

**GOD'S MESSAGES  
BIBLE  
COMMENTARY  
SERIES**

**VOLUME 2**

So they read in the book in the law of God distinctly, and gave the sense,  
and caused them to understand the reading.

(Nehemiah 8:8).

**COMMENTARY  
ON  
THE BOOK  
OF  
EXODUS**

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# Introduction To Exodus

**The Title:** The word “exodus” means “a coming out.” We are all familiar with the word “exit” where we come out of a building. The two words are closely related. The book of Genesis gave us a record of man from the creation until the family of Jacob was forced to go to Egypt. One could easily label the book of Genesis as “From Eden to Egypt.”

The book of Exodus tells us of the breaking and coming out of that bondage. It is largely the story of the leadership of Moses, as some two million persons left Egypt and wandered for forty years through the wilderness of Sinai.

**The Date and Author:** There is considerable debate concerning the date at which the book of Exodus was completed. Some critics of the Bible delight in talking about the various documents which could have been combined to form these early books of the Bible. For those of us who believe in the divine inspiration of the Holy Book there is strong evidence that Moses was the author and that it was completed in about 1446 B.C.

**Conditions as the book begins:** The family of Jacob had entered Egypt as a result of the terrible famine which occurred during the time when Joseph was second only to Pharaoh in that land. There were only 70 who entered. Some 400 years had passed. There were 600 thousand men, plus women and children who left under the leadership of Moses.



The Egyptian rulers had become very much concerned over the increase in the numbers. They had placed severe burdens upon the people to prevent them from taking over the entire land.

The Egyptians were an idolatrous people and Israel had been exposed to a multitude of false gods. It is a wonder that they were able to retain their identity as a separate people, serving Jehovah. This may have been a part of the Divine plan. The Egyptians looked down upon them because they were shepherds. Thus there was not the intermarriage which might otherwise have taken place. During these 400 to 430 years Israel had grown from a family to a sizable nation.

**A Brief Outline:**

- I. Israel in Egyptian Slavery.
- II. Israel Delivered From Slavery.
- III. Israel Receives the Ten Commandments.
- IV. Israel Worships A Golden Calf.
- V. Israel Receives Instructions for Worship.





**The Book Of  
EXODUS**







## *Chapter 1*

**EXO 1:1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.**

Exodus is really only a continuation of Genesis. The word “Now” in this first verse could also have been translated as “And.” This true also of the books of Leviticus, Numbers and Deuteronomy. Each begins with the same Hebrew conjunction. The author of Genesis was Moses. The author of the next four books is the same.

Before beginning the account of Israel’s bondage and deliverance, Moses decided to reemphasize the fantastic growth of God’s people during the time they spent in Egypt. There were but few who entered that land. There was a small nation that left.

The use of the word “household” leaves us with a degree of uncertainty as to how many Hebrews were included in the original population. We do not know whether these households included others who were not of the seed of Jacob. Abraham’s household consisted of 318 souls. Not all of them were his fleshly descendants. The same might well be true in this case. There may have been more than the seventy if this was true.

**EXO 1:2 Reuben,  
Simeon,  
Levi, and  
Judah,**

**EXO 1:3 Issachar,  
Zebulun, and  
Benjamin**

**EXO 1:4 Dan, and Naphtali, Gad, and Asher.**

**EXO 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.**

All twelve of Jacob’s sons are listed. Later we will find lists with Ephraim and Manasseh listed,  
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or with Levi missing. This time we have the original list.

**EXO 1:6 And Joseph died, and all his brethren, and all that generation.**

A large amount of time passed. All the sons of Jacob died and were replaced by later generations. That does not mean that God's plans for His people had been cancelled. He had allowed Israel to enter Egypt that He might prepare a people through which He might present the Saviour to the world. That plan would extend beyond the lives of generation after generation.

**EXO 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.**

As God had promised to Abraham, his seed multiplied as the sand of the seashore and the stars of the heavens. Notice how this verse piles the words fruitful, increased, abundantly, multiplied, waxed, and exceeding all on top of one another in describing the expansion of the Hebrew people.

The land was filled with them. Was this only the land of Goshen in which they first settled? It may well have been the entire land of Egypt.

**EXO 1:8 Now there arose up a new king over Egypt, which knew not Joseph.**

Time erases many memories. A new regime came into being. The ruler of this new government had not participated in the blessings which Joseph had made possible for Egypt. He only saw vast numbers of Hebrews, the number increasing daily. This was interpreted to be a threat to his own people. He decided to take action.

To say that he "knew not" Joseph means more than just the fact that he had never seen the man. It indicates that he disapproved of Joseph's influence.

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**EXO 1:9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:**

The statement that the Hebrews had become more and mightier than the Egyptians is probably an exaggeration. But, it does deserve a bit of thought. The Egyptian citizens must have been counted in millions. The later statements about the number of Hebrews who left Egypt are to be taken seriously.

**EXO 1:10 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.**

When the Pharaoh spoke of dealing “wisely” he could not have been more mistaken. His actions set him up as an opponent of God’s people, and therefore an opponent of God. That was not wise.

What he meant was that the Hebrews must be attended to; otherwise they could cause the defeat of his government if enemies invaded. He could not only see that difficulty arising. The Hebrews were a work force. If they rose in rebellion they might desert than land and the Egyptians would be forced to take over the laborious tasks which the Hebrews were doing.

**EXO 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.**

Taskmasters were assigned to force the slaves to work harder than before. We can imagine that some of them were killed by beatings, and other died from exhaustion, etc.

To make things even more disagreeable, the slaves were assigned to build treasure depositories to hold the

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riches of Egypt. They were receiving no wages, and they were enriching their masters.

Josephus tells us they were assigned to build pyramids. Since the origin of the great pyramids of Egypt is a mystery, it is not impossible that the Hebrews helped to build them.

**EXO 1:12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.**

If the king thought he would reduced the population through the heavy burdens, he was wrong. The exact opposite was the result. The greater the affliction, the faster the numbers grew. You can not oppose God and ultimately win the battle. You will be defeated.

Pharaoh and his underlings became more and more concerned over what they saw as a potentially dangerous situation.

**EXO 1:13 And the Egyptians made the children of Israel to serve with rigour:**

**EXO 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.**

I can recall some pretty “vigorous” tasks when I was a lad of fifteen years on the farm. Some of those tasks were such things as bending over hour after hour and picking ripe cucumbers to extract the seed that it might be sold to seed companies. Other tasks were grievous because they were gruesome, such as the castration of hogs.

Yet when compared with the “rigorous” tasks placed upon the Hebrews the farm duties were more like a picnic.

**EXO 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:**



Pharaoh conceived another plan. He would go to the root of the matter and eliminate the Hebrew male children. He called two midwives who aided in the birth of the Hebrew babies. There were two of them. Since two midwives could not possibly care for thousands of mothers, it is likely that these two were in charge of a number of others.

**EXO 1:16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.**

The midwives were instructed to watch when the Hebrew mothers were giving birth and to see if the babe was male or female. If male, they were to destroy it. Females were to be allowed to live.

If the plan had succeeded, the females would have intermingled with the Egyptians and Hebrew identity would have been dissolved. The Egyptians would have also had a larger selection of young women for wives. Surely this looked like the answer to the King's fears.

**EXO 1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.**

The plan did not succeed. The midwives knew that God had commanded "life for life." If a person killed another person in cold blood, that person was to be killed himself. The midwives were being told to disobey God and they could not do that. They allowed the male babies to live.

**EXO 1:18 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?**

Kings are not in the habit of being ignored. This one realized there were a lot of male babies around that  
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must have been born after his command was delivered to the midwives. He called them to account and asked for an explanation.

**EXO 1:19 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.**

The midwives presented a very plausible answer to the king. The Hebrew women could give birth to a baby much more quickly than the Egyptian women.

To some this may seem to be a boldfaced lie. A woman is a woman. When a number of them are considered it would appear that the difficulties of birth would be identical in two groups. That is not correct. Women who labor in the fields doing heavy labor do have less difficulty in delivery of their babies.

My mother had many talks with me in my teen years. She once told me that her family had lived in farm country where certain immigrants from Europe had settled. The women worked in the fields side by side with the men. She said that on more than one occasion she had known of one of these women working in the field one day, and then delivering her baby the next. The woman would then be back in the field working just as she had been by the next day.

We can also anticipate that the midwives dallied for a time when they were informed that a Hebrew woman was preparing for delivery.

**EXO 1:20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.**

So neither of the King's plans produced the desired results. The rigorous labor did not do it. The order to kill the male babies at birth did not do it. The Hebrews were steadily becoming more numerous and powerful.



**EXO 1:21 And it came to pass, because the midwives feared God, that he made them houses.**

Bible critics have accused God of justifying the means by the end. Did He bless the midwives for telling lies concerning the male babies? Were their actions approved, even though wicked, because the result was in God's favor? No! We do not know that they were lying. God was blessing them because they feared His expressed command that humans are not to kill other humans in cold blood.

**EXO 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.**

Pharaoh still had one more plan of action. He would instruct all his people to see that any male Hebrew baby who was born was to be cast into the river and drowned. This way the king would not have to depend upon the midwives. Anyone seeing a newborn Hebrew baby would be responsible for having it killed.

The female babies were still to be kept alive. They were not seen as a threat to the safety of the Egyptian government.

## *Chapter 2*

**EXO 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.**

It was appropriate that God chose a man and woman, both of the descendants of Levi, to produce the great lawgiver, Moses. To say that Jochabed was a daughter of Levi only means she was a descendant. The terms sons and daughters are both used later descendants as well as immediate sons and daughters.

The names of the two are not given here, but are given later on in the book.

**EXO 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.**

The casual reader might get the impression that Moses was the first child born to Amram and Jochabed. This is not the case. Miriam was an older sister to Moses. She was old enough to watch as the Egyptian princess found Moses. She then reported the series of events to her mother. Aaron was also older by three years than Moses. When Moses was forty, Aaron was forty-three.

Jochabed was particularly pleased with the babe. He was healthy and attractive. She desperately needed to find a way to save his life from the cruel edict of the Pharaoh that the entire population of Egypt watch for the birth of the Hebrew male children, and kill them. She decided to hide him as long as possible.

**EXO 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.**

It is not easy to hide a three months old babe. Even if those outside the home did not hear, a visitor in  
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the home would hear it cry. There came a time when Jochabed realized she could not longer keep her baby boy hidden.

No doubt with God's providential help, she devised a plan which had just the slightest possibility of saving the child's life. She would place him in a tiny boat and place him where the princess of Egypt came to the river Nile to wash. Perhaps the princess would see him and have compassion on him.

The bulrushes mentioned in this verse are thought to have been papyrus. This plant provided both food and fibre for the Egyptians. The plant was crushed and the outer layer was used for boats, both large and small.

Jochabed is said to have taken an ark. This leads some to believe she did not make the ark, but only used one that had already been made. This is doubtful. She daubed it with pitch and slime to seal it. If someone else had constructed it they would have probably applied these sealers.

**EXO 2:4 And his sister stood afar off, to wit what would be done to him.**

Miriam, Moses older sister waited at a distance, where she would not be noticed, to observe the outcome of the plan.

**EXO 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.**

All went well. Pharaoh's daughter arrived within sight of the ark. We are informed that she had come to wash herself. Sometimes the word "bathe" is used to talk about the reason she had come. Note that the word used is wash. Now is not washing one's self bathing? Yes, it is in a sense. However one can wash the feet, or the face and hands without bathing. In addition, the translation

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adds the word "herself." It is not in the Hebrew original. She could have been washing some of her garments. We only assume she was bathing.

Her curiosity was aroused when she saw the ark. She would not be satisfied until she found the nature of the contents. One of her attendants was instructed to get the little ark and bring it to her.

**EXO 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.**

Moses was a beautiful baby. She was taken with him. Then he puckered up and began to cry. She was captured! Although she recognized the babe was Hebrew rather than Egyptian, she determined to protect Moses from the decree of her father.

**EXO 2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?**

Miriam, who had been secreted at a distance from the scene, then stepped forward and offered a suggestion. Why not go to the Hebrew women and find one who would be willing to nurse the baby for the princess?

**EXO 2:8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.**

The suggestion was immediately approved. Miriam then went to Jochabed and brought her to nurse her own child.

Anyone who fails to see the Divine Hand in all of this must deliberately close his mind. Moses own mother is to care for her own baby boy in spite of the fact that the command had been given to kill all male Hebrew babies.

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**EXO 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.**

Not only was Moses own mother charged with nursing the baby. The princess assured her that she would receive wages for doing so. Pharaoh's fight against Jehovah was not going as well as he thought it was.

**EXO 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.**

This verse reminds one of the statement concerning Christ's development through his teen age years. He increased in wisdom, stature and in favor with God and men. The Bible does not waste time on details that are not critical to the continuing plan for man's salvation. The child grew!

When Moses became the son of Pharaoh's daughter we may assume he was exposed to the very high level of Egyptian knowledge at the time. For the first forty years of his life Moses absorbed the finest education Egypt could afford.

**EXO 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.**

Moses knew he was a Hebrew. His mother had most surely told him. Besides that, there was enough racial difference that the princess was immediately able to recognize he was a Hebrew baby.

The man felt a kinship with the Hebrew slaves. He went out to mingle with them and found an Egyptian, probably a taskmaster, beating a Hebrew. He felt that he must intervene and stop the beating.



**EXO 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.**

Being very careful not to be seen, Moses came upon the Egyptian and killed him. Moses did not have the authority to take the action which he took. He was taking a tremendous risk. It seemed wise to bury the corpse in the sand and avoid any conflict with the authorities.

**EXO 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?**

Moses had been seen. When he went out the next day to see his Hebrew brethren again, he found two of them fighting each other. He again decided to intervene. He asked the one who was picking on the other why he was doing so.

**EXO 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.**

The man whom he accused retaliated by asking Moses what authority he had for ruling over the Hebrews. He asked Moses if he was about to commit a second murder and kill him as he had killed the Egyptian.

Moses then realized the danger in which he had placed himself. His defence of the Hebrew the previous day was not a secret. The Pharaoh would be angry at what he had done, even if he was considered a son of Pharaoh's daughter.

**EXO 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.**

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Pharaoh did hear what had taken place. He was so angry over Moses defense of the Hebrew slave that he determined to kill Moses.

That would not happen. God had plans for Moses. Moses was not yet ready to lead Israel out of Egypt. Israel had not yet suffered enough that they were willing to follow Moses out. Both Moses and Israel needed time to become prepared for the exodus. That was to come about forty years later.

Moses left the land of Egypt and moved into the land of Midian in the vicinity of Mount Sinai. This placed him far enough from Pharaoh that he need not fear being slain.

Once in the land of Midian, Moses sat down to rest by a well. Interesting events were to follow. Again we are reminded that Jesus also had a conversation with a Samaritan woman at a well.

**EXO 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.**

There is reason to believe this priest of Midian was a priest of Jehovah rather than a priest for one of the idolatrous religions of the time.

The man is known by several names in the Bible. He is also called Raguel and also Hobab. He is very important in the Biblical story in that he provided one of his seven daughters, Zipporah, as a wife for Moses.

As Moses was resting, the daughters of Reuel came to water the animals they had been tending. Adam Clarke points out that women who work in the fields are often healthier than those who are pampered, as those in the Egyptian court would have been. These young women were caring for their father's livestock.

The reader may have noticed that I have avoided limiting the livestock to sheep since the word "flocks" could well apply to goats as well as sheep.

**EXO 2:17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.**

It looks as if the shepherd waited until the young women had drawn water for their own animals, and then came and watered their own. What gallantry!?

Moses again found himself unable to sit by and allow the injustice to occur. He took it upon himself to stop the abuse. We do not know how many shepherds were involved. It may not have been more than two or three. Sometimes when men are guilty they are a bit more timid than otherwise. This may have played a part in the ease with which the shepherds were driven off.

**EXO 2:18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day?**

The women arrived home earlier than their father, Reuel expected. He wondered how it was that they were back so soon.

**EXO 2:19 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.**

Reuel must have been surprised at their answer. Instead of having to wait for the shepherds to take advantage of them, an Egyptian had driven off the shepherds and even went so far as to draw water for them.

Moses would have appeared to be Egyptian to them in his manner of dress and also his speech. He also likely told them he had come from the land of Egypt.

**EXO 2:20 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.**



Reuel wondered why his daughters had not invited Moses to come and share a meal with his household. That was the least they could have done in return for his kindness toward them.

The use of the term bread includes various kinds of solid food, and not just loaf bread.

**EXO 2:21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.**

It was convenient for Moses to remain with Reuel and his family. It looks as though the arrangement was somewhat like that of Jacob in his service to Laban in return for his wife Rachel. Moses received Reuel's daughter Zipporah as his wife.

**EXO 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.**

The name Gershom carries the meaning of "stranger." Moses was very conscious of being a non-native in Egypt and also in the land of Midian. It had not been easy.

**EXO 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.**

The Hebrews probably looked forward to the death of the Pharaoh in hope that their burdens would be made less stringent. It did not turn out that way. The persecution continued. They began to wonder if it would ever cease. They remembered that God had made a covenant with Abraham, Isaac and Jacob and had promised them a land of their own. Had God forgotten His promise?

**EXO 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.**

No, God had definitely not forgotten. He was waiting until both Moses and the Hebrews were ready for the testing which lay ahead. Also the iniquity of the people who inhabited the land of Canaan had not yet reached the level that God was justified in replacing them with the Israelites.

**EXO 2:25 And God looked upon the children of Israel, and God had respect unto them.**

God had heard their prayers and He had no intention of ignoring them. When the time was right they would find that He had been with them throughout the entire four hundred years in the land of Egypt. The promised land was waiting. But, they must wait until "E" day.





## Chapter 3

**EXO 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.**

What a contrast between being the second highest ruler in the powerful land of Egypt, and herding a flock of sheep in a desolate pasture land.

Moses father-in-law was previously stated as Reuel. Since this event took place some forty years after the name Reuel was used, Jethro could be a son of Reuel.

