read, “*not fearing the wrath of the king.*”  
Were it not for this difficulty, we may  
ly say that the other interpretation  
would never have been thought of; but  
standing as it does, it is no wonder that it  
has driven Commentators to another resource.  
Still, if owing to other circumstances  
in the text it is, as we have seen it  
to be, necessary to refer it to that first  
leaving of Egypt, we have no right to set  
those aside on account of this difficulty:  
rather should we say that there must be  
some solution of it, however difficult to  
find. In attempting to give a solution, I  
may confess that I see as yet no *satisfactory*  
one, It may be that the truth is, that  
though the fact of his flight was the effect  
of his fear, the same flight itself, the dereliction   
of Egypt and reserving himself for  
farther action, shewed that that fear did  
not *possess* nor bear him away. But on  
any solution, the difficulty remains. Had  
it stood “*fearing*,” instead of **not fearing**,  
the whole would have been plain enough :  
“when he feared the anger of the king”):  
**for he endured, as seeing the invisible  
One** (or, “the King who is invisible:”  
compare 1 Tim. i. 17).

**28.**] **By faith  
he hath celebrated** (the perfect is used,  
on account of the Passover being 2 still  
enduring feast) **the Passover** (not as some  
interpret, in faith of the Redeemer to  
come, which point does not enter into consideration   
here: but that by faith which  
was to him the evidence of things unseen,  
viz. of the promise that the Destroyer  
should *pass over* and not hurt them)**, and  
the effusion of the blood** (viz. of the blood  
of the paschal lamb on the lintel and  
door-posts. This word is ordinarily used of  
those cases where the blood was sprinkled  
round the altar, e.g. Lev. i. 5; vi. 32,  
&c. So that the word applies well to this  
ordinance, where the blood was sprinkled  
by means of a bunch of hyssop), **that he  
who destroyed the firstborn might not  
touch them.** **them,** of a subject not  
before expressed, is to be understood out  
of the context as meaning the Israelites,  
who sprinkled the blood. It prepares the  
way for the change into the plural, at the  
next verse.

**29.**] **By faith they**(see above) **crossed the Red sea as through  
dry land: of which the Egyptians making  
experiment were swallowed up.**

**30.**] *A second example of the strength of  
faith in Israel generally.* **By faith** (of  
Israel, who obeyed the command of Joshua  
through all the days, which to the unbeliever   
would seem irrational. Chrysostom,  
says, “For there is no power in the sound  
of a trumpet to throw down stones, even  
if a man go on blowing for a thousand  
years: but faith can do all things”) **the  
Walls of Jericho fell** (see Josh. vi. 5, 20),  
**having been compassed about** (see the  
narrative in Josh. vi.) **during seven days.**

**31.**] *The last example* is one connected   
with the taking of Jericho, just  
mentioned. **By faith** (shewn in her confession,   
Josh. ii. 9, “I know that Jehovah  
hath given you the land:” and ver. 11,  
«Jehovah your God, He is God in heaven  
above and in earth beneath”) **Rahab the  
harlot** (not to be softened into *an innkeeper*,   
as some have done. Clement of  
Rome devotes to her a whole chapter of  
his Epistle to the Corinthians, and has no