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: (14) For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance: (15) The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

It is worthy remark, that the whole division is of GOD's appointing. Yes! he appoints now, to the whole tribes, and to the half tribes of his people, their habitations here. And frequently, like Canaan, it is but of small extent,—very scanty and limited. But what saith JESUS! Fear not little flock, it is your FATHER'S good pleasure to give you the kingdom. My poor Brother! if you are to have a kingdom hereafter, do not regard the humbleness of your accommodations now. Luke 12:32.

NUMBERS 34:16-17

And the LORD spake unto Moses, saying, (17) These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

Is not *Eleazar* a type of the priestly office, and *Joshua* of the kingly office, of JESUS, in this instance?

NUMBERS 34:18-29

And ye shall take one prince of every tribe, to divide the land by inheritance. (19) And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh. (20) And of the tribe of the children of Simeon, Shemuel the son of Ammihud. (21) Of the tribe of Benjamin, Elidad the son of Chislon. (22) And the prince of the tribe of the children of Dan, Bukki the son of Jogli. (23) The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. (24) And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. (25) And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. (26) And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. (27) And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. (28) And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. (29) These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Jesus is surrounded with his witnesses, and attended by his saints. Revelation 14:1.

REFLECTIONS

HERE, my soul, pause, and meditate on the love of GOD in CHRIST JESUS! GOD had promised Abraham that his seed should inherit Canaan, and behold the assurance of GOD's promises. Oh! for the faith of Abraham, to trust GOD in the certainty of an immortal Canaan, and like him, to go forth if needful, through the wilderness of this world, in the sure expectation of it, not knowing whither he went. Blessed JESUS! be thou the Canaan of my soul; and through every journey of the pilgrimage state towards it, do thou fix the bounds of my habitation, that in thee my whole desires may centre. Thou art the Priest, like Eleazar, and the Captain of my salvation, like Joshua, to go on before me to the promised land. LORD! give me grace to eye thee in every step; to live upon thee in every movement; and finally, to dwell with thee where thou art, to behold thy glory.

CHAPTER 35

CONTENTS

This Chapter may be properly considered as a continuation of the former. As the sons of Levi had no portion with their brethren, because the LORD was their portion; in this Chapter we have the part which the LORD assigned in Canaan for the possession of his priests. Forty-eight cities, with their suburbs, are marked out for them. Beside these, six cities are

appointed as cities of refuge for the manslayer, which this Chapter takes notice of; and other laws for regulation concerning murder, to which those cities of refuge were not to reach.

NUMBERS 35:1

And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

Observe, those memorable plains of Moab were sanctified to this blessed purpose, that here the final instructions concerning Canaan were given.

NUMBERS 35:2-5

Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them. (3) And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. (4) And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about. (5) And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

Observe the care of GOD over his ministry. Here, as in the gospel state, the LORD hath provided that they who preach the gospel should live of the gospel. 1 Corinthians 9:14.

NUMBERS 35:6

And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

Observe the cities of refuge were in the priests' lot. Was not this altogether typical of JESUS, who is the only refuge from the storm of divine wrath, and the only covert from the tempest of his just judgment? Isaiah 32:2.

NUMBERS 35:7-8

So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs. (8) And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

Though the LORD made so plentiful a provision for his priests, yet it should be observed, and carefully observed too, that the LORD set bounds to it. Ministers were never intended to lord it over GOD's heritage, or to abound in carnal things, while supposed to be principally engaged in spiritual. See Paul's beautiful example on this point, Acts 20:33-35. Philippians 4:11-13.

NUMBERS 35:9-34

And the LORD spake unto Moses, saying, (10) Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; (11) Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. (12) And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. (13) And of these cities which ye shall give six cities shall ye have for refuge. (14) Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge. (15) These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. (16) And if he smite him with an instrument of

iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. (17) And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. (18) Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. (19) The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. (20) But if he thrust him of hatred, or hurl at him by laying of wait, that he die; (21) Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him. (22) But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, (23) Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: (24) Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: (25) And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. (26) But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; (27) And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: (28) Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. (29) So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings. (30) Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die. (31) Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death. (32) And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. (33) So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

(34) Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

As one and the same subject is continued through these verses, I have not interrupted the Reader in its perusal, until he hath arrived at the close of it, in the end of the chapter. But it will be now proper to make a pause, and to take a serious and leisurely survey of the whole. And first, how sweet and refreshing is it to behold in those cities of refuge, the lively type of our Almighty Refuge, the LORD JESUS CHRIST. What murder have not you and I committed against our own souls, by sin; against GOD'S laws, against JESUS himself by crucifying him again and again, and putting him to an open shame! If death, judgment, and the law, which act as the avenger of blood, had overtaken us before we gained JESUS, the city of refuge, where would have been our remedy? Precious JESUS! in thee, and thy righteousness, we find a city of refuge, and are fully and everlastingly delivered from the avenger.

REFLECTIONS

Blessed be that HOLY SPIRIT, the Teacher of my soul, from whose influence I am enabled to look beyond the Levitical dispensation, in those cities of refuge, and behold in them the evident emblems of him, and his complete security, who shelters all that flee to him from the avenger of poor guilty sinners. Oh! thou dear Redeemer, may I be led by thy Spirit's ministry continually to thee, and not stop short of the security thou hast afforded, in thy opened wounds, for the salvation of my soul. Neither shall I be in the danger which the people under the Levitical dispensation were exposed to, by the

death of the High Priest; for thou blessed JESUS ever livest, and the efficacy of thy atonement is always the same.

CHAPTER 36

CONTENTS

The subject, relative to Zelophehad's daughters, is resumed. To prevent the inconvenience which might result from the inheritance of daughters, the LORD appoints a remedy in determining that the daughters of such tribes as possessed the inheritance of their fathers, should marry, in the elder branches of their own tribes.

NUMBERS 36:1-3

And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: (2) And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. (3) And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

This family was more immediately interested in the decision of the point they came to question Moses upon; because it was this tribe which had at present no father, or elder of the house; and the inheritance was now in the person of Zelophehad's daughters. See chap. 27.

NUMBERS 36:4

And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

The Jubilee year was the year of release, when every man's inheritance of land was to be restored to its original owner. See Leviticus 25:10.

NUMBERS 36:5-13

And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well. (6) This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. (7) So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. (8) And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. (9) Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. (10) Even as the LORD commanded Moses, so did the daughters of Zelophehad: (11) For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: (12) *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. (13) These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

Although in every point of view, politically and nationally considered, this law seems good, yet certainly it had a much higher significance, in the prospect of gospel mercies. JESUS is the Head of the tribe of his people. With him must all alliance

be made, and with his people in him. The spiritual law of the gospel is now to this purpose: let the people marry to whom they think best; only to the family of the tribe of JESUS. Or, as the apostle says, *be ye not unequally yoked with unbelievers.* 2 Corinthians 6:14-18.

REFLECTIONS

BEHOLD! my soul, in the perusal of this Chapter, how graciously the LORD watches over his people, in all their concerns. And is he less attentive now? Is his arm shortened, or his ear grown heavy? Must not the people of GOD be very dear to GOD, and doth he not watch over them for good, to guide them in all their ways, and to keep them, lest any hurt them, night and day.

Let the people of GOD learn from this Chapter how suitable and proper it must be, like the daughters of Israel, to be united only to their own tribes. And ought not every true believer in JESUS to be very attentive in the near and tender relations of life, to be united only to such as are united to the LORD? If JESUS cements the union between souls, certainly those united to him will form the truest union with each other, *for they that are joined to the LORD are one spirit.*