It has been suggested that Moses followed the sheep to Mount Horeb. That is not the general practice for shepherds. The shepherd leads the sheep rather than vice versa. That is what Moses did here.

That which called Mount Horeb here is also called by another name in other passages. It is known as Mount Sinai. This time the solution appears in the fact that the entire range of mountains may have been known as Horeb, and the individual mountain as Sinai.

**EXO 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.**

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

An angel is a messenger. God's messenger appeared to Moses near Mount Horeb. He appeared as a flame of fire. The full glory of God is too intense for human eyes to behold. God sometimes makes Himself manifest to men as He did in the Pillar of fire and as He did between the cherubim on the ark of the covenant.

Moses curiosity was aroused by the flame and he drew closer to it. Then he noted that the bush associated with the flame seemed to be burning, but did not burn

up. This caused him to have second thoughts. It was not ordinary event that he was witnessing.

**EXO 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.**

This angel was not one among thousands. It was a particular angel often called "the Angel of the Lord." This angel is said to have been GOD. The only messenger to man who could be called GOD is Jesus Christ. We suggested that not only in this place, but also in a number of others, the second person of the godhead appeared to present messages.

God called Moses name twice. He intended to gain Moses full attention. His purpose was achieved. Moses answered the voice.

**EXO 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.**

One does not come into the presence of men of high position without considering their appearance. An audience with the governor of a state, or with the President of any country would make it mandatory to show respect.

It is even more so with God. Jehovah is absolutely and completely Holy. He is due the utmost respect. Today we would remove our hat to show respect in entering the house of others. In the day of Moses the people wore sandals with only a sole and straps over the arch. They became dusty and could carry dirt into a residence. Although Moses was not about to enter a house, he was expected to show reverence in the presence of God.

It is a sad sight to see people going into a worship service today in very casual dress. We are aware that some may well dress up hypocritically, with magnificent suits and dresses on the outside and filthy souls on the

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inside. That is wrong. Dressing as if God is only a “good buddy” is also wrong.

**EXO 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.**

God introduced Himself to Moses. He was the God of Abraham who had lived long before Moses. He was the God of Isaac and also the God of Jacob. He had chosen Abraham as the father of the faithful. He had made a solemn promise to All three of these great men that they would be given a land of prosperity, and that their descendants would become a blessing to all nations of the earth.

Moses was awestruck. In spite of the power he had possessed in past days in Egypt, he hid his face in the presence of the God of heaven and earth.

**EXO 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 assured Moses that He had not gone off and left Israel to itself. He was still quite aware of their present conditions.

He used the word “I” three times in this one verse. I have “seen.” I have “heard.” I “know.” There were valid reasons why He had not acted before this time. There were things which had to take place among the people who presently lived in the land of Canaan. There were experiences Moses had to have to mature him for the task of leading. There were experiences the people of Israel must have before they were ready to follow Moses out of Egypt and through the wilderness for some forty years.



**EXO 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.**

The only one of the seven nations that are sometimes mentioned as living in Canaan was the Gergeshites. They were probably of lesser importance than the ones mentioned.

The land of Canaan does not at present look to be a land flowing with milk and honey. It has some agricultural activity. It has much rocky ground and is more suited to pasture than to row crops. However, compared with the oppressive conditions that existed in the land of Goshen, it was an easy choice.

**EXO 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.**

Yes, God had heard. He was finally ready to relieve the oppression of His people. The time was ripe and He needed a leader for them to follow as they broke their bonds.

**EXO 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.**

Now God, in a sense, pointed His finger straight at Moses and said, "You are the man." You must go to Pharaoh and bring My people out from under his rule.

We must ask ourselves what our own reaction would have been if we had been in Moses place. We cringe at some of the commands God gives to us today when they are much, more realistic than the task He laid before Moses. Moses found himself in a state of shock.



**EXO 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?**

The proud man who had previously been ready to defend the Israelites, and slew an Egyptian now trembled with apprehension at the thought of the magnitude of the challenge God had presented to him. Who was he to tackle such an impossible thing?

**EXO 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.**

Both Jehovah and Moses very well knew that Moses was not able to bring the people out of Egypt without Divine assistance. Therefore, God assured him that he would have that help.

God was so certain that Moses would succeed in releasing the people that He assured him he would know that God had been with him when he arrived with them back at that same mount Horeb.

**EXO 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?**

Moses had to tell the people he had God's help when he asked them to follow him. Since that was true, they would want to know what God it was that was to be with them. The pagan people were proud of the names of their gods. What should Moses tell the people when they asked the name of the God who was to help them?

**EXO 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.**

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For many years there was a comic strip featuring Popeye. Every so often Popeye would say, "I yam what I am, and that's all I yam." It was thought that the author of the comic strip made use of this statement in Exodus. If that was the case, it came near to being blasphemous.

God's statement is one of the most fascinating ever made. It reveals both the omniscience and the omnipresence of Jehovah. He is. He has always been. He will forever be. He needed no creator for He is eternal and brought all else into existence.

This was all the name that Moses needed. Just tell the people that I AM had sent him.

**EXO 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.**

**EXO 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:**

The people would be aware that a promise had been made to Abraham, to Isaac and to Jacob. This God was the same one who had made that promise and He would not forget.

Moses was instructed to gather the elders of Israel and inform them that God had seen their grievous burdens. He was ready to help if they were ready to obey Him.

One might wonder how Israel could have any kind of organization such as elders while they were under such oppression. They certainly did not have any power to rebel against the taskmasters. But they were more apt to have some influence in regulating any inappropriate

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abuses between the Israelites themselves. The people would have known which individuals were natural leaders and would be apt to listen to them. Moses would not have to call an assembly of all the people in order to spread the word which he had for them.

**EXO 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.**

**EXO 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.**

God's promise would be kept and it would start with Moses and the elders of the people approaching Pharaoh and telling him they must be allowed to go three days journey into the wilderness to worship Jehovah. The word "beseech" is a gentle word. They were not at this time to make a demand. They were to request permission.

If they had sacrificed in Egypt, they would have been sacrificing animals which the Egyptians might well have worshipped.

**EXO 3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.**

Critics have accused God of instructing Moses and the elders to lie to Pharaoh in that they did not really intend to stop after three days journey. They really intended to depart for good. That is not a just accusation. It shows how little men understand the nature of the True God. He knows the end from the beginning. He said he knew Pharaoh would not allow them to leave. He was not being deceptive. He did know.



Many other translations state this matter of the mighty hand slightly differently. They imply that the mighty hand was not that of Pharaoh, but that it was the mighty hand of Jehovah. Only after Pharaoh had seen God's mighty hand at work would he let the people go.

**EXO 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.**

This verse seems to support the translation of the mighty hand as being that of Jehovah, and not that of Pharaoh. When God finished demonstrating His wonders Pharaoh would allow them to leave.

**EXO 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.**

By the statement that God would give His people favor in the sight of the Egyptians, He was not saying the Egyptians would send them out in loving kindness. He was saying, the Egyptians would be so delighted to see them go that they would assist them in going.

**EXO 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.**

All they would have to do was to ask the Egyptians for clothing and various valuables. These would be given gladly in order to see them depart.

The word "borrow" is used. The original Hebrew word here does not indicate any intention to pay back that which had been received. It is also translated as "demand" or "request."

Also the word "spoil" does not imply taking that which





did not belong to the spoiler. For four hundred years the Israelites had served the Egyptians, even building cities for them. The goods Israel carried out of Egypt belonged to them. In no way could they have received enough to compensate them for the laborious tasks they had been assigned.

## *Chapter 4*

**EXO 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 would each of us have thought if we had been challenged as Moses was? Would we not also have replied that the task was too great for us? Here was a man with no army and no military support of any kind. He was being asked to go to the leader of one of the most powerful nations of his day and demand the release of slaves who were of tremendous profit to he and his people.

We also would have wanted some evidence that God had sent us. Those slaves would have thought it a miserable joke to tell them that which Moses was being told to tell.

**EXO 4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod.**

Moses had his shepherd's staff in his hand. It was the symbol of lowly service. God would turn that staff into a weapon more powerful than an atom bomb. But Moses would have to be persuaded of it's power. He must have been quite perplexed when he answered that it was his rod.

**EXO 4:3 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.**

He was told to throw the rod upon the ground. When he did so, the rod amazingly became a serpent. We do not know what kind of serpent it was, but whatever kind it was, Moses was afraid of it. This would lead us to believe it was poisonous.



**EXO 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:**

The Lord commanded Moses to overcome his fear and take the serpent by its tail. It is not wise to take a poisonous serpent by the tail. If one is going to grasp such a serpent the best place to take hold is right behind the head so that it cannot bite. God said take it by the tail, and Moses did as he was bid.

It was no doubt just as surprising to see the serpent turn back into a rod as it was to see the rod turn into a serpent. Only God could cause such a miracle.

Why was the rod turned into a serpent rather than something else? There are two possibilities. First, the Egyptian rulers wore a head covering that had a cobra emblazoned on it. The serpent was one of their objects of worship. God was more powerful. Second, it was promised in the garden of Eden that the woman would bruise the head of the serpent. The first of these sounds more appropriate in the present set of circumstances.

**EXO 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.**

**EXO 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.**

God gave Moses another command. Put your hand into your bosom. When Moses did so the hand was covered with leprosy as it was removed. Leprosy was one of the most dreaded diseases of all. Some types were absolutely incurable. The man who contracted leprosy was an outcast from his people.

**EXO 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.**

Moses was then commanded to put his hand back into his bosom. When it was removed it had no sign whatsoever of leprosy. Leprosy was considered related to sin. The meaning of the symbol this time may have been that only God has power to overcome sin.

**EXO 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.**

If the slaves did not believe God had spoken to Moses after seeing the rod change to a serpent, they would also have to ignore the immediate contraction of leprosy and an instant cure.

**EXO 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.**

A third sign was provided. Water was to be taken from the river and poured out on dry land. It would then turn into blood. The Nile was considered by the Egyptians to be the giver of life. For the water of the Nile to be turned to blood would be to change life to death. Moses people should surely understand after all three of these signs that God had communed with Moses and assigned him the power to deliver them from their bondage.

**EXO 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.**

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Moses was persistent. He claimed that he was dull and slow of tongue. How could one with such a handicap expect for others to believe him and follow him as a leader? It may be that Moses did have some problem here. He had spoken Egyptian for much of his first forty years. He had been away from the Hebrew language for another forty years as he served Jethro. It would not be surprising if he did have some difficulty expressing himself in Hebrew.

**EXO 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?**

God would not take no for an answer. He was the same God who had made Moses tongue. Could He not cause that tongue to speak with eloquence?

The deaf and dumb, the lame and the blind can be cured instantly if God wishes to do that. The miracles of Jesus Christ prove the effectiveness of God's power over these handicaps.

**EXO 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.**

Having a slow tongue was not a sufficient excuse in God's eyes. He would cause that tongue to say whatever was needed in the way that was needed.

**EXO 4:13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.**

Moses had still not run out of objections. Please send anyone but me! I am not the man you want!

**EXO 4:14 And the anger of the LORD was kindled against Moses, and he said, Is 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.**

It is not wise to provoke Jehovah until he reacts to the provocation. By going too far, Moses forfeited his position as sole leader of the people. God decided to use Aaron as a spokesman. This turned into adversity later when Aaron allowed the people to build a golden calf while Moses was on the mountain.

It seems that the Lord had already instructed Aaron to meet Moses there at Horeb. Aaron was on his way and the two would be glad to see one another.

**EXO 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.**

**EXO 4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.**

God would reveal to Moses the words he wished to have spoken. Aaron would then relay those words to the people. God would support both of them as they taught Israel.

**EXO 4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.**

The rod was, of course, the same as the one that had been turned into a serpent. With that simple shepherd's staff Moses would have the power to face all of the might of Pharaoh and his armies.

**EXO 4:18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.**

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Moses had been caring for Jethro's flocks. He did not feel that he could walk away without receiving Jethro's permission. He did not, however, tell Jethro all the details of that which he had been charged to do. If he had done so, the word might well have reached Egypt before he did. This could have made a difference in what occurred when he arrived there.

Moses only asked if he could return to Egypt and see how his brethren were faring. Jethro was agreeable, probably because God influenced him in that direction.

**EXO 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.**

God assured Moses that after these forty years, the Pharaoh and those who hated Moses were no longer alive. He could go back in safety.

**EXO 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.**

Moses started for Egypt with Zipporah his wife and with his two sons Eliezer and Gershom. He did as God commanded and took the miraculous rod along with him.

**EXO 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.**

Moses was not going on his own power. He was to demonstrate the power of God to Pharaoh and his people. But Moses was forewarned that Pharaoh would stiffen his neck or harden his heart. We note that God said He would harden Pharaoh's heart. That did not mean that

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Pharaoh had no choice in the matter. It only meant that Pharaoh's response to the miracles done through God's power would be absolute rejection. Pharaoh would not release Israel from their bondage.

**EXO 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:**

At that point, Moses was to inform Pharaoh that he was trifling with God's precious children. Israel was as precious to Him as Pharaoh's firstborn son was to him.

**EXO 4:23 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.**

If Pharaoh refused to allow God's people who are His firstborn, leave Egypt, then God would kill the firstborn of Pharaoh. Moses power was to be awesome, but Pharaoh would have great difficulty in believing in that power.

**EXO 4:24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.**

I do not know what is meant by the way in the inn. It may be that he and his family had stopped at an inn on their way to Egypt.

We are not informed as to what means God was about to use to kill Moses. Whatever it was, both Moses and Zipporah took the threat very seriously.

**EXO 4:25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.**

The most plausible reason for God's displeasure with Moses appears to be that he had failed to have his second

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son circumcised. Zipporah had a far different background than Moses and probably objected to the circumcision at the time of his birth. She was now persuaded that it was necessary, and so she showed her irritation by performing the operation herself and throwing the foreskin in front of Moses and accusing him of being bloodthirsty and cruel.

**EXO 4:26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.**

Moses life was preserved. It would not have been if he had failed to comply with God's command.

At this time Moses sent Zipporah and the two sons back to Jethro. We see later that he sent for them after the people of Israel had been delivered. It may be that Moses felt his task would be easier without having the family with him.

**EXO 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 mount of God was in the wilderness of Sinai. It was at Mount Sinai that the two men came together before they went to Egypt. They were pleased to meet each other and greeted one another with a warm greeting.

**EXO 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.**

Aaron was apparently only told to go and meet Moses and was not given the specifics as to why he was to go. Moses filled Aaron in on what had taken place, particularly with respect to the miracles that had been done.

**EXO 4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel:**

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The journey from Mount Sinai to Egypt would have taken several days. When the two arrived, they called the elders of Israel together to instruct them concerning God's plan for their release.

**EXO 4:30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.**

At this time it was Aaron who was the major spokesman. He not only did the speaking, he also did the signs which God had commanded be done to persuade the people He was going to be with them.

It is not true that Aaron did all of the signs from this time on. It was Moses who struck the rock and said, "Must we get ye water, ye rebels."

**EXO 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.**

God knew even before Moses and Aaron went to Egypt that His people would believe the signs He had provided for them. It was just as He had said. They did believe. They realized Jehovah had not ignored their terrible servitude. When they were convinced God would help them, they bowed their heads in worship.

Bowing in worship was usually much more humbling there than it is in modern times in the western countries. The people over there will kneel down and bend over forward until their forehead touches the ground. This verse only says they bowed their heads. The posture in worship is less important than the condition of the mind and heart. When Jesus cried out on the cross to His Father in heaven, his prayer was heard just as fully as if he had been kneeling.



## Chapter 5

**EXO 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.**

This is not the same Pharaoh who reigned when Moses left in fear of his life. As God had said in the last chapter, those who had sought his life were gone. Still, the task the Lord has assigned to Moses was fraught with much danger. One does not walk up to a despotic ruler, or one who has top command over a nation as powerful as Egypt was, and tell him to let all of his slaves go out into the deserted country and hold a ceremonial feast. But God is more powerful than any one man, or any combination of men, and they knew that.

**EXO 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.**

Pharaoh still had to learn that truth. He was used to men worshipping a number of false gods. One Almighty God who created all things and rules over all things was not a part of his thinking. Who was this God of Moses that he had the right to give Pharaoh orders. Absolutely not! He implied that Moses and Aaron were wasting their time.

**EXO 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.**

The two men were persistent. If they ignored the command the True God had given to them, they and the Egyptians also, would be punished for disobedience. Among the punishments for that disobedience could very well be disease and military invasion.



Notice that they had not requested complete freedom. They had only asked for three days in which they could get far enough away that the Egyptians would not see them slaughtering animals which they worshipped.

**EXO 5:4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.**

The men might as well have been talking to a brick wall. Pharaoh accused them of promoting insurrection among the Hebrews. The Hebrews, including Moses and Aaron, needed to be told to get back to their assigned tasks.

**EXO 5:5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.**

This verse is a little difficult. Just what did Pharaoh mean by saying the people of the land are many? The reader is invited to ponder this matter carefully. I will suggest that the people of the land are the Hebrews rather than the Egyptians. The Egyptians were taking it easy while the Hebrews were requiring them to work the land that the Egyptians would otherwise be working. If the Hebrews left their work, the Egyptians would have to do it. Perhaps they needed a little more work. They had enough time on their hands to complain.

**EXO 5:6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,**

**EXO 5:7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.**

**EXO 5:8 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.**



Pharaoh felt that he knew how to solve the insurrection problem. All that was needed was to give the slaves enough work to do so they would not have time to plan rebellions.

Pharaoh had a very large lesson to learn and he had just begun to crack the lesson book.

**EXO 5:9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.**

**EXO 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.**

**EXO 5:11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.**

The straw was added to the bricks to make the clay more easily handled. When the wheat was harvested more or less of the stalk was left after the head was cut off for threshing.

The Hebrews were now to go out and collect their own stubble rather to have it provided for them. At the same time they would be expected to produce the same number of bricks. That should reduce the idle talk sharply!

