‘the Peak of Derbyshire,’ originally no  
doubt some single hill, has come to mean  
the whole district in which that hill is  
situated.

**an angel**] Here, as continually in the Old Testament, the angel bears  
the authority and presence of God Himself:  
which angel since God *giveth not His  
glory to another,* must have been the *great  
Angel of the covenant,* the *“ Angel of the  
Face”* of Isa. lxiii. 9, *“the Angel of His  
Presence,”*—the SON OF GOD. See below  
on ver. 53.—Stier remarks, that this  
*second* appearance of God, to Moses (see  
ver. 2), introduces the *legal* dispensation,  
as the *first, to Abraham, the patriarchal.*

**32.**] The order of Exod. iii. 6, is  
here somewhat varied. The command to  
put off the shoe was given *on the approach*of Moses, and before these words were  
spoken.

**33.**] See Josh. v.15. Putting off the sandals was a *mark of reverence.*  
The priests performed all their ministrations *barefooted.* The Arabs to this day continue the practice: they always enter  
their mosques barefooted.

**34.** **I have seen, I have seen** (literally, **seeing I saw**)]  
This is the emphatic way of expression in the Hebrew.

**35.**] The words, **this Moses,** are repeated emphatically again and  
again, to impress on them God’s choice of  
one whom they rejected.

**whom they refused,** ver 27. The rejecter of Moses  
there is regarded as the *representative of  
the nation:* see note on ver. 26. In this  
express mention of the rejection of Moses  
by the Jews, and his election and mission  
by God, the parallel of Jesus Christ is no  
doubt in Stephen’s mind, and the inference  
intended to be drawn, that *it does not  
follow that GOD REJECTS those whom* THEY  
REJECTED.—The difficulty of **hath God  
sent:**  has caused it to be altered into the  
historic tense, *“did God send.”* But the  
perfect tense sets forth not only the fact  
of God’s sending Moses *then,* but the endurance of his mission till **—him hath God sent:** with a closer reference than  
before, to Him whom God had now exalted  
as the true *Ruler and Deliverer,* see ch.  
y. 31.

**37.**] See ch. iii, 22, notes.  
Our text has probably been altered to agree  
verbally with the former citation.