23—27. HEBREWS, ~   
 ey   
 AUTHORIZED VERSIO: AUTHORIZED VERSION REVISED. si   
 fused to be called the son years, refused to be ealled the son   
 of Pharaok’s daughter ; lof Pharaoh’s daughter ; 25° choosing ors.tssxiv.10,   
 25 choosing rather to suffer   
 afftiction with the people rather to suffer affliction with the   
 of God, than to enjoy the people of God, than to enjoy the   
 pleasures of sin for a sea- | pleasures of sin for a season ; °6 es-   
 son; \*esteeming the re-   
 proach of Christ greater teeming ? the reproach of Christ ?-xiti.3.   
 riches than the treasures) ereater riches than the treasures in   
 in Egypt: for he had re- Egypt: for he had respect unto the 1\*\*   
 spect unto the geccnnenct| reeompence of reward.   
 Of the reward. 7 By faith| 27 By faith   
 he forsook Egypt, not fear-)t he forsook Egypt, not fearing the \*4°s   
 ing the wrath of the kin ath of the king: for he endured, Bai, 1,   
   
   
 24—28.] The faith of Moses when come to according to the idea of the unity of the   
 mau’s estate. By faith Moses, when grown Ol and New Testaments, and of the   
 up (literally, great. ‘The expres- eternal Christ [the Logos] already living   
 sion is from the Greek of the passige in and reigning in the former”) greater   
 Exodus), refused to be called son of a riches than the treasures of Egypt: for   
 (or, the) daughter of Pharaoh (there is no he looked (the verb means, “so to look   
 record in the Old Test. of this refusal of at any thing, as to be by waiting for it,   
 Moses: but the fact of the adoption was or generally by the regard of it, deter   
 matter of Jewish traditionary belief: and mined or Strengthened in a course of   
 the refusal is fairly gathered from his action”) to the recompence of reward   
 whole conduct); choosing rather to suffer (viz. the great eternal reward spoken of   
 affliction with the people of God, than to vv. 89 f.: not the possession of Canaan   
 possess a temporary enjoyment of sin; merely) 27.] By faith he left Egypt,   
 esteeming (this comes in with a slightly not fearing the wrath of the king (when?   
 ratiocinative force—“esteeming, as he This is much disputed. Was it when he   
 did”) the reproach of Christ (what is this ? fled after the murder of the Egyptian ? or   
 Certainly not, with some, merely reproach when he left Egypt with the children of   
 similar to that of Christ: nor again does Israel? Against the latter, it seems a   
 the more usual explaination, reprouch on decisive objection, that the Exodus was   
 account of Christ, satisty the meaniny made, not in defiance of the king of Egypt,   
 nor even’ the modification of it which but with his consent, and at his urgent   
 makes Moses thus choose, from 2 principle i objection to   
 of faith in the Messiah to come. Far it, that thus the chronological order is   
 better is Bleck, “reproach which Christ broken, the next particular, the institution   
 in his own person, and has to of the Passover, having taken   
 members.” And in this view, vionsly to the Exodus. A third objection   
 y, that. all Israel’s wi is, and one not easily got over, that the   
 Christ's reproach: Israel typified Christ : singular, he left Egypt, carmot well be   
 all Istae?’s as the people of God referred to an event in Israel’s histo   
 were Christ’s sufferings, not only by anti- inst refer to the personal history of Moses.   
 tion in type, but, by that inclusion in Otherwise we should expect “he crossed,”   
 Christ which they, His members before the and not “ they crossed,” below in ver. 29,   
 Head was revealed, possessed in common Regard being had to these objections, I   
 with us. Christ was ever present in and cannot but think that to understand this.   
 among God’s people: and thus De Wette of the Exodus is altogether impossible. It   
 well and finely says “The Writer calls must then refer to the former flight. Aud   
 the reproach which Moses suffered, the re- this is the view of all the ancient exposi-   
 proach of Christ, as Paul, 2 Cor. i. 53 Col. tors: and of many among the moderns.   
 i. 24, calls sufferings of Christians the But we are here met by a startling difti-   
 sufferings of i. e. of dwelling, culty. In Exod. ii, 14, we read that on   
 striving, suffering, his Church as in His finding that his slaying of the Kgyptian   
 body; to which this reproach is referred was kuown, “ Moses was afraid :” here we