**EXO 5:12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.**

**EXO 5:13 And the taskmasters hasted them, saying, Fulfill your works, your daily tasks, as when there was straw.**

Regardless of how much sympathy a taskmaster might have for the overworked slaves, he dared not risk having Pharaoh's wrath vented on him for not obeying orders.

**EXO 5:14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over**

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**them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?**

These officers of the children of Israel were Hebrews themselves. They were expected to see that their kinsmen produced what the taskmasters expected. When the number of bricks fell short, the officers were beaten for not forcing their own Hebrew brethren to meet the quotas.

**EXO 5:15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?**

**EXO 5:16 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.**

The Hebrew officers had the courage to go to Pharaoh and object to the treatment they were receiving. However, they made absolutely certain that he knew they were under subjection. Repeatedly, they referred to themselves as “thy servants.” They did manage to tell Pharaoh it was not something for which their own people should be beaten. It was that the Egyptians did not bring them straw as had been the case before.

**EXO 5:17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.**

**EXO 5:18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.**

The objections made absolutely no impression on Pharaoh. They were not working enough. If they went out and collected straw they would not have idle time on their hands to come complaining and talking about going out into the wilderness for three days to worship their God.



The word “tale” is interesting. For the most part we do not use that word to speak about counting today. We do have a few remaining clues. A bank teller is one who counts money.

**EXO 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.**

**EXO 5:20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:**

The officers of the Hebrews were at a loss to know what they should do. Today we might say they were in a sad case rather than an evil case. When they saw Moses and Aaron as they were leaving Pharaoh’s quarters, they were ready to chastise the two for getting them into such a situation.

**EXO 5:21 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.**

Their words to Moses and Aaron are full of resentment. After all, the God of heaven knew what the two of them had now brought upon the entire multitude of Hebrews. They had made all of them to stink in the nostrils of the Pharaoh himself. There was strong danger that, if they did not produce the impossible quota of bricks, they could be slain with swords.

**EXO 5:22 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?**

Moses had trouble understanding. He had not desired the responsibility he had been given. God had shown him great power in demanding that he call for better conditions for his people. Now all that had taken place was that things were worse than before.

**EXO 5:23 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.**

Why had God not intervened with all of His great power? Moses had not come under his own power. He knew he had no military or reasoning power to stand before Pharaoh on his own and see the powerful ruler bow to his demands. Why then did God not support him with some of that supernatural wisdom and power that He alone possesses?

Moses also had some large lessons to learn. God does things in His own way and in His own time. God knew what was needed and when it was needed. All of us would do well to remember that vast difference between our Creator and ourselves.





## Chapter 6

**EXO 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.**

This is God's reply to Moses when Moses cried out to Him that neither Pharaoh nor Israel would follow his leadership. He had asked Pharaoh to allow Israel to go out into the wilderness three days journey and worship the Lord. Rather than allowing this to happen, Pharaoh had increased their burdens and beaten the Hebrew taskmasters.

Israel was complaining that it was better to eat leeks and garlic that to go out into the wilderness and die.

The word "he" is used twice in this verse. In the first use it refers to the strong hand of Pharaoh. In the second instance it refers to the strong hand of God. When God finishes demonstrating His own strong hand, Pharaoh will be only to happy to drive Israel out with his strong hand.

**EXO 6:2 And God spake unto Moses, and said unto him, I am the LORD:**

There was an upcoming contest between the false gods of Egypt and the LORD of heaven and earth. It was the latter that Pharaoh would have to meet as a result of his obstinate attitude. Pharaoh was in for a surprise when he faced the outstretched arm of Jehovah.

**EXO 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.**

There are varying explanations of this verse. I see no reason to list those that I believe to be incorrect. The real meaning of the verse seems to be as follows.

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God had appeared to Abraham, Isaac and Jacob and had established his covenant with them. Instead of being a statement that He was not known to these three patriarchs as “God Almighty”, He had been known to them by that name. It is not a statement that He was not known to them by that name. The Hebrew does not use punctuation to show a question. Since that is the case it is much more appropriate to read the verse as a question with an obvious answer. The question would have been “By my name JEHOVAH was I not known to them?”

It is possible also that God is saying the patriarchs knew Him in the sense of being acquainted with His name, but had not known the full extent of it's meaning. He would soon present that name in a greater demonstration of it's power.

**EXO 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.**

Jehovah had made a promise to Abraham, Isaac and Jacob that He would change their relationship to the land of Canaan. In the past, they had been pilgrims and strangers. The time would come when they would own Canaan and would be established in that land.

**EXO 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.**

God had not forgotten His long standing promise. He was waiting until the time was right. He knew very well just how much suffering Israel had endured through those four hundred years in Egyptian bondage. That bondage was about to be removed.

**EXO 6:6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out**

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**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:**

Being Jehovah the Almighty, and having remembered His promise, God uses the term “I will” several times in this verse and the next.

I will bring you out from your burdens. I will rid you out of their bondage. They were to be released from the excruciating labor and were become free men.

I will redeem you with my outstretched and powerful arm. I will redeem you with great judgments. God knew their needs and had decided the time was right to let everyone involved come to the realization that He is JEHOVAH.

**EXO 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.**

This was certainly not new! The same statement had been made to Abraham, to Isaac, and to Jacob. The difference was that men would be caused to understand who it was that was creating the great changes.

**EXO 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.**

God would not only break the bands of the Egyptian slave drivers; He would convey His people from Egypt to Canaan and would see that they inherited it.

**EXO 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.**

Moses did as the LORD had commanded him. He relayed the good news to the people. It did not good. They refused to believe that which Moses told them. Their spirits had been beaten down to the point that they could see no way out. The bondage was so fierce that they only feared conditions would become worse rather than better.

**EXO 6:10 And the LORD spake unto Moses, saying,  
EXO 6:11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.**

God knew better. He insisted that Moses go straight to Pharaoh. He was to tell Pharaoh in no uncertain terms that the people were to be freed.

This was a step in the opposite direction from that which Pharaoh might have expected. Before, the request had been that Israel be allowed to go three days journey into the wilderness to worship. Now it was more in the form of a demand than a request, and it went so far as to involve complete release from slavery.

**EXO 6:12 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?**

Moses was, to say the least, doubtful. If his own people did not believe they could see freedom, how could he possibly convince Pharaoh that he had no alternative but to release them?

The word “uncircumcised” here is an interesting one. Circumcision caused something to be fit for it's purpose. An uncircumcised heart was one that did not believe what they should have believed. Uncircumcised ears were those that did not hear what they should have heard. Moses uncircumcised lips were those that he did not believe would speak that which God was telling him must be spoken.



**EXO 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.**

Jehovah did not take no for an answer. Moses and Aaron were to obey Him and see that Pharaoh heard His demand. Israel was to be released. Moses and Aaron were to take the lead, and Pharaoh was to listen and give Israel their freedom.

**EXO 6:14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.**

From this point to the end of the chapter we have genealogical records of important members of Jacob's descendants. It is certainly not a complete list, but it does include many prominent individuals who played important roles.

God has a reason for placing these names here, whether or not we understand His reason. He begins with certain descendants of Jacob's oldest son, Reuben.

**EXO 6:15 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.**

From Reuben, God moves to the descendants of Jacob's second son, Simeon.

We should note that humans might have been tempted to leave out the names of Reuben and Simeon because of the scars they left on the holy record.

**EXO 6:16 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.**

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**EXO 6:17 The sons of Gershon; Libni, and Shimi, according to their families.**

**EXO 6:18 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.**

**EXO 6:19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.**

The list becomes a bit more complete with the sons of Jacob's third son, Levi. This was the priestly tribe. They were somewhat more prominent than the first two.

Gershon, Kohath and Merari served during much of the forty years of wilderness wandering.

**EXO 6:20 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.**

Amram was the grandson of Levi through Kohath. Amram married Jochebed and the two became the parents of Moses who led Israel from Egypt to Canaan. We can see here that this list of names is not extra baggage. It is directly connected with God's promise to His people.

**EXO 6:21 And the sons of Izhar; Korah, and Nepheg, and Zichri.**

**EXO 6:22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.**

God even saw fit to include the name of Kohath, who rose up in rebellion against the leadership of Moses.

**EXO 6:23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.**

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Elisheba is another form of the name Elizabeth. Aaron married Elisheba and produced four sons. Nadab and Abihu were the two who offered strange fire on the altar and died as a result of their carelessness.

**EXO 6:24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.**

**EXO 6:25 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.**

Eleazar and Ithamar served as priests after the death of Nadab and Abihu.

**EXO 6:26 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.**

**EXO 6:27 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.**

Moses, Aaron and certain of their descendants are specified because God expected them to rise to positions of leadership.

**EXO 6:28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,**

**EXO 6:29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.**

God was making it absolutely clear to Moses that he was the one chosen to supervise the release. He was the one who was to stand in the forefront and see that God's demands were presented to proud Pharaoh precisely as

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they had been given to Moses. Nothing was to be added, omitted, or altered.

**EXO 6:30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?**

Was Moses only saying that he was incapable of relaying the information to Pharaoh; or did he have some type of speech impediment that would have hindered him? It could well have been that he did have an impediment. It could also have been that after forty years tending Laban's sheep Moses had lost much fluency in the Egyptian language. But, it is just as reasonable to think he was only making excuses and did not have the faith to accept God's assignment and believe he could carry it out.



## *Chapter 7*

**EXO 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.**

Moses and Aaron were given the responsibility of demonstrating the power of Jehovah before Pharaoh. Since Pharaoh would undoubtedly ridicule them for making a demand to let Israel go, they must be prepared to deliver God's will in no uncertain terms. Moses would be able to perform miracles that only God had the power to perform.

God, Moses and Aaron would work in close cooperation. God would be the source of the power. Moses would receive instructions from God. He would then relay these instructions, as well as some of the power, to Aaron. Aaron would then act as the spokesman for Moses.

A priest and a prophet serve contrasting functions. The priest serves as a link between the people and God. A prophet serves as a link between God and the people.

**EXO 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.**

The basic message to Pharaoh was that he was to let Israel go.

It is highly important that those who preach and teach do as God commanded Moses and Aaron. They must present ALL that God has commanded. They must be careful not to add to that which He has commanded. They must be careful about distorting that which He has commanded. Much of the religious division in the world is a result of disregarding such warnings. Men have a strong tendency to impress their own will upon the will of God.

Previously, God had commanded Pharaoh to let the



people go out three days journey into the wilderness. This time Pharaoh is to send Israel out permanently.

**EXO 7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.**

The hardening of Pharaoh's heart was not done directly. It was done through the presentation of the miraculous plagues. Pharaoh could have chosen to obey the command of Jehovah. This would have meant that his heart was able to be penetrated by the command. If he chose to ignore the command, it was an indication that the command had resulted in the hardening of his heart. It would be just as true to say that God hardened it indirectly as it would be to say Pharaoh had hardened it directly.

God wishes for spiritual beings to have both power over nature and the ability to choose their directions. If these freedoms are used correctly God will see that the spiritual being is rewarded. If they are used incorrectly, God will punish them accordingly. This is true of both humans and angelic spirits. Those who love the Lord and obey His commandments will be allowed to remain with Him in eternity. The others will be consigned to everlasting darkness.

**EXO 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.**

God knew ahead of time which path Pharaoh would take. When that occurred, God would outstretch his hand over the land of Egypt and would bring his armies out through his divine power.

The word "armies" does not imply that the Israelites would be armed. It only means there would be a large multitude of them and they would move in an orderly fashion.

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**EXO 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.**

God has said in the twentieth chapter that He is a jealous God and He will allow no other Gods before Him. He is about to make that point very clear to Pharaoh and Pharaoh's magicians.

**EXO 7:6 And Moses and Aaron did as the LORD commanded them, so did they.**

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

The ages of Moses and Aaron were eighty and eighty-three years. That was sufficient to insure that they were not immature and radical youths. Miriam was a young girl when Moses was born.

**EXO 7:8 And the LORD spake unto Moses and unto Aaron, saying,**

**EXO 7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.**

When Pharaoh demanded that they demonstrate their authority through miraculous power they were make use of the rod which is sometimes called the rod of God, sometimes Moses rod, and sometimes Aaron's rod.

We do not know just what this rod looked like. It was probably the shepherd's crook which Moses had used in caring for the sheep of Jethro. When it was thrown down on the ground, it would be changed from dead material into a living serpent.

**EXO 7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had**

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**commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.**

When Moses and Aaron did as God commanded the rod changed as He had predicted.

There is something of interest here. The word translated "serpent" is not the same here as in some other places. This time it is the Hebrew word "tannin." In chapter 4 verse 3 the word translated as serpent is the Hebrew "nachash." At various times the word tannin is translated as "sea monster", "whale", and "dragon", as well as serpent. The word serpent was probably used here because of the similarity in shape between a shepherd's crook and a serpent. Many commentators believe the word should have been translated as "crocodile" in this present verse.

Regardless of which animal this was, the effect must have been most impressive.

**EXO 7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.**

Two of these wise men are mentioned by name in 2 Timothy 3:8. They were Jannes and Jambres. Jannes and Jambres are mentioned in other ancient works outside of the Bible. Their deeds fit nicely into the classification given by Paul as "lying wonders" in 2 Thess. 2:8-10.

Were these actions deceptive magic, or were they empowered by evil spirits? It would be absolutely impossible for a live crocodile to have been up Jannes and Jambres sleeve. I am convinced this was the work of evil spirits or wicked angels who have more power over nature than do we humans. Remember that good angels can do that which we are unable to do. The devil's angels no doubt have similar abilities.



**EXO 7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.**

The wise men were very likely priests in the religion of the Egyptians. Thus this was combat between the powers of false religion and the true religion of Jehovah. When Aaron's rod swallowed up the rods of the wise men, we have proof of the superior power of the ONE GOD.

**EXO 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.**

The hardening was done by deliberate choice, but it was a response to the choice which God had laid before him.

**EXO 7:14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.**

**EXO 7:15 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.**

The battle was only beginning. Another plague was just ahead. God was ready to test the hard heart of Pharaoh until it was evident that nothing could penetrate it.

There are several reasons why Pharaoh might have gone to the Nile River in the morning. The water is reported to be tasty. He may have gone to get a drink. The Egyptians sometimes bathed in the water. He may have gone intending to take a bath. The most probable explanation is that the Nile was considered an object of worship. Pharaoh may have gone for a worship session.

The reader should note that there is no record of the



rod of Aaron turning back from a serpent into a rod. This will be important in our discussion of the next plague.

**EXO 7:16 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.**

**EXO 7:17 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.**

Moses was to inform Pharaoh that his rebellion against the will of God had not gone unnoticed. It would be tested again. This time when Moses smote the river with his rod, the water in the river would be turned to blood. This would create an impossible situation for the Egyptians. They were very dependent upon the river for drinking, cooking and many other uses. This was a life threatening warning.

**EXO 7:18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.**

This was not some kind of optical illusion. It was to be real enough that the fish in the river would perish and the resulting odor and sight would cause the usually refreshing water to be abominable to both the eyes and the nostrils.

**EXO 7:19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.**

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**EXO 7:20 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.**

Since the Nile was also an object of worship, this miracle was also an attack upon one of the false gods of Egypt. Not only did the river turn to blood. The water available in all other areas did the same. There was no usable water at all. Some try to explain away the totality of this miracle and find a source which had not been affected. This denies the entire context. The intent is to show that **all** the water was changed.

**EXO 7:21 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.**

Everything took place precisely as God had warned that it would. Any rational person would have turned around in his tracks. Pharaoh was not a rational person. He was too proud to be rational.

**EXO 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.**

**EXO 7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.**

It mattered little to Pharaoh that his people might suffer terribly. All that was important to him was that he retain his position as potentate. He hardened his heart once more.

How could the Egyptian magicians duplicate the miracle when all of the water had already been changed to blood through the divine power invested in Moses and

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his rod? There would be no water for the Egyptians to change. The reader will recall that in the previous plague it was not mentioned that the serpent turned back into a rod again. Obviously it did so. Moses would not have been carrying a live serpent around with him. It seems clear that after the seven days, the Egyptian water supply was also returned to its former condition. Then the wise men could duplicate Moses actions.

I think, however, that the Egyptian people would have been most unhappy with the wise men after their previous experience.

**EXO 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.**

**EXO 7:25 And seven days were fulfilled, after that the LORD had smitten the river.**

His people did suffer, most horribly. They had no drinkable water for an entire week. I do not know just how long the majority of humans can exist without water. I have heard that seven days is the figure. If this is correct, it is quite possible that a large number of the weaker of Pharaoh's people perished from thirst, especially in view of both Moses and the wise men having polluted the water.





## *Chapter 8*

**EXO 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.**

By this time Pharaoh had already caused immense suffering among his people by his arrogant fight against God. This chapter will discuss three more plagues which fell upon them through his stubborn heart. God gives every man the opportunity to repent, until it becomes apparent that this will not take place.

It was not a pleasant thought for Pharaoh that those who had served Egypt for centuries were to be released to serve Jehovah.

**EXO 8:2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:**

**EXO 8:3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs:**

**EXO 8:4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.**

One of the Egyptian gods was a human with a frog's head. Thus this plague, like those which had come before, was a conflict between the True God and the false gods of the Egyptians.

Frogs would be found everywhere. Particularly they would come forth from the mud of the Nile. They would find their way into the bedrooms, They would also be found in the cooking vessels and the ovens which baked their bread.



They would not be limited to the common people. They would also be found among the high level servants of Pharaoh, and even in his own house.

**EXO 8:5 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.**

The reader should note the continuing importance of Moses rod in the use of miracles. God had informed him in the beginning that this rod would allow him the power to do signs, wonders, and miracles.

This time it is Aaron who is to wield the rod, and he is not told to strike the streams, rivers and ponds. To do this he would have had to cover far more territory than was possible for him. He was to stretch out the rod and bring on the plague.

**EXO 8:6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.**

When Aaron did as he was commanded the plague struck.

**EXO 8:7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.**

Human magicians are not capable of creating frogs. Either these magicians were bringing for a few frogs by sleight of hand, or they were given power from evil spiritual beings. Whatever the case, they caused the people to believe they could do through their false gods the same things Moses and Aaron were able to do through the power of Jehovah.

**EXO 8:8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may**

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**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.**

Pharaoh was beginning to feel the pressure. By his statement that he would let Israel go and do sacrifice to the Lord, he was either making a slight compromise, or he was telling a bald faced lie in hope that he could reverse his decision after the frogs were gone.

**EXO 8:9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?**

What did Moses mean when he told Pharaoh to “glory over me?” It is this commentator’s belief that he was inviting Pharaoh to set the time for Moses to pray to Jehovah that the frogs be removed. This would make it perfectly clear that it was Moses prayer that caused the removal and not some happenstance.

**EXO 8:10 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.**

Pharaoh responded quickly. He did not have to have a conference with the dignitaries of the Egyptian government. He was ready for action on the next day.

Moses agreed to follow Pharaoh’s suggested time. Then Pharaoh would know without doubt that Jehovah was the power behind the frog plague.

**EXO 8:11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.**

**EXO 8:12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD**



**because of the frogs which he had brought against Pharaoh.**

Moses prayed as he had promised.

**EXO 8:13 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.**

Jehovah heard the prayer and removed the frogs from the houses, etc.

**EXO 8:14 And they gathered them together upon heaps: and the land stank.**

There remained a problem. The frogs were not taken away after they died. They were piled up in heaps and began to decay. The stench covered the entire land. The reader will recall the odor of decaying flesh when the flies swarm around the dead carcass of a chicken, dog or cat. Egypt did not smell like expensive perfume!

**EXO 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.**

This time it does not say that God hardened Pharaoh's heart. It is said that Pharaoh hardened his own heart. The meaning is the same. God presented Pharaoh with the opportunity to make decisions agreeing with His will, or defying God's will. Pharaoh chose to defy Him.

Pharaoh still refused to let Israel go and serve their God. God had predicted this would be the result.

We are not informed about the amount of time the plagues lasted. Guesses have been made, but they have little foundation. Did the frogs decay over a period of days, weeks, or months? We do not know.

**EXO 8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust**

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**of the land, that it may become lice throughout all the land of Egypt.**

**EXO 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.**

Sometimes Moses uses the rod. Other times Aaron uses it. Thus it is called the rod of Moses, the rod of Aaron, and the rod of God.

God commanded Moses. Moses then commanded Aaron and Aaron stretched out his hand with the rod in it. He smote the dust, as he was told to do. When this was done the dust produced lice which covered the entire land. Has the reader ever had the experience of looking down at the ground and seeing it so covered with ants that it appeared the soil was actually in motion? If so, he can begin to imagine the enormity of this plague.

The word which is translated as “lice” here is capable of being translated also as “ticks.” It carries the meaning of something which pinches and is difficult to separate. The tick may fit this word more closely than the louse. Again, the reader is invited to recall the tick which fastened itself to his body and sucked blood until it was ready to burst, and then tore apart when an effort was made to pull it away from its feasting place.

**EXO 8:18 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.**

When the magicians tried to produce lice, they found it impossible. God allows evil men and evil spirits to defy Him up to a point. There comes a time when it is clear that more damage is being done by the freedom to choose than good is being done through the granting of the freedom. The magicians had reached this point. Their efforts were futile.

**EXO 8:19 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.**

The magicians recognized they were at a loss to duplicate the lice plague. Their array of false gods and their magic tricks were falling short. Only the power of the one God who reigns supreme could cause such an event.

The use of the term "Finger of God" is particularly important. This same term is used in speaking of the Holy Spirit when Jesus said, "If I by the "Finger of God" cast out devils—(See Luke 11:13-20.) The Holy Spirit is the moving power of God. Sometimes it caused signs and wonders such as the plagues and the miracles of Jesus. Sometimes, in our day, it moves men to obey God through the revealed Word of God. Acts 2:38 makes the promise that if one will repent and be baptized in the name of the Father, the Son and the Holy Spirit, that one will receive the gift of the Holy Spirit. He will already have received the Bible and believed it before he is baptized.

The penitent, baptized believer is promised that through obedience to the Word of God, he will be moved by the Finger of God in the accomplishment of that which God desires him to do. The Finger of God is attached to the hand of God. The hand of God is attached to the outstretched arm of the Lord.

I am not contending that the one who received the gift of the Holy Spirit today receives the power to work miracles. I am saying that he will receive truth, that the Holy Spirit will act as an intercessor to present his prayers before God's throne, that he will receive the providential care of Jehovah, and that he will be provided with the opportunity and the power to do whatever God expects of him.

If you have not claimed God's promise of the Holy Spirit, you need to hear Him, believe Him, Be baptized in the name of Jesus Christ for the remission of your sins, and receive the promise. You do your part and God will do His.

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**EXO 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.**

As mentioned before, Pharaoh may have come to the Nile to bathe, or for the purpose of worshipping the River. We are not told. His appearance did give an opportunity for Moses to stand before him and present God's demand.

Some make a point of the fact that Moses was told to stand rather than to bow before Pharaoh. It is doubtful that this point is significant. It is important that God is still continuing the plagues, even though Pharaoh's magicians had admitted they were unable to compete any longer through their false gods.

**EXO 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.**

One has difficulty deciding whether the lice or the flies would be the most objectionable. Both would be most difficult to experience. The reason for this plagues is that God has another lesson to teach Pharaoh and his people.

**EXO 8:22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.**

This lesson is that God is able to bless his own people while bringing cursings upon His enemies. No natural phenomenon could explain why the rest of Egypt was infested with billions of flies while the land of Goshen, where God's people dwelt, was free of them.



**EXO 8:23 And I will put a division between my people and thy people: to morrow shall this sign be.**

**EXO 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.**

The Lord promised, and the Lord kept His promise. Flies are known to be carriers of disease. The Egyptians worshipped the god of the flies. The land was corrupted both naturally and spiritually.

**EXO 8:25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.**

Pharaoh shows signs of more weakening. First, he had implored Moses to intercede for him. Now he has reconsidered his position and is willing to allow Israel to sacrifice to Jehovah, if they will do so without leaving Egypt. Sin always calls for the people of God to remain in spiritual Egypt.

Many who consider themselves Christians have never completely left the land of bondage in which Satan romps. They drink alcoholic beverages. They dress immodestly. They tell lies when it is convenient. They serve self and Satan even though they would have God's faithful believe they belong to His Family.

Do not try to ride two horses that are going in opposite directions at the same time. With one foot on one horse and one on the other, you will soon find you must decided which you will choose.

Moses is being asked to ride both God's horse and Pharaoh's horse simultaneously. He recognized the impossibility of doing so.

**EXO 8:26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of**

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**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?**

Moses explained the problem to Pharaoh. It was necessary that they sacrifice animals which were worshipped by the Egyptians. That would be an abomination in the eyes of those people. When they saw such sacrifices, they would be ready to kill them. Pharaoh's suggested arrangement was not suitable.

**EXO 8:27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.**

Moses reply included the demand that they be allowed to go three days journey into the wilderness and out of the land of Egypt. That was what God had commanded in the beginning. That was what Moses would do.

Many who consider themselves Christians have never completely left the land of bondage in which Satan romps. They drink alcoholic beverages. They dress immodestly. They tell lies when it is convenient. They serve self and Satan even though they would have God's faithful believe they belong to His Family.

Do not try to ride two horses that are going in opposite directions at the same time. With one foot on one horse and one on the other, you will soon find you must decided which you will choose.

Moses is being asked to ride both God's horse and Pharaoh's horse simultaneously. He recognized the impossibility of doing so.

**EXO 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: intreat for me.**

Pharaoh was hesitantly agreeing with Moses proposal. The Israelites would be allowed to leave Egypt, but they



must stay close by. In that way Pharaoh hoped to be able to bring them back if necessary. In the meantime, he requested Moses to take away the flies. This had worked before. Perhaps it would work again. Then, after the flies were gone, he could refuse to let them leave.

**EXO 8:29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.**

Moses answered that he would pray for the removal of the flies from the land the next day. However, he warned Pharaoh that he had learned a lesson from the previous broken promise. Pharaoh had better be very careful about reversing his stand after the flies were taken away.

**EXO 8:30 And Moses went out from Pharaoh, and intreated the LORD.**

Moses did as he had promised.

**EXO 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.**

The Lord heard and did His part.

**EXO 8:32 And Pharaoh hardened his heart at this time also, neither would he let the people go.**

Pharaoh was a slow learner. He did just as he had done before. After the flies were removed, he hardened his heart and prevented the departure of his slaves.



How many times would Pharaoh cause suffering among his people because of his selfishness? He still required further demonstrations of the wrath of Jehovah upon those who defy his plan for man.

## Chapter 9

**EXO 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.**

How many times will God have to tell Pharaoh to let His people go? The ruler has already seen four demonstrations of the power of God and the problems which arise for himself and his people when he defies the command.

It seems that the more power some persons have accumulated, the more reluctant they are to admit it is not limited. Some use power to aid those they govern. Others only become more hungry for dominance over others. Pharaoh was one of the latter kind. So far the plagues have not hurt him as much as they have hurt the Egyptian people. It is going to require even more lessons before Pharaoh is made to understand the futility of fighting with Jehovah.

**EXO 9:2 For if thou refuse to let them go, and wilt hold them still,**

**EXO 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.**

The magicians had already informed Pharaoh that the finger of God was involved and they were helpless to match His abilities. Now the hand of the Lord was to reach out even farther.

A plague was to be visited upon the livestock in the fields. It was to be a very serious murrain. There are varying descriptions of what this murrain might have involved. Adam Clarke lists the following as symptoms which have been given: The hanging down of the head, gummy eyes, swollen head, difficult breathing, heart palpitations and rattling in the throat.

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Since the word for murrain is subject to various interpretations, we do not know precisely what the symptoms of this particular plague were. We can be certain they were extremely serious in that all of the cattle in the fields died.

Be careful not to overlook the fact that this does not say **all** the cattle died. It only says that those in the field died. There were still some cattle alive that were not in the fields.

Also take notice that the word cattle included several types of livestock and not just dairy and beef cattle.

**EXO 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.**

Up to this point a serious plague might have only been a happening in the natural world. Many bad plagues have fallen upon both animals and men over the centuries in various parts of the earth. But here we have an added condition. A separation was made between the cattle of Israel and those of Egypt.

**EXO 9:5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.**

In addition, Moses was to tell Pharaoh the set time when the plague was to appear. That type of prediction is beyond the power of either average citizens or of magicians. This was the hand of God.

**EXO 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.**

The prediction was fulfilled to the letter. All of the cattle of the fields owned by the Egyptian died, whereas none of the cattle of the Israelites did so. It came to pass at the time predicted and in the manner predicted.

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**EXO 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.**

Still the plagues had not touched Pharaoh personally to the extent they had caused suffering among his people. He was still capable of being hard hearted enough that he refused to free the slaves from their bondage.

**EXO 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.**

**EXO 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.**

We come now to the sixth plague. Moses and Aaron were to take ashes from the furnace and throw them up toward the heavens. They would be scattered all over the land. When they came into contact with either men or beasts, they would cause boils and blains to arise on them.

Those of us who have had a single boil at some time in our lives will have a partial understanding of the seriousness of this plague. Your present writer suffered several boils when he was about twelve or thirteen years of age. The boils would first rise up as red inflamed areas. These would be quite sore. Then the boil would become filled with puss and blood. By that time it was critical that it not be allowed to bump into any surface at all. If it did, the pain would become nearly unbearable for a few minutes. I do not ever want to deal with another boil, and I had only one!

**EXO 9:10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.**



**EXO 9:11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.**

The magicians were completely embarrassed. They were in no way able to match the blains and boils with either trickery or assistance from evil spiritual beings.

**EXO 9:12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.**

Back and forth we go from statements that Pharaoh hardened his own heart to statements that God hardened Pharaoh's heart. Both were involved. God gave Pharaoh the chance to cooperate or choose rebellion. Pharaoh chose rebellion.

**EXO 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.**

**EXO 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.**

Moses was to meet Pharaoh again early in the morning. Previously Pharaoh had been said to be going to the river at this early time. Moses was to warn him of additional difficulties because of his stubborn spirit.

When God told Moses to warn Pharaoh that a plague would be sent upon his heart, he was not talking about a heart attack. He was talking about that which would be necessary to penetrate that hardened heart. When God finished with Pharaoh and his people, they would all realize Jehovah is infinitely more wise and powerful than Pharaoh, or any other ruler.



**EXO 9:15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.**

**EXO 9:16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.**

God's outstretched hand is capable of accomplishing many different things. It can point out the way men should go. It can provide that which men need. It can punish for transgressions. In the case of Pharaoh, it would be punishment for sin.

It is a dangerous thing to believe God determined from before the beginning of creation just who He would save and who He would condemn to everlasting torment. God always give a choice. Pharaoh certainly had repeated opportunities for repentance. By saying that He had raised Pharaoh up in order to show His power, God was only saying He had allowed Pharaoh to continue his existence in order that men everywhere and forever might know the most powerful ruler of his time was impotent before the Creator. Obviously the record has been preserved from that time until the time at which this commentator's words are being written.

**EXO 9:17 As yet exaltest thou thyself against my people, that thou wilt not let them go?**

**EXO 9:18 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.**

The seventh plague was to be a ferocious hailstorm. In the entire history of Egypt there had never been such a storm.

Is this verse self contradictory? Was it a hailstorm, or was it a rainstorm? Such pickish criticism are immature. All of us who have seen hail fall in large quantities recognize the possibility of describing the event as a rain

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of hail. Such a storm is quite unforgettable. When hail the size of marbles falls until it piles up several inches deep in the middle of the summer, one remembers it.

**EXO 9:19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.**

God was ready now to provide a test for the Egyptians. If they passed the test, the suffering would be less than if they failed it.

The Egyptians were informed that God would send the hail upon any man or beast found in the field. They would be killed by the hail. They had the opportunity to believe God's word and obey, or they could reject God's word and die. To survive they would need to drive their livestock inside and also go inside themselves.

What cattle are these that are to be gathered from the field? Were not all the cattle previously killed by the murrain? No, they were not. Those that were not in the field had not been killed before. These had now been allowed to move out into the fields and needed to be driven to protection.

**EXO 9:20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:**

**EXO 9:21 And he that regarded not the word of the LORD left his servants and his cattle in the field.**

Some had experienced sufficient demonstration of the power of God that they took Him at his word. They drove their stock inside. Some had still not learned. They left their stock in the field, and remained outside themselves.

**EXO 9:22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there**

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**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.**

**EXO 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.**

**EXO 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.**

Besides their worship of the animal world, the Egyptians worshipped gods of the atmosphere. These were the ones they believed controlled storms of various types. This plague of hail would prove this type of false god was powerless against the God of Moses.

This hail was accompanied by lightning which ran along over the surface of the ground. Most of us have not seen this phenomena, but we have read accounts by believable witness who have seen it. Once more the reader will pay attention to the part Moses rod played in this hailstorm. It began when Moses stretch the rod forth toward heaven. God had promised the rod would enable Moses to do signs, wonders and miracles. The rod still had that power.

**EXO 9:25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.**

Can hail actually break down trees? Yes it can. We have reliable reports of hail five inches in diameter. I have personally seen hail the size of large marbles. Hail the size of large marbles broke windshields in automobiles and left dents in the metal. Hail five inches in diameter would be capable of demolishing good sized trees.



**EXO 9:26 Only in the land of Goshen, where the children of Israel were, was there no hail.**

Again, the land of Goshen where the Israelites dwelt was immune from the destruction. Would Pharaoh finally bow the knee, or would he once more shake his fist at the Almighty?

**EXO 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.**

Things began to look promising. Pharaoh called for Moses and Aaron and humbled himself to the extent that he admitted he had committed a sin this time. Oh yes! He had committed a sin this time, but it was merely the last one. He did go a bit farther and confess the wickedness of he and his people, and the innocence of the Israelites. From his past actions, we have strong reason to doubt his sincerity. Just give him a little breathing room and check that heart again.

**EXO 9:28 Intreat 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.**

Pharaoh even declared that he had had enough. He did not want any more hailstorms. The Israelites could leave right away. He would not hinder them.

**EXO 9:29 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.**

**EXO 9:30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.**

Moses, with God's help, could read Pharaoh like a book by this time. Moses would do as Pharaoh had pleaded. He would pray to God and stretch out his hand to Him. The hail and thunder would cease and Pharaoh could easily discern the Jehovah reigns.

At the same time, Moses knew full well what would be the end of the matter. In spite of the present humility, both Pharaoh and his servants would return to their stubborn ways.

**EXO 9:31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.**

**EXO 9:32 But the wheat and the rie were not smitten: for they were not grown up.**

We understand that there were two separate planting seasons in Egypt. The flax and the barley were probably planted well before the wheat and the rye. This rye may well have been what we today call spelt. There are engravings of barley and spelt on stone in Egypt.

The flax was used to make linen. The barley was a food crop. Both were nearly ready for the harvest. Both were destroyed. The wheat and rye were still young and tender and were able to survive the hail.

**EXO 9:33 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.**

Moses did exactly as he had promised Pharaoh. He lifted his hands to God and Lord heeded his plea. The thunder and hail ceased. Pharaoh should have been delighted to have relief and should have kept his promise.

**EXO 9:34 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.**



With the slightest cessation of embarrassment and discomfort, Pharaoh and his servants reverted to their folly. They added to their previous sins and kept the chains of their slaves locked tight.

**EXO 9:35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.**

Your writer is reminded of a classroom situation which arose years ago. A young lad in the seventh grade had thrown a wadded up sheet of paper across the room when the teacher's back was turned. It so happened that the teacher turned just in time to see who had done it. The boy was told to go and pick it up. He hardened his heart and refused to obey. The teacher then applied a paddle to his backside. The paddling was hard enough to sting, but not hard enough to be labeled abuse. After the last of three or four licks, the boy ran out the door of the schoolhouse and was not seen again. He chose to forfeit his education rather than to straighten up his manners.

Pharaoh was the same, on a far more influential level. He also forfeited an education.

## Chapter 10

**EXO 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 shew these my signs before him:**

We have previously commented at length on whether or not Pharaoh had been given freedom of choice in the hardening of his heart. God had only provided the opportunity of choosing cooperation or rebellion. Pharaoh had chosen rebellion.

God is here telling His reason for allowing Pharaoh to fight with him as long as he had. It was in order that God's power might be shown before all men.

**EXO 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.**

Not only those of Pharaoh's day, and in the land of Egypt, were men to be made aware of God's abilities. These events were to be taught to the descendants of the Israelites for generations to come. It is clear that this was to also be spread to people of every land and throughout all time.

The King James version of the Bible does not give a literal translation of this verse. It actually states that God "made sport" of Pharaoh and the Egyptians. This does not mean God was entertaining Himself through this series of plagues. It is allowing men to know that His strength in comparison with Pharaoh was so far superior that the matter was as child's play to God. From the beginning there was no more possibility of victory for Pharaoh there would be if a five year were to try wrestling with a mature man.

Men had to be made to realize there are no gods capable of competing with the one True God.

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**EXO 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.**

This question proves Pharaoh did have the power to humble himself numerous times. He simply did not wish to do so. Dear friend, it might be well worth your time to go back and count the number of times God had commanded Pharaoh to “Let my people go.” God is not quick tempered and cruel. He is longsuffering and patient, not wishing that any should perish but that all should come to repentance.

**EXO 10:4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:**

**EXO 10:5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:**

The locust is in the same biological class as the cricket and the grasshopper. Some countries have far more problems with these insects than do others. They are a very rapidly multiplying insect, as well as being extremely destructive of vegetation.

There are reports of such quantities of them that they pile up several inches deep over an area of several square miles. As they pass through a territory, they leave plant life utterly stripped of foliage.

God was promising that if Pharaoh refused to release His people, He would send swarms of these insects upon Egypt. Any greenery that had been left behind by the plague of hail would now be removed by the locusts. They would be so numerous the people would not be able to see the earth underneath them.

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**EXO 10:6 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.**

Those of us who are older and lived on the farm will remember times when the common houseflies gained entrance into our houses and could be found in every room of the house. This was a most unpleasant thing. This would be far more horrifying. Locust are several times the size of houseflies. In addition, the numbers seem to have been uncountable.

The plagues was to come upon all the houses of the Egyptians, from Pharaoh to the lowest of the land. At the same time, there would be none in the houses of the Israelites.

With these words Moses turned his back on Pharaoh and left him to decide how he would react to the warning. It would look to any reasonable man as if Pharaoh would bow before the Almighty by this time.

**EXO 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?**

There were those in Egypt who had experienced all the misery they could stand. Some of the people had driven their cattle inside to escape God's wrath. The magicians had informed Pharaoh that they were unable to duplicate the power of the "Finger of God." Now some of Pharaoh's close advisors were joining in advising him to humble himself. They were saying, "Let God's people go."

The reference to "this man" was to Moses. Egypt had been almost destroyed by the plagues. How could Pharaoh continue to bring disaster upon those whom he ruled?





**EXO 10:8 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?**

Moses and Aaron were called for. Pharaoh had found it necessary to bend a bit. He offered to let Israel go out to worship Jehovah, but he must know just how many of them would go. Certainly not all of them would be given permission to depart.

**EXO 10:9 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.**

God, speaking through Moses, minced no words. All of them were to go, from the eldest to the youngest. Not only would all of the people go, but even the livestock must accompany them. They were to hold a feast in worship to their God.

**EXO 10:10 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.**

**EXO 10:11 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.**

There are varying explanations of verse ten. I believe the proper meaning is that Pharaoh is not inclined to let Israel go. If they do insist, they had better pray that their God will be with them. He wishes for them to know they will bring much unpleasantness to themselves.

Not only that; only the men were to leave. The women and children were to remain in Egypt. This would insure that the men would return and would not leave the land of Egypt forever.

Pharaoh indicated his anger by driving Moses and Aaron from his presence.

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**EXO 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.

**EXO 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.

The stretching out of Moses hand over the land of Egypt would have also included the use of the rod of God which enabled signs, wonders and miracles.

The locust plague came from Jehovah. It was not a natural phenomena. He predicted it and it came just as predicted. An east wind blew all day and all night. The next morning the locusts arrived. It may be calculated that a wind of twenty-five miles per hour, blowing for twenty-four hours could carry locusts a distance of six hundred miles.

**EXO 10:14** And the locust 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.

**EXO 10:15** 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.

The severity of this locust plague was greater than any in the history of that land. This passage may even mean that there had never been such a locust plague in any land at any time.

Egypt was stripped of it's vegetation. We can imagine the hunger which would have resulted. The suffering



must have been immense. Joel speaks of a locust plague (Joel 1-2). Psa. 78 and 105 make reference to such plagues, and the book of Revelation speaks of a locust plague as a demonstration of God's wrath in the end times (See Rev. 9:1-11).

**EXO 10:16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.**

**EXO 10:17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.**

After suffering from this plague, Pharaoh was in a hurry to see Moses and Aaron. He even went so far as to beg for forgiveness of his sins against God and his people. Pharaoh wished to be forgiven just one more time in order that the plague might be taken away. Would Moses please pray to his God?

The reader will not that Pharaoh did not recognize Jehovah as his own God. Jehovah was Moses' God, not his own.

**EXO 10:18 And he went out from Pharaoh, and intreated the LORD.**

**EXO 10:19 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.**

Moses did as Pharaoh had requested. He prayed to God that the locust plague might be removed. As a result, God reversed the east wind which had brought locusts into Egypt and replaced it with a west wind. Apparently the locusts had been brought in from the territory east of the Red Sea. Now they were driven by the west wind back toward the place from which they came, but did not make it all the way. They were cast into the Red Sea. Not any of them remained.



**EXO 10:20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.**

What a stubborn man!! He will defy God, even if it results in the utter destruction of himself and his people. How sad it is that in the face of the consequences of their sins, men will still march straight on into the face of hell itself. Yet that is exactly what they do.

**EXO 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.**

**EXO 10:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:**

Pharaoh desired to live his life separate from the spiritual light provided by God. As a result, God decided to let him find out about the nature of darkness through a removal of physical light. Moses was to stretch out his hand with the rod of God again. This time Pharaoh was not warned ahead of time. The darkness would have been a complete surprise.

This was a darkness so complete that it could be felt. Does this seem improbable? It may not be. It is possible that light has some effect upon the nerve endings in the surface of the skin such that the complete absence of light can be detected by that absence. Those who have been taken deep into caves and had the lights turned off tell us that deep darkness can be felt.

**EXO 10:23 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.**

This plague of darkness lasted for a period of three days. During this time the Israelites had light while the Egyptians had none. The degree of darkness was such



that it was impossible for the Egyptians to see enough to move about. While they were unable to move about for fear of dangers about them, the Israelites had light.

How could this be? Would not the light from the dwellings of the Israelites diffuse into other places and allow the Egyptians to see? Remember that the Israelites had been settled primarily in the land of Goshen. That may be part of the answer. It is also possible for God to do anything He chooses in the regulation of natural law. He may produce light in unfamiliar ways. He may also transmit light in unfamiliar ways. Let us never put Jehovah into a box and deny His power to do whatsoever He decides. If God decided to have light in one house and deny any light at all in the house next door, it is His prerogative to do that. He is the one who declared in the beginning, "Let there be light." And there was light.

**EXO 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.**

We now have another concession from Pharaoh. He will allow the wives and the children to go into the wilderness to hold their worship feast. However, they must leave their livestock behind in Egypt.

Pharaoh is a type of Satan himself. Satan would have all men believe it is possible to hold on to a little of the world and still be an acceptable Christian. He tells the would be servant of God he or she may give up half of their sins and still be pleasing to the Father in heaven. If that does not succeed, he attempts to persuade him to cling to just a tiny bit of the world. Surely that would be enough.

He tried to persuade Moses that the Israelites could go if they would only leave a portion of their material possessions in captivity. Friend, do not fall into Satan's trap. Everything you own must be dedicated to the service of the God of heaven. Anything less is insufficient. Flocks, herds, houses, and bank accounts are made possible by God and must serve God.



**EXO 10:25** And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

**EXO 10:26** 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.

God's answer to Pharaoh through Moses was clear. The livestock must go with them. All the cattle must go! They could not take some portion of them and leave the rest behind. They would only know just how much God expected when they were given directions at the place of sacrifice.

**EXO 10:27** But the LORD hardened Pharaoh's heart, and he would not let them go.

Pharaoh should have graduated from the school of plagues by now. Instead, he continued his obstinate course. He might have outlasted his false gods. He was not about to conquer his Creator.

**EXO 10:28** 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.

In his anger, Pharaoh commanded Moses to leave his presence and never appear before him again. Did Moses heed his word immediately?

**EXO 10:29** And Moses said, Thou hast spoken well, I will see thy face again no more.

This verse might appear to answer the above question. That may be a false impression. Many think that the first three verses of chapter eleven are parenthetical and that Moses did not leave the presence of Pharaoh until after he had spoken the words recorded in the eighth verse

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of the eleventh chapter.

After Moses departure Pharaoh would not see his face again. That would mark a point of no return for the ruler. There comes a time when God gives men up and sends them a strong delusion that they may believe a lie (2 Thess. 2:11).

## Chapter 11

**EXO 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.**

God knew from the beginning just how many plagues would be required to bring Pharaoh to his knees. Only one more would be necessary. After this next plague he would be only to glad to release the Israelites. In fact, he would be so desirous of their departure that he would drive, or thrust them from the land.

This last plague would cause far more suffering for the citizens of Egypt than any other. We can probably say that the grief brought about by this last one more than equalled the sum of all those preceding it.

**EXO 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.**

Moses was to instruct the Israelites to ask for precious items of jewelry from their Egyptian neighbors. The word “borrow” leaves the impression that Israel was to obtain these valuables by deception, and that they intended to return them at a later time. This is not the case. The word translated as “borrow” can just as easily mean “ask”, and is translated in that manner at times.

Israel was only asking for partial remuneration for the hard labor they had put forth under their slave masters. It was right and proper that they be paid for their services. Their request was neither deceptive nor unfair.

If the reader wonders where the gold came from by which the golden calf was molded at the time Moses returned from Mount Sinai, he or she need only remind themselves of this verse.





**EXO 11:3 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.**

This verse does not indicate that the Egyptians suddenly became so friendly with the Israelites that they delighted in offering their gold and silver. The favor only means that were willing to do as they were asked.

The reason they favored giving their valuables was that they had now begun to understand the power which Moses had displayed through the previous plagues. He was mighty and powerful, and they knew it!

**EXO 11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:**

We do not know whether the midnight spoken of here was the midnight of that same day, or of some later day. There is some reason to believe several days may have passed before this last plague occurred.

It was to be the deep of the night when the plague took place. The majority of the people would be in their beds asleep. At that point the death angel would pass through. It is not a matter of importance as to whether God Himself passed through, or whether He passed through an agent. He was the one responsible.

**EXO 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.**

The firstborn child in Egypt, as well as among the Jews, was very special to the family. It was the firstborn male who is in view here. This child received a larger portion of the inheritance, as well as other special



privileges. The loss of the firstborn male child would be critical.

This death of the firstborn would not be limited to that of Pharaoh. It would strike every family, from the most prominent to the least in all of the land. It would even include the livestock.

There is a very probable connection between this verse and the words of Jesus that two women would be grinding at the mill. One would be taken and the other left. The millstones were two heavy stones placed one on top of the other. The wheat was placed between the top and bottom stone. A lever was attached which could be used to turn the top stone. Often two women would cooperate in pushing and pulling on the lever to move the upper stone. This was heavy labor and the upper class would have disdained such work.

**EXO 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.**

The grief caused by the loss of the firstborn of the Egyptians would be so heavy that their weeping would exceed any before or after that event. We can begin to realize what this meant when we think of the days of the flood in the time of Noah, and the cries which will take place at the time of the final judgment. Perhaps this verse only applied to the land of Egypt.

**EXO 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.**

The tongue of the dog is involved in both his bark and his bite. Dogs are known to bark at unusual activities taking place in the dark of the night. They are sometimes known to howl when a death occurs. The dogs of the Egyptians would neither bite the Israelites, or bark at them during the horrible night.

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**EXO 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.**

Moses is still speaking to Pharaoh. Pharaoh's servants would come to Moses demanding that he and his people leave the land. When that took place Moses would honor their demand.

Moses did not leave Pharaoh in an uncontrollable fit of temper. He left in heated but dignified fashion.

**EXO 11:9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.**

God knew very well beforehand just what Pharaoh's response would be. He would continue the same pattern of action which he had demonstrated in the wake of the other plagues.

Pharaoh's rebellion would result in Jehovah showing even greater wonders than had taken place before this.

**EXO 11:10 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.**

Did God harden Pharaoh's heart directly? No at all! Such would not be harmonious with the loving and holy nature of our Creator. The hardening was done indirectly through the plagues. Each of the plagues could have been followed by repentance on the part of Pharaoh and the Egyptians. When that was not the case, God added another plague. The person who claims Pharaoh was predestined to harden his heart is very, very wrong.

God had warned, and Pharaoh had rejected His warning time after time. This coming plague was the result.



## *Chapter 12*

**EXO 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt saying,**

God had chosen Moses as His leader of the people of Israel. God communed with Moses, and then Moses passed God's directions on to the people. This was not a one time occurrence. It would be interesting to count the number of times the Bible says that "God spake unto Moses."

**EXO 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.**

Originally the Jews considered the beginning of the year as the time when the creation took place. At this time the emphasis changed and the first month of the year became a memorial of the new life which they were afforded as they broke away from the bondage of Egypt. The month is known by two different names, Nisan and Abib.

**EXO 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:**

Every household was to sacrifice a lamb. The lamb was to be selected on the tenth day of this first month. It would not be killed until the fourteenth day, but was to be held for four days before being sacrificed.

Some writers believe this is a type of the four days Jesus Christ was in Jerusalem just before his crucifixion.

**EXO 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.**

Some households would be large. Others would be less numerous. Two small households living as neighbors were permitted to share the same lamb in order that one might not have enough and the other have too much to consume.

**EXO 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:**

This verse prefigures Jesus Christ. The Passover lamb was to be unblemished. Jesus Christ was without sin. The lamb was to be killed at one year old. This was the prime of it's life. Jesus was killed when He was about thirty-three years of age. Professional athletes reach their prime at that same age. God then allowed His Son to be sacrificed in the prime of His life.

**EXO 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.**

There is some discussion of what is meant by the "evening." There are those who talk about the Jews recognizing two evenings. I believe three o'clock in the afternoon was considered as evening. That is the time Jesus gave up his spirit upon the cross.

**EXO 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.**

This must have been a source of wonder to the Egyptians. What were these slaves attempting to do in



killing a lamb and sprinkling its blood on the sides and the top of the door frame?

Later, when God passed over the houses that had the blood sprinkled upon the sideposts and the top post of the houses, there must have been a realization that the blood of the lamb was a saving factor.

God has told those who today wish to be protected from His wrath, that they are to have their hearts sprinkled with the blood of Jesus. Jesus is God's Firstborn.

**EXO 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.**

The night of the fourteenth of Abib, there was to be a meal, with the Passover lamb as the centerpiece. It was to be roasted. It was not to be fried nor stewed. It was to be accompanied with unleavened bread.

The reason for the unleavened bread is made evident in the New Testament when we are told we are not to keep the communion service with the unleavened bread of malice, etc.

The bitter herbs were very likely a reminder of the bitter experiences Israel had suffered in those four hundred years of servitude.

**EXO 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 reason for roasting rather than eating the meat raw, or using some other method of preparation is not evident. We do know that some of the Egyptians ate raw meat as a part of their devotions to their false gods.

The entire carcass of the lamb was to be roasted, including the head and the legs. Eating a lamb that still had the intestinal contents seems horrifying to some today. We need, however, to remember that Jesus body was not dismembered as He hung upon the cross.



**EXO 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.**

This was to be a one time happening. They were not to continue the feast until the next day. Anything that was left was to be burned up. Jesus death took place before the end of the day on the fourteenth of Abib. The resurrection did not take place immediately, but the death itself was completed on that day.

**EXO 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.**

Everyone was to be completely ready to move when the word came. The girding of the loins took place when long garments were tucked into girdles to keep them from dragging on the ground. A cane, or staff, was in much more common use then than now. Not only the elderly, but the younger persons also, used the staff to help in moving over unpaved roads and hilly terrain.

The Passover lamb was to be eaten rapidly because it was associated with the passing over of the wrath of God. If it had not been consumed by the time the angel of God passed through, the firstborn of that household would die. They were to take no chances.

**EXO 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.**

God sent an angel to see that his commands concerning the death of the firstborn were carried out. There is no contradiction when at one place we are told that an angel of the Lord passed through and at another place we are told that God would pass through.



As the destruction passed through the houses of the Egyptians, the wrath of God passed over the houses of the Israelites.

It was not the people only who suffered the loss of their firstborn. The firstborn of the livestock also perished. This was the final act in God's demonstration of the impotence of the idols and false gods of the Egyptians, and of His own strong arm. There is but one True and Living God. That is Jehovah!

**EXO 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.**

Just as God passed over the houses of Israel in the days of Israel's departure from Egypt when the blood was seen sprinkled on the doorposts, He will also recognize the blood of Christ, sprinkled on the hearts of the faithful in the Christian age. Dear reader, do not fail to take action. God keeps His promises, both to the good and to the wicked.

**EXO 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.**

They were never to forget the events of that night. From that day on, they were to hold a memorial feast on the fourteenth day of Abib, as long as the Jewish nation existed.

The replacement of the Jewish nation with the new spiritual Israel under Christ resulted in Him becoming our Passover. The physical Jew is just as bound today to keep the Passover as he was before the destruction of the temple in Jerusalem. However, the Passover the Jew is to observe today is the same as that which all men are commanded to observe. It is the communion table of the Saviour.

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**EXO 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.**

For seven days each year the Jews were to have no leaven in their homes. If they did not keep that command, they were to be separated from. Leaven here appears to have symbolized the undesirable aspects of Egyptian slavery.

It is true that Jesus spoke of Christians leavening the world with their righteous teaching and actions. That is not the usual picture of leaven. It is normally symbolic of corruption.

**EXO 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.**

The word “convocation” is defined by Webster as a called assembly. That may not be the best view of the event that was to take place among the Jews. It was not necessarily true that every Jew was expected to meet in a gigantic congregation. The meaning of “convocation” here seems to have been that it was a time for remembrance of the Passover. It was to be a religious holiday. No work was to be done.

There was but one obligation special to that day. Every Jew was to eat a memorial meal to remind them of their release from bondage.

**EXO 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.**

Armies is a strange word here. Certainly the slave population would have had no military training. Nor would they have had spears or chariots. It is more likely that God is referring to the large numbers of the people. They were to be ordered and ready to march at the proper time. They were never to forget what God had done for them.

**EXO 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.**

**EXO 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.**

**EXO 12:20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.**

Whereas the lamb was selected on the tenth day of the month and was killed on the fourteenth day, the feast of unleavened bread was to begin on the fourteenth day and continue until the twenty-first day

**EXO 12:21 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.**

Here is indication that there was some degree of leadership among the people of Israel, even while they were still in Egypt. Moses was able to call for certain persons who are called elders. This seems to have been more than just a term applied to each household father.

**EXO 12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the**

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**blood that is in the bason; and none of you shall go out at the door of his house until the morning.**

The exact identity of the plant called hyssop is debated. All that is necessary that we know is that it was a plant which could be dipped in blood and used to spatter the blood on the doorposts.

Anyone who decided to go outside of his house during that night when the lamb was killed would be inviting his own death.

**EXO 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.**

The destroyer is God. But God often operates through agents. It seems that He did so this time. His destroyer would not enter any house where the blood could be seen at the entrance.

**EXO 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.**

**EXO 12:25 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.**

There was to be a long period of forty years while Israel wandered in the wilderness. When that time was passed they would be allowed to enter and take possession of Canaan. When that had been accomplished, they were not to forget that God had made it possible. The Passover feast would prevent any such loss of memory.

**EXO 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?**

**EXO 12:27 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.**

It was not just a memorial to those who experienced the original passover first hand. It was to be an everlasting remembrance of God's protection of His people.

**EXO 12:28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.**

It is always wise to do that which God commands. It is also wise to do it in the precise manner that God prescribes. That wisdom was shown by Israel as they obeyed His instructions on the passover night.

**EXO 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.**

God played no favorites among the Egyptians. It did not matter what the position of the head of the household was. The destroyer took the life of the firstborn. Both man and beast suffered the same fate.

We can rest assured that God will use the same impartiality in the final judgment. It will not matter that a man or woman has held high position in life on this earth. If that person did not love Jehovah and keep His commandments, he will be consigned to the lake that burns with fire and brimstone. We must be among God's faithful at that time. We cannot afford to be walking around in the darkness.

**EXO 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and**

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**there was a great cry in Egypt; for there was not a house where there was not one dead.**

Pharaoh had lost his firstborn. His servants had lost theirs. Throughout the entire land of Egypt there were anguished cries of despair. Every household had felt the terror.

What about the households where there were no children? Did they escape the wrath of God because they had no children? Some writers simply ignore this problem. I will just frankly admit there is a problem, and I do not know the answer. I do believe there was a horrible night of terror for the Egyptians, and that God's people were protected from His wrath.

I think it is proper that we explore this word "firstborn" a little more completely. It is possible that it means more than just the child who first exits the womb. We should certainly notice the passages found in chapter thirteen of this same book of Exodus. There we are told that the firstborn are those that openeth the matrix of the womb.

At the same time it seems that the same word may apply to that which is choicest in the household. The one that first opens the matrix of the womb is often looked upon with great favor simply because he or she was the first child born into the family. A boy is often given his father's name. Among the Israelites the firstborn had special favors in the inheritance. If we can consider the child held in greatest esteem by a man, whether or not it was his own child, it may be that this esteemed child was lost to a childless mother and father.

**EXO 12:31 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.**

Pharaoh had experienced all the grief he could stand at this particular time. Later he would gather his horsemen and chariots and pursue Israel. But at this



point he was ready to drive them out, just as God had predicted would take place.

He advised them that they were free to go and serve the Lord, just as they had insisted they should be able to do. The most important thing at the moment was that they get out from among the Egyptians.

**EXO 12:32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.**

Pharaoh wanted nothing left of Israel to remind him of his people's suffering on their behalf. They were to take all of their possessions and leave as fast as possible.

The last part of this verse is a surprise. Pharaoh requested that they ask Jehovah for a blessing upon him. That did not mean he had now accepted monotheism and that he believed Jehovah to be the one true God. It only means that he recognized Jehovah was capable of visiting much misery on those who opposed Him and also pouring out His blessings upon those who drew nigh unto Him. He wanted the cursing and plagues to cease. He wanted good things to begin happening to he and his people.

**EXO 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.**

It was not just Pharaoh that looked forward to Israel's departure. His people also agreed that Israel must leave immediately. If they did not leave soon, the next plague would probably kill all of them, rather than being limited to the firstborn.

**EXO 12:34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.**



The Israelites left so hastily that the bread which would ordinarily have been carefully allowed to rise and be kneaded over and over was taken up without being leavened. They bound up the kneading pans or troughs and carried them in their clothing upon their shoulders.

**EXO 12:35 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:**

Moses had instructed the people to ask for gold, silver and fine clothing from the Egyptians. The word “borrowed” is used here. It did not mean that at some later date these valuables would be returned to the Egyptians. Israel was taking advantage of the urgency of the situation to get a little pay for the four hundred years they had suffered.

**EXO 12:36 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.**

God saw to it that the request of the Israelites was honored. The Egyptians were more than willing to part with their valuables to see Israel no more. To “spoil” sounds as if what they had done was wrong. That is not the case. The worth of the gold, silver and raiment was far less than the value of the services they had provided for the Egyptians.

**EXO 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.**

It is very difficult to identify either of these locations on the map today. They were somewhere to the east of the Nile River. The size of the group is hard for us to

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imagine. The amount of space covered by over two million persons, even if they were standing just a few feet apart is a matter of miles.

The water which would be required by the people alone would amount to thousands of gallons. Tons and tons of food would be needed if the diet was similar to that in civilized countries today.

**EXO 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.**

There were some in Egypt who had associated themselves with the people of Israel. When Israel departed, these persons chose to go along with them.

We are not told the numbers of goats, sheep and beasts of burden that went along. Imagine the amount of grass such herds and flocks would need. If God was not the supervisor of this departure, survival would have been quite impossible. But God was the supervisor, and all things are possible with Him. Moses and the rest of the people all had sufficient proof that God could take care of any situation that might arise. They were ready to embark.

**EXO 12:39 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.**

The bread dough had not had time to rise. Unleavened bread is not the most tasty diet. Those of you who are accustomed to eating the Lord's Supper in the present time can understand the difference between the bread served on the communion tray and the fresh leavened bread you buy at the grocery store.

The people had found it expedient to get out of Egypt as rapidly as possible. They did not have time to cook anything to take with them as they left. They did not

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realize how long they would be in their travels anyway. One or two days supply of prepared food would have been insignificant.

**EXO 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.**

To sojourn is to wander around as strangers, away from the comforts of your home. When was it that the people of God began this sojourning? There are those who believe it began with the command to Abraham that he leave Ur of the Chaldees and go to a land that God would show him, and did not end until the wilderness wanderings were completed and Israel found themselves back in the land of Canaan.

**EXO 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.**

This verse pretty well proves the end point of the four hundred and thirty years. That time was the very day that the multitude left Egypt, not at some later date when they had entered Canaan.

Let me suggest that Adam Clarke has the following figures which total 430 years. From Abraham's entry into Canaan until the birth of Isaac was 25 years (Gen. 12:4; Gen. 17:1-21). Isaac was 60 years of age when Jacob was born (Gen. 25:26). Jacob was 130 years of age when he went down into Egypt (Gen. 47:9). These three figures 25+60+130 are equal to 215 years. If Jacob and his children continued in Egypt for 215 more years, we have the 430 years given in the verse. In Galatians 3:17 Paul the apostle agrees with the figure given here.

That leaves only the difficulty of the discrepancy between the 400 years mentioned in Gen. 15:13 and also in Acts 7:6. There is no great difficulty here. We often round off figures. How long has America been a nation?



One person might well give an exact number of years from a specific date. Another might round the number off and say two hundred years. The four hundred thirty years could well be the more specific total.

**EXO 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.**

Yes the night of the departure was most certainly a night to be remembered as long as the world stands. Israel is not alone in memorializing this day. Every person who reads the book of Exodus to the day this commentary is being written knows of the deliverance of Israel at the hand of the Lord of Glory.

**EXO 12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:**

God, through Moses, then began to give more details about the sharing of the Passover Feast in the days to come. Only the people of God were to partake of it. Anyone who was not a part of Israel was to be refused.

**EXO 12:44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.**

If any man had bought a servant, that servant could be considered as a part of Israel. He could share in the feast. Yet he must be circumcised first.

**EXO 12:45 A foreigner and an hired servant shall not eat thereof.**

One did not invite those who were not a part of Israel to partake. The foreigner was not of Israel. He could



not share the feast. The hired servant differed from the bought servant. He could not partake.

**EXO 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.**

No one was to begin eating the meal in one house and then take the remains out of the house to either eat it outside, or to eat it in another house.

The last part of this verse is undoubtedly a figure of Christ upon the cross. Christ is our Passover. He was crucified between two thieves. It was the Roman practice to break the bones of those who were crucified to prevent them from living through the night. When they came to the three crosses they broke the legs of the two thieves. They observed that Jesus was already dead and that there was no reason to break his legs. The foresight of the Bible is most remarkable.

**EXO 12:47 All the congregation of Israel shall keep it.**

It would not be satisfactory for only a few to keep the feast for the many. Everyone was expected to eat of it for himself. The persons who ignored it were defying the command of Jehovah.

**EXO 12:48 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.**

There was a way by which the stranger could partake of the feast. He must be circumcised. All the males of his family must be circumcised along with him. He then became just as truly an Israelite as were those who had been born of Israeli parentage. If one refused to undergo

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circumcision, he was outside the chosen nation and could not share.

Circumcision today is that of the heart. One must repent of sins and be baptized for the remission of those sins. He must turn away from worldly interests and forsake fleshly lust and pride. Then he is qualified to eat the Lord's Supper on the first day of the week.

**EXO 12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.**

The law of circumcision applied to both the natural Israelite and the stranger who chose to unite with them. There were to be no exceptions.

**EXO 12:50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.**

The procedure was installed. Just as Jehovah had commanded, they obeyed. And just as Jehovah has commanded concerning spiritual circumcision today, men must obey to receive the blessings of the Father in heaven.

**EXO 12:51 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.**

It was not under the power of their own weapons that Israel left the land of Egypt. It was through the power of the Lord God. It was He who made that great day possible.

As stated earlier in our comments on this chapter, there were no horses and chariots. There were no swords and shields. About the only weapon they could have used was the staff in their hand. But the Finger of God is more powerful than all the armed forces of all the nations on earth, either in that day or in our own.



## Chapter 13

**EXO 13:1 And the LORD spake unto Moses, saying,**

The reader should note that this chapter dealing with the sanctifying of the firstborn immediately follows the death of the firstborn of the Egyptians and the saving of the firstborn of Israel. That is not an accident. God desired that a memorial be set up to remind the generations to come that he was the one who had been responsible for their release and that the blood of a lamb was essential in the salvation of their firstborn.

Centuries later Jesus Christ, as the Lamb of God, would be the Redeemer for God's children. This is a tremendous evidence for the reality of Jehovah and the foreknowledge which He possesses.

**EXO 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.**

Sanctification is the setting apart of something for a holy purpose. Every firstborn male was to be set apart as dedicated to the service of God. This verse does not specify males but verse thirteen does so.

Not only was the firstborn male child to be sanctified to the Lord, the sanctification was to also include the first born of the animals. All of these sanctified persons and animals belonged in a very special way to God.

**EXO 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.**

Moses then began to relay the information God had given him to the people. They were never to forget how



helpless they were in the land of Egypt and how the Lord had demonstrated His strength and love for them by delivering them from the oppression of their captors.

The use of unleavened bread would remind them of the haste in which they had left Egypt. They had had no time to wait for the bread to be leavened.

**EXO 13:4 This day came ye out in the month Abib.**

This is a strong indication that the instructions given here were delivered within twenty-four hours of their escape.

From that time to the present, the month Abib is considered the first month of the year among the Jews. The month Nisan had been the earlier first month of the year. This was to be changed.

**EXO 13:5 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.**

Most commentators feel that this verse says they did not keep the passover feast until they were installed in the land of Canaan. Certainly it does command that they keep the feast at that time. It really does not say that they were to wait until that time to begin observing it. It would be forty years before they arrived in Canaan. That would be a long time in which their memories could possibly dim.

Five of the seven nations whom God said He would drive out from before them are mentioned in this verse. The Perizzites and the Gergashites are not mentioned. They may have been less important.

The Israelites are reminded that God still remembered his promise to Abraham, Isaac and Jacob that they would be given a land flowing with milk and honey. It would



be some time, but the promise was still valid. In the meantime, they were to keep the memorials He was setting up.

**EXO 13:6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.**

One full week of seven days was to be devoted to this reminder. For all seven days of the week they were to be restricted to unleavened bread rather than the more desirable leavened bread. The seventh day was to be used for a great feast. Even on the feast day they were to eat only unleavened bread.

**EXO 13:7 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.**

In addition to not eating the leavened bread, they were not even to have any leaven anywhere in their living areas.

The reader should not confuse the wicked leaven of the New Testament with the leaven in this place. Jesus spoke of the leaven of the Pharisees in a derogatory manner. His followers were not to be influenced by their teaching and manner of life. The leaven here is not to be avoided because of any bad influence. It is to be avoided as a remembrance that they were forced to leave Egypt in such haste that they could not make use of it.

**EXO 13:8 And thou shalt shew 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.**

When the children wished to know why they were spending an entire week eating unleavened bread, they were to be told of God's actions in releasing them from bondage in the land of Egypt.



**EXO 13:9** 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.

**EXO 13:10** Thou shalt therefore keep this ordinance in his season from year to year.

The hand is an organ of service. The forehead is connected with the mind. Both in mind and work, the Jew was to keep dedicate himself to Jehovah.

There is some question as to whether this was symbolic or literal. Without doubt the Jews of Jesus time had taken this as being literal. They wore a band on the right arm and a small container on a band around the head. Each of these contained a small portion of the law. Jesus condemned them for making an outward show of these items without having inward dedication to go along with the external show.

**EXO 13:11** 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,

**EXO 13:12** 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.

Just as in the case of the feast of unleavened bread, they were to continue this second memorial when they came into the land God had promised. It was not a short term institution.

**EXO 13:13** 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.





The firstborn of the unclean animals belonged to God just as the firstborn of the clean animals did. Either one of them had to be redeemed if they were to be considered for any other purpose. Various redemption prices were set for individual cases. In this case the price was that a lamb be substituted for the ass.

The next part of the verse is more difficult. In case the owner of the ass did not wish to redeem it, he was to kill it by breaking its neck. It seems that the main point here is that the owner was not to make use of any ass that was not redeemed. It belonged to God and he was not to use it unless the redemption price was paid.

The question does arise as to why he might choose not to redeem the animal. Did he simply wish to avoid paying the redemption price? That is one possibility. Another is that a blemished animal was not to be offered as a sacrifice to God. Even a priest who had a blemish was to offer a sacrifice. Thus, if the owner noted that the firstborn was crippled and not useful for working, he might not wish to redeem it. In that case he should kill it rather than to keep it alive and take a chance that it might be able to be of service to him later.

**EXO 13:14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:**

When the children asked their parents the reason for redeeming the firstborn, they were to be reminded that God had by His powerful hand brought about their deliverance.

**EXO 13:15 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.**

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The child was to be told that God had destroyed the firstborn of both man and beast in the tenth plague. If He had treated the Israelites as He did the Egyptians, they would have lost their own firstborn. Instead, God allowed the firstborn of the Israelites to live if the blood of the lamb was sprinkled on the lintel and posts of the doors.

The firstborn then truly belonged to God because He had saved them alive. In order to consider the firstborn as their own, the Israelites must then buy them back with the redemption price.

From the above comments it seems that the firstborn of clean animals were to be sacrificed on the altar to the Lord. If the firstborn was a human, it would not be killed as a sacrifice, but would be redeemed at a price. If the animal was a work animal like the ass, and was not sacrificed, it could be redeemed. However, if the owner chose not to redeem it, he must kill it. It did not belong to him unless it had been redeemed.

**EXO 13:16 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.**

Both the hands and the minds of the Israelites were to be dedicated to the service of the God who had brought about their release.

**EXO 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:**

The shortest route from Egypt to Canaan would have taken them through Philistine territory. The Philistines were a warlike people who were well trained in the military skills. God did not wish to see his people faced

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with such opposition at this stage of their development. He, therefore, saw to it that they were guided around the Philistines instead of meeting them head on.

**EXO 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.**

There has been intense difference of opinion about the Red Sea. Was it truly the “Reed Sea” and only a marshy area, or was it a major body of water which they later crossed?

It was a major body of water!! When the water closed back in and drowned the Egyptian army there was sufficient water to cover them completely.

To say that the Israelites went up harnessed out of the land of Egypt is no more than to say that they left prepared for the journey. They were not in a state of chaos. They had God’s help in ordering their path.

**EXO 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.**

Joseph had made it clear when he died that God would see His people in Canaan some day. He was so certain God would keep His promise that he charged Israel to take his bones with them when that event took place. Moses remembered and saw to it that Joseph’s wish was honored.

**EXO 13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.**

There are Bible maps that draw out the route of the Israelites as if they knew within a mile or two just where each of these places was located. No one knows



that certainly. We have a general idea of the route, but no exact proof.

**EXO 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:**

They were not left to their own devices in moving through that wilderness. Even Moses himself had to depend upon the pillar of cloud and the pillar of fire to point the way. The cloud led them by day and the fire led them by night. It has been suggested that the cloud could also have protected them from the heat of a blazing sun, and the fire could have given light when they encamped in the dark of the night.

**EXO 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.**

The pillar of cloud and the pillar of fire continued with them until the very day they arrived in the land of Canaan.



## Chapter 14

**EXO 14:1 And the LORD spake unto Moses, saying,**

**EXO 14:2 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.**

God did not leave Israel without guidance. They had been dependent upon orders from their Egyptian captors for a long period of time. They were in no condition to make their way through the ordeals that lay ahead. He had assured Moses that He would let him and Aaron act as leaders. In accordance with that promise God spoke to Moses and provided instructions.

The people were to move to the edge of the Red Sea. The location of Pihahiroth is unknown. They had been guided to a place where without supernatural assistance they would have been in an absolutely hopeless situation if attacked by the well armed Egyptian army. This was purposely planned by Jehovah to demonstrate man's hopelessness without Him, and the hope that may be realized with Him.

**EXO 14:3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.**

Since God knows the end from the beginning, He was able to forecast precisely what Pharaoh's mental processes would be. He would be convinced the people would become confused and disorganized and that they would be easy prey.

**EXO 14:4 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.**

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The hardening of Pharaoh's heart was to be accomplished by allowing events to take place that would permit Pharaoh to pursue his fleeing slaves. This would be foolish on Pharaoh's part. It would only bring dishonor upon him and his army, and it would demonstrate the power and glory of God.

The people did as God commanded. At this point they had little trouble remembering the wonders that had recently taken place as the plagues were sent upon their captors. They were ready to follow directions.

**EXO 14:5 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?**

It is possible that Pharaoh thought the Israelites would return to Egypt. They had previously mentioned going three days into the wilderness to worship. Now Pharaoh was told they had no intention of returning. Not only Pharaoh was sorry that Israel had departed, the Egyptian people joined him in that sorrow. After all, they had been relieved of much labor that had been done by the slaves.

They had been happy to see them go after the death of the firstborn. However, now they were beginning to realize their standard of living was about to deteriorate.

**EXO 14:6 And he made ready his chariot, and took his people with him:**

Pharaoh prepared his own chariot and apparently led the pursuit. He did not need the entire army of Egypt. He had horses and chariots, plus other weapons. The Israelites had none.

**EXO 14:7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.**

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He did feel it was necessary to send all of the chariots of Egypt, along with captains who were no doubt expert swordsmen.

**EXO 14:8 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.**

Pharaoh was not forced to harden his heart in opposition to the will of God. The events simply resulted in that hardening. He was not ready to allow Israel to escape. He and his chariots and captains began the chase.

At that point the Israelites had left with uplifted hearts in the realization that they were free after years and years of bondage.

**EXO 14:9 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.**

Israel had followed God's directions carefully, as they had been given through Moses. They were camped at the edge of the Red Sea in an absolutely defenseless condition. Pharaoh's chariots and horsemen soon drew near to them and it was evident that he intended to take them back into captivity and very likely more severe conditions than they had endured before.

**EXO 14:10 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.**

**EXO 14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast**

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**thou dealt thus with us, to carry us forth out of Egypt?**

When the children of Israel saw the Egyptians coming, they were terrified. This is so true of human nature! They had only lately seen the power of God through the ten plagues. They should have trusted that He would continue to protect them. But, they had difficulty seeing just how God could handle the matter this time. They lost their faith and cringed in fear.

**EXO 14:12 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.**

They complained to Moses that they had told him back in Egypt that it was better to live as a slave than to die out in the wilderness. Many since that time have been forced to make similar decisions under the abuse of a tyrant. Is it better to live in utter subjection, or to die in rebellion?

**EXO 14:13 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.**

**EXO 14:14 The LORD shall fight for you, and ye shall hold your peace.**

Moses had not lost his faith in God. He commanded the people to cooperate with God and a way of salvation could be found. God would provide a defense. The Egyptians would have to fight against God Himself if they attacked His people.

We are not to take Moses words literally in that they were to simply stand where they were and watch God destroy the Egyptians. They had something they were to do. God would then do what He was prepared to do.





**EXO 14:15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:**

The proof that they had something to do is found in this verse. They were commanded to move forward. Nor does God do everything in our salvation today. We must hear His Word. We must believe it. We must repent of our sins, and we must be baptized for the remission of those sins. God makes an offer and we must accept it.

**EXO 14:16 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.**

The same rod which brought on each of the ten plagues was to be utilized again. This time it was to be extended over the sea. When that was done, the children of Israel would be able to pass through the sea and reach the opposite shore.

**EXO 14:17 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.**

The Egyptians would follow Pharaoh through the divided waters of the sea, following Israel. When they did that, God would let it be known to all that He is the Almighty. Pharaoh and his armed forces would find that they were helpless before the power of Jehovah.

**EXO 14:18 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.**

The horse drawn chariots would be as nothing when God decided to refute them.

**EXO 14:19** 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:

**EXO 14:20** 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.

The angel of God and the pillar of cloud are closely related. If the angel of God was a preincarnate form of Jesus Christ, we can see why this close relationship existed. Jesus declared that He is the Word of God. As the pillar of cloud led Israel, the Word of God directs the path of Christians today.

Note that there is a change of position here with respect to the position of the pillar of cloud. It had been going before them. Now it went from before them and stood behind them, separating them from the Egyptian forces. Jesus Christ is not only our Guide. He is our Protector.

The Word of God leaves those who attack it in spiritual darkness. It is a lamp and a light unto the Christian.

**EXO 14:21** 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.

God created nature with all its wonders. There is no reason to try explaining all of the things which took place here in terms of natural law. This was a miracle. The highest winds on the records of the weather bureau would not have blown a path through sea water as this one did. This was a special wind, just as the rain in the days of Noah was a special rain.



**EXO 14:22 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.**

How could the divided waters become a wall on their right and their left? Do we need to explain this through natural law? I think not. Nevertheless, I do remind the reader that solid ice can be built up into a wall. If God chose to turn the water to a solid form while the Israelites passed through, He could certainly do that.

**EXO 14:23 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.**

Just as God had predicted, the Egyptians foolishly rushed into the divided waters in pursuit of Israel.

**EXO 14:24 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,**

A goodly portion of the night passed while Israel was moving through the sea. Early in the morning the Lord was ready to take action against Pharaoh and his host.

**EXO 14:25 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.**

When the chariot wheels of the Egyptians began to come off and they had to drag them along the ground, they realized that the same power which had been used against them during the plagues was being exerted again. It was time to turn tail and run.



**EXO 14:26** 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.

**EXO 14:27** 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.

It was too late to run. God commanded Moses to stretch out that same rod which had been used to start the division of the waters. This time the action was reversed. While the Egyptians forces were still between the walls of water and the Israelites had already passed through, the water came back to fill the divided area.

**EXO 14:28** 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.

The Egyptian pursuers were completely and utterly destroyed. Every single one of them was overwhelmed and drowned in the sea.

This eliminates the contention of Bible critics that this was the Reed Sea rather than the Red Sea, and that the Israelites passed through at a point where the ground was only marshy. It was deep and wide enough to drown the entire Egyptian host. It is extremely unwise to try helping God by explaining away the miracles!

**EXO 14:29** 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.

**EXO 14:30** Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.



That same day the Israelites were able to see the bodies of Egyptian dead washed out on the sea shore. It is sad to find such pain and death. But, people need to realize there is a way of life and a way of death. Serving God offers everlasting life. Fighting against God, or ignoring Him, brings everlasting torment far greater than that which Israel could see as they viewed their drowned pursuers.

**EXO 14:31 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.**

It is sometimes asked if there are other records of such a tragedy during Egyptian history. Carvings have been found which may well portray just such an event. The Jewish historian, Josephus, has a description. In any case, the rest of the Bible verifies the occasion. Psalm 106:7-8, Psalm 78:13 and I Corinthians 10:1-2 all refer to this deliverance of Israel and destruction of the Egyptian forces.

As I Corinthians 10:1-2 demonstrates, there are many parallels between the escape of Israel through the Red Sea and the escape from the bondage of sin through God's present plan of salvation.

## Chapter 15

**EXO 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.**

The joy of being delivered from desperate conditions which are too difficult for us to escape through our own wisdom and power is difficult to describe. A person who is unable to swim and who has fallen into deep water is extremely grateful to one who rescues them from drowning.

Israel had been in what, without the help of Jehovah, would have been an absolutely hopeless situation. They had escaped from Egypt, only to find that Pharaoh had changed his mind about allowing them to leave and had sent his chariots and horsemen after them. They were trapped at the edge of the Red Sea with the Egyptian army close behind them.

God had commanded Moses to stretch forth his rod over the sea. When he did so, the waters parted and allowed Israel to pass through. When the Egyptians pursued, the waters returned and drowned them. Now that their enemy had been vanquished, Israel was grateful. They broke out into a song of praise for their deliverance.

Those of us who have been delivered from the bondage of sin through obedience to the gospel of Jesus Christ have a similar feeling of joy when we realize the power of Satan has been broken and our soul has been made pure and clean.

There is also a note of sadness when we realize that there are so many who reject God's offer of deliverance and will be separated eternally from all that is holy and good.

**EXO 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.**

Yes, most certainly the LORD is our strength when we are helpless. He is our salvation from spiritual death which is the wages of sin. We should surely allow his Spirit to inhabit us and lead us in walking according to His will. Our bodies are to become temples for the habitation of the Holy Spirit.

This second verse probably refers to the tabernacle and the temple which Israel intended to prepare for the worship of the true God. The mention of "my father's God" is to Abraham, Isaac and Jacob.

**EXO 15:3 The LORD is a man of war: the LORD is his name.**

This verse is not a contradiction of the statement that "God is not a man." This is merely a figure of speech teaching us that God supports His people when they are attacked by unholy forces.

**EXO 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.**

The words we are reading were originally written in poetic form. They are the expression of praise which was poured out toward Jehovah for His assistance in a time of desperation. Much of the history of ancient centuries followed the same mold.

Take note that those who were following Israel were not run of the mill soldiers. They were Pharaoh's best. Their annihilation in the sea would have left Egypt in a weakened condition. More than one commentator has pointed out that if Israel had returned to Egypt they might have been able to vanquish their former owners.

**EXO 15:5 The depths have covered them: they sank into the bottom as a stone.**



**EXO 15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.**

Soldiers dressed in heavy armor, as the Egyptians normally wore, would have been unable to swim. They would have been as stones which sink to the bottom when cast into the water.

The right hand is the one which the majority of persons use to accomplish tasks. God's right hand is His means of accomplishing His will. It has proven repeatedly that ultimately all foes will be reduced to dust.

**EXO 15:7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.**

**EXO 15:8 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.**

Egypt was one of the most powerful nations on earth at the time. But, when the wrath of God was turned upon them, they were no more than straw in the heat of a blast furnace.

We have had occasion previously to note that water is found in three different physical states. We have ice. We have liquid water, and we have gaseous water vapor. The same God who has created water and made possible these physical changes can also cause water to congeal like jello if and when He chooses.

**EXO 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 pursuing Egyptians had but one thought in mind. Their former slaves were about to gain their freedom. In





addition, they had spoiled the Egyptians in taking many of the Egyptians precious possessions with them. They were determined to recapture the slaves and regain the riches.

**EXO 15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.**

When God decided to allow the waters to close back in, the Egyptians had no hope whatsoever. They had met their doom. This, of course, will be the destiny of all who rise up in defiance against Jehovah and His people.

**EXO 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?**

This is not an admission of the reality of other gods in addition to the ONE GOD. The idols worshipped by many are used by their worshippers as license for immorality of every kind. They are not glorious in holiness. The praises offered to Jehovah are given remembering that those who do so are to “Fear God and keep His commandments.” The ONE GOD is capable of rolling back the waters of the Red Sea. He is the one who created the heavens and the earth, and in whom men live and move and have their being. He both gives life and sustains life.

**EXO 15:12 Thou stretchedst out thy right hand, the earth swallowed them.**

The power of Jehovah rolled the waters back, then returned them to their original position. The waters here are considered to be a part of the earth.

**EXO 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.**

Israel was redeemed in the sense that they were owned by the Egyptians for some four hundred years. God saw fit, at the proper time to tear them from the hands of the Egyptians and give them freedom through His guiding power.

The holy habitation is not the same as that mentioned in verse two. The habitation there is one which is prepared by men. If it does refer to the later tabernacle or temple, both were built by men's hands. If it is speaking of the body as a habitation, it is talking about man preparing the body as a fit dwelling place for the Holy Spirit. This verse refers to the habitation which God was making ready for Israel. It was the land of Canaan. God was guiding them in that direction.

**EXO 15:14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.**

The people who were present inhabitants of Canaan would hear of the providential care of Jehovah for Israel. They would realize the futility of fighting against them.

**EXO 15:15 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.**

Rulers of Edom and Moab would tremble in amazement at the power of Israel. Every foe was to fall before the determined will of God.

The reader will notice that this verse is spoken before the fact. It is a prophecy rather than a statement of past events. Those who would make this a recounting of that which had already taken place are only making an unsuccessful effort to bring the Bible down to the level of human mythology. Divine prophecy is impossible in their system of thought.

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**EXO 15:16 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.**

Those through whom Israel was to pass on the way into Canaan would find themselves as impotent as stones lying on the ground in preventing the passage. These were no longer owned by the Egyptians. They were God's people. He would lead and protect them.

**EXO 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.**

The mountain of God's inheritance was Canaan. I think the word "mountain" does not speak of either Sinai or of Zion. It is more likely that it has to do with the totality of that which God's children inherit from Him, in this world and in the world to come.

If this is not correct, then the sanctuary is the land of Canaan with all of it's blessings.

**EXO 15:18 The LORD shall reign for ever and ever.**

He is King of kings and Lord of lords. All other rulers reign through a limited time. The grim reaper gathers them in one by one regardless of the amount of power they have gained. It is not so with the LORD. He is the I AM.

**EXO 15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.**



Pharoah's horses, chariots and the riders in the chariots were all submerged in the waters of the sea. In direct contrast, the children of God were able to march across the sea bottom as if it were no more moist than the surrounding dry ground.

**EXO 15:20 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.**

The words of the preceding verses were apparently sung by the men. Now Miriam led the women in similar praise. The dancing here appears to be approved by God. It is certainly not the type of dancing which was taking place later when Moses came down from Sinai and found lasciviousness going on. There is no indication that men were dancing with these women, or that the women were doing anything suggestive in their actions.

Christians would do well to refrain from any contact with the opposite sex which stimulates immorality.

**EXO 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.**

The men sang, and the women answered them. We do something of the same type today in our Christian hymns when we have aftertime parts.

The LORD had proven victorious and Israel was filled with joy and praise.

**EXO 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.**

This verse marks a change of thought. Up to this point the emphasis has been upon the delivery of Israel from the host of the Egyptians. Now the record will deal

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with the traveling of Israel through the wilderness until after some forty years they pass over the Jordan from the east side and enter into Canaan.

**EXO 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.**

**EXO 15:24 And the people murmured against Moses, saying, What shall we drink?**

Oh how quickly men forget! After seeing what God was able to do through the ten plagues which were visited upon the Egyptians one wonders how Israel could have so quickly lost confidence in Him. If God could change the water of the Nile into blood, could He not change bitter water into sweet?

Surely it would be a disappointment to be thirsty, then find a source to quench that thirst, only to find it unfit to drink. But, with the proof that had been supplied respecting God's ability to provide, the lack of trust is a serious lack of faith. Do not men do the same continually? We rejoice in the wonderful blessings we receive, and then murmur about the things we do not understand.

Leaders are always the first to be condemned when things go wrong. Moses was the leader. What did he propose to do about the lack of water? Would he join in their murmuring, or would he find a solution?

**EXO 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,**

Moses did precisely what any responsible leader should do. He turned to Jehovah in prayer. My wife only a few minutes ago read to me from an article in the newspaper. The article gave a definition of prayer. It defined prayer as an invitation to God to intervene



in our life in order that His will might be done. That is what Moses was preparing to do.

God answered his prayer by pointing out a tree which could be cut and cast into the water. This resulted in the water becoming fit to drink. We are told that this entire scene was a test on the part of God to prove them suitable for further guidance and support. He was ready then to offer them an agreement.

**EXO 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.**

The people had a part to play and God also had a part in the agreement. The people were to hear and obey the commandments that were given to them. If they would do so, God would provide guidance for them and He would see that the kind of terrors that had come upon the Egyptians through the ten plagues would not come upon Israel.

The Lord can arrange for all kinds of discomforts to fall upon us. The Lord can also heal men from any disease in existence. Sin is the worst of all diseases. If it is not treated with the proper medicine, it will prove deadly, without exception. Medicine is not always pleasant to take. Sometimes God's medicine for the cure of sin is hard to swallow. However, when we pass through the valley of the shadow of physical death and stand on the other side in the presence of the holy angels, we will understand more fully that it is the Lord that heals!

**EXO 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.**

This is a perfect example of the impatience and lack of vision we humans demonstrate. Is this not the reason

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God saw fit to include the above facts. If Israel had just had the faith of a grain of mustard seed, they would have followed God's leading hand just a short distance farther and would have had an abundant supply from twelve wells of water.

There are two interesting numbers found in this verse. The first is the number twelve. There were twelve tribes of Israel and there were twelve apostles. The second number is seventy. There were seventy souls that went down into Egypt. There were seventy elders who assisted Moses. There were seventy nations listed in the Old Testament, and there were seventy who were sent out by the Christ. Here we find twelve wells of water and seventy palm trees. Why twelve and seventy? This seems more than coincidence. Perhaps in time to come, when we know as we are known, mysteries such as this will be better understood.

## *Chapter 16*

**EXO 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.**

The children of Israel had crossed the Red Sea almost directly east of the land of Goshen. As they crossed the sea they found themselves in the wilderness of Shur. Now they had moved southward toward Mount Sinai from which they were still a considerable distance. The wilderness of Sin lay eastward and southward of the wilderness of Shur.

This is not the fifteenth day of the second month of the year. It is the fifteenth day of the second month after crossing the Red Sea. They had been on their way for over a month.

The reader should not entertain the idea that this wilderness was overgrown with thickets and underbrush. The word wilderness only means that it was sparsely inhabited.

**EXO 16:2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:**

This is not the first murmuring they had done. It does appear to be a little more intense than that which they did over the lack of water. Again it was directed toward Aaron and Moses as leaders. There is always a tendency to glorify leaders when things are going pleasantly, and to vilify them when things are unpleasant.

There is, however, an added problem here. In murmuring against Moses and Aaron, they were also murmuring against God for appointing such leaders.





**EXO 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.**

Would you and I have murmured if faced with the same circumstances? It is highly likely that we would have done so. Although they had been under the whips of slave masters, they had received food enough to satisfy their hunger. The flesh pots were large kettles in which the food was cooked.

They had brought food out of Egypt, but over two million mouths can consume a very large amount of food in over a month. They were hungry! It is sometimes difficult for we humans to be as patient as we should be when faced with problems for which we cannot envision a solution. They truly thought they were about to starve to death.

**EXO 16:4 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.**

God did not kill them on the spot as punishment for their lack of faith. He understood their grumbling and provided Moses with an answer.

He would send bread from heaven. Do not miss the point my friends. God was pointing centuries ahead to the time when He would send His Son Jesus Christ as the Bread and the Water of spiritual life. See Jesus words in John 6:31-36.

God would not just offer them an overabundance of food. He would provide enough that they could follow His instructions and satisfy their hunger. He would find out during the process whether or not they were ready to walk in His law or not.

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**EXO 16:5** 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.

They were to gather this bread from heaven for six days. On the sixth day they were to gather twice as much as they had on the first five days.

**EXO 16:6** 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:

Every evening and every morning they would have proof that it was Jehovah who had brought them out from bondage in the land of Egypt.

**EXO 16:7** 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?

**EXO 16:8** 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.

The very next morning the people would be privileged to see the glory of the Lord. He knew their condition and He was ready to relieve their anxieties. Still, they needed to realize that they were not murmuring against Moses and Aaron. They were complaining about the Lord.

**EXO 16:9** 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.



More than once we find Moses speaking through Aaron. Moses had complained that he was slow of speech. God answered the objection by telling him Aaron would be authorized to act as his spokesman.

The people were told to appear before God and He would respond to their complaints. God knows the true needs of His creation, and He responds in His way and in His time.

**EXO 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.**

Even as Aaron spoke to the people, they turned their eyes toward the deserted countryside and beheld the glory of the Lord in a cloud.

We are not given detailed description of the appearance of God's glory. We can imagine that there was no doubt as to who was answering their complaints and grumbling. Saul was struck blind when he looked into the glory of God. Moses face shone so brightly that he found it necessary to cover his face with a veil when he returned from the presence of God's glory on Mount Sinai. Jesus Christ is described in Malachi as the Sun of Righteousness who comes with healing in His wings.

**EXO 16:11 And the LORD spake unto Moses, saying,**

**EXO 16:12 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.**

God made a solemn promise that the people would have sufficient evidence of His concern for them. They would not die in the wilderness as they feared. There would be meat to eat in the evening and there would be

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bread enough in the mornings to satisfy their needs.

We sometimes wish God would make Himself as manifest to us today as He did to Israel at that time. He has appeared through His Son in our age. Though the Son has returned to the right hand of the Father in heaven, we may rest assured that our Father knows and provides for us as He knows best.

**EXO 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.**

That very evening quails arrived in their midst in large numbers. The next morning dew which had fallen from heaven lay round about the entire camp.

There is much discussion over whether the original word which has been translated as “quails” in our King James Version is an accurate translation. Some language scholars contend that it should have been translated as “locusts.” Regardless of the accuracy of the translation, the meat which was made available was edible and was capable of satisfying their hunger.

**EXO 16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.**

We are informed that associated with the dew from heaven was small round things like hoar frost. This does not tell us much about the size of the things. We are left with the impression that they were very small and would require some effort to gather.

Today we are expected to put forth effort in answer to God's blessings. He does not do everything for us. He expects us to cooperate in making use of that which He makes available.

**EXO 16:15 And when the children of Israel saw it, they said one to another, It is manna: for they**

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**wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.**

The word “manna” means “What is it?” They had never seen anything like it before this time. May I suggest that once it ceased when they entered Canaan, men have never seen it again. These were special circumstances and the Lord used special methods.

**EXO 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.**

God proceeded to give them directions as to how they were to collect and utilize the manna. They were to gather a stated amount for each person, no more and no less. If one gathered more that one was to share with another who had gathered less in order that each would receive a sufficiency. Each man was to gather enough for those who remained behind in their tents.

I think it wise to comment right here on verse thirty-six, the last verse of the chapter. It helps our understanding more to consider it here than to wait until we reach the end of the chapter.

There, we are told that an omer is the tenth part of an ephah. An ephah is usually considered to be about nine tenths of a bushel, or about seven gallons. An omer would then be about six pints. This is another debated point. We are not absolutely certain as to the amount contained in these ancient units of measurement.

Later comments lead us to believe they could take as much quail as they desired. I leave the reader to pursue this point. The quantity of quail is not given here. It does talk later about it coming out of their nostrils.

**EXO 16:17 And the children of Israel did so, and gathered, some more, some less.**

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**EXO 16:18 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.**

It did not matter how much any man had gathered. When they measured it out on returning, they found that there was just the amount needed to ration out an omer to each.

We are reminded of Paul's words concerning given found in 2 Corinthians 8:14.

2Co 8:13-15 For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

**EXO 16:19 And Moses said, Let no man leave of it till the morning.**

**EXO 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.**

Under God's directions Moses instructed the people not to leave any part of their omer of manna until the next day. They were to consume it that day.

Some of them must have had a lack of confidence that there would be a supply for the next day. They left a portion until the following day. When that was done it became foul and stank. It was also infested with worms. Moses became angry with them for their lack of trust in God.

**EXO 16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.**



The supply of manna did not last until the next day. It was necessary to collect the omer for each person before the sun beamed down on it. When that happened, the manna melted and could not be collected.

It becomes clear that God desired for them to depend upon him from day to day. Jesus encouraged us to do the same when he gave the model prayer and said for us to pray, "Give us this day our daily bread."

**EXO 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.**

The verse does not tell us whether there was twice as much manna on the sixth day. It does tell us they collected twice as much on that day.

The rulers of the people apparently wondered why they were able to collect the double amount and went to Moses for an explanation.

This leaves us wondering as to the appointment of these rulers of the congregation. There is no information specifying their appointment after the departure from Egypt. It may be that these were men who were looked up to during the times of bondage. There are several previous scriptures where the "elders" of Israel are referred to. Perhaps these are the same individuals.

**EXO 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.**

**EXO 16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.**

We have come now to a much disputed point. At what time in the history of man did God authorize the seventh



day of the week as the sabbath day? Was the seventh day sabbath instituted when God rested on the seventh day after creating the heavens and the earth on the first six days. Was the seventh day sabbath instituted here in this sixteenth chapter of Exodus as the people were told to abstain from collecting manna on the seventh day? Or was the sabbath instituted when the ten commandments were given through Moses on Mount Sinai?

Some wish to bind the sabbath upon men during the Christian age by stating that it was a memorial from the beginning and came into being before the giving of the law, and thus should be expected to continue after the law was replaced by the gospel age.

Let us look at Genesis 2:1-3.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen 2:2 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.

Gen 2:3 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.

It is true then that God sanctified the seventh day from the beginning of His creation. To sanctify is to set apart and make holy. But a closer look will tell us that although God Himself rested on the seventh day, He did not command that Adam and Eve do the same.

When we reach this seventeenth chapter of Exodus it is different. The people of Israel were told that the seventh day was holy unto the Lord and was a **rest** unto the Lord. They were not to gather manna on that day.

Does this then mean that the seventh day of the week was instituted before the giving of the law on Mount Sinai and extends until the second coming of the Lord Jesus Christ? The New Testament does not support that stand. The law of Moses was “nailed to the cross”, as stated in Colossians 2:14. The prophet Amos declared that the sabbath would be gone when the sun went down at





noon and the earth became dark on a clear day (Amos 8:9). That took place when Christ gave up the ghost at Calvary.

In addition, the early disciples met together upon the “first day of the week” for worship. Over and over, it is made clear that the sabbath was replaced by the first day of the week at the time Christ returned to heaven to sit at the right hand of the Father.

**EXO 16:25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.**

**EXO 16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.**

They were to eat the extra they had collected on the sixth day on the sabbath. They need not go out on the seventh day because it would be useless. No manna would fall on that day.

**EXO 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.**

How difficult it is for men to learn that the Lord means what He says! Some of the people did not believe Him. They went out, expecting to find manna as they had on the other six days. They were no doubt rudely shocked when it was not there.

**EXO 16:28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?**

After having been shown the power of the Lord through the miracles of the plagues, and observing the parting of the Red Sea and the drowning of their Egyptian pursuers, plus the quail and the manna, one would think anything God commanded would have been

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eagerly received and respected.

But it was not so.

**EXO 16:29** 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.

**EXO 16:30** So the people rested on the seventh day.

Finally the Lord was heard. The people had discovered that He was faithful, even though they were not.

**EXO 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.

We have here a bit more detail than was presented before concerning the nature of the manna. Previously it had been called a small round thing like hoar frost. Now it is added that it was like coriander seed. Coriander is a member of the carrot family. Carrot seed is fairly small. This manna was also white in color and tasted like honey wafers.

It would seem that God had provided a special food for the particular situation. It was tasty and it was nutritious. They should have been extremely grateful for His provision. It was like being fed with cake and ice cream after having onions and garlic back in Egypt.

**EXO 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.

**EXO 16:33** And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and

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**lay it up before the LORD, to be kept for your generations.**

This is extremely interesting. The manna which was collected on one day was to be eaten before the next day, or it would spoil. Now God commanded that they collect one omer of the manna and keep it for generation after generation. If it stank and became infested with worms it would hardly be a fit memorial decades afterward. This manna which was placed in the pot must have been divinely preserved for more than forty years.

**EXO 16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.**

Aaron received the commandment of the Lord, as it came through Moses. He laid up the pot of manna before the Testimony.

Can we identify the “Testimony” before which Aaron laid up the pot of manna? This cannot mean that the pot of manna was placed before the ark of the covenant at this time because the ark of the covenant had not yet been constructed. This may be a reference by Joshua to an act of Aaron that occurred at a later time.

**EXO 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.**

Forty years is a long time to eat the same diet. We can well understand that some of the people would ultimately complain. Still, God had produced the best possible source of food for the conditions of the time. It is not good to question the wisdom He whose thoughts are as much higher than ours as the stars are above the heavens.

On the next day after Israel had crossed the Jordan into the land of Canaan, and had eaten of the corn of the land, the manna ceased (See Joshua 5:10-12).



Jos 5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

Jos 5:11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

**EXO 16:36 Now an omer is the tenth part of an ephah.**

Comments on this verse have already been included in those on verse sixteen of this chapter.



## Chapter 17

**EXO 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.**

The maps of the wilderness wanderings would lead us to believe the exact route taken by Israel can be drawn out. This is not the case. We can gain a general idea, but not a precise one. They were moving southward toward the area of Horeb and Mount Sinai.

There were at least two stops between the wilderness of sin and Rephidim. Numbers 33 lists both Dophkah and Alush as stations on the way. Obviously, nothing of import took place at either of these places.

We have difficulty in imagining the amount of water that would be required for over two million people and the livestock that accompanied them. A shortage of water would have been critical.

**EXO 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?**

When they complained to Moses, he replied that they were out of order. They were placing themselves in serious danger by demonstrating a lack of trust in the providence of God. All Moses could do was to carry out God's instructions. They were actually finding fault with God rather than himself.

**EXO 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?**

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Apparently the people had held reservations about leaving Egypt in the first place. Their lot had been most unbearable, but they had doubts about what would happen once they left. Now it seemed clear that their fears were real. They were about to die of thirst.

God knew of their plight. If they had shown patience and faith, all would have been provide in God's way, and in His time. They had neither one.

**EXO 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.**

Moses was in the middle. He desperately needed help. He was not able to give the people water. He called out for Jehovah to give him a solution to keep from being stoned to death.

**EXO 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.**

God responded to Moses request. He instructed him to go out into the presence of the Israelites and take some of the respected older men with him. He was to also be sure to take the rod with which he had smitten the river, causing it to turn to blood.

It is important that we notice the need for the rod. It was this rod which God had instructed Moses would be required to perform signs and wonders.

**EXO 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.**

Be careful dear readers to observe God's careful directions to Moses. God would be with him on the rock



at Horeb. Moses was to strike the rock, upon which water would come forth that the people might quench their thirst. Moses did as he was told and God did as He had promised.

Reference is made to this event in Paul's first letter to the Corinthians. See I Cor. 10:1-4.

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

1Co 10:2 And were all baptized unto Moses in the cloud and in the sea;

1Co 10:3 And did all eat the same spiritual meat;

1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

The reader would do well do examine a number of other scriptures that refer to Christ as a rock. For example: Psa. 61:2, Psa. 78:35, I Pet. 2:6-8, John 7:37 and Mt. 16:18.

**EXO 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?**

The two names given this place mean "trial" and "contention." The grumbling of the Israelites will be forever recorded in the Word of God to remind those of every generation to avoid using similar tactics. God considers such murmuring to be abominable.

**EXO 17:8 Then came Amalek, and fought with Israel in Rephidim.**

Amalek was a descendant of Esau. Esau was one who despised his spiritual birthright and was willing to trade it for a bowl of soup. Amalek had a similar disregard for that which God holds precious. He was ready to fight

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with God's people, and thus to fight against God.

If we put ourselves in the place of the Amalekites, we might be inclined to act as they did, although it would be unwise in the highest degree. The Amalekites saw a mass of people and livestock moving into the land which they could have used for pastures. Instead of asking God for directions, they decided to take military action.

**EXO 17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.**

Moses selected a younger man, Joshua, to lead the Israelites in the conflict. This is the first time Joshua's name is given in the biblical record. Joshua was to select an army to meet the Amalekites and defend the people of God.

Moses assured Joshua that he would have the power and authority of God with him in his efforts. Moses would stand on a hill with the rod of God in his hand. Over and over we find Moses either stretching out the rod or striking with it. When this is done, miracles are produced. Neither Moses nor Aaron could have managed a defeat of the Amalekites on their own. Yet, with the rod of God in hand, they could be victorious.

**EXO 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.**

Hur is now brought into the scene. Joshua selected his men and went forth to the battle. Moses, Aaron and Hur took the rod of God and climbed to a position where they could oversee the conflict.

**EXO 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.**





As long as Moses stretched out his hands with the rod in them, Israel was able to prevail. When he allowed his hands to fall, the enemy prevailed.

Many think the uplifted hands of Moses were for the purpose of prayer. When he failed to pray, the battle went wrong. We also have a battle against spiritual forces that fight against God. Prayer does make a difference.

**EXO 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.**

Was Moses an old man who was now so feeble he could not hold his hands up for any lengthy period of time? This battle was not won in five minutes. We challenge the reader to see just how long he or she can hold the arms outstretched at eye level. The strongest of men would find their arms drooping after not too long a time.

The fact that Aaron and Hur held up his arms indicates the need for Christians today to support one another in prayer. We repeat, Prayer does make a difference.

**EXO 17:13 And Joshua discomfited Amalek and his people with the edge of the sword.**

What was the source of the swords which Joshua's army used? They would not have had swords in Egypt. A logical solution to the question is that they obtained them from the dead bodies of the Egyptians who washed up on the shore of the Red Sea.

The Israelites, through the power of God and the leadership of Joshua, defeated the Amalekites.

**EXO 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.**

There is some question as to when alphabetic letters were first used in writing. The earliest writing is picture writing. Here we have evidence that writing was done in a book. The book was then to be preserved as a reminder of the victory over Amalek.

What was the book? Moses wrote the first five books of the Bible. These are today called the Pentateuch. The reader is left to draw his own conclusion.

Amalek would be blotted out of earth's activities. This was done in the time of Saul. God told Saul to destroy every one of them and not leave a single one. Saul did not quite do this. He left King Agag. For all practical purposes, Amalek was removed from earthly fortunes, except for this record in God's book.

**EXO 17:15 And Moses built an altar, and called the name of it Jehovahnissi:**

Jehovah-nissi means, "God is my banner." Moses was quite willing to give God the glory at this time. We will find a bit later that he faltered and failed to sanctify his Creator.

**EXO 17:16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.**

The verse does not say forever. It says from generation to generation. This proved to be true. For many generations, the Amalekites were sworn enemies of God's people.



## Chapter 18

**EXO 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;**

Jethro is identified both as the priest of Midian and Moses' father in law. Moses father in law is known by three different names. Here he is called Jethro. Judges 4:11 calls Hobab the father in law of Moses. In Exodus 2:18 Moses wife returned to her father Reuel. Are these three different men? I think not. The word translated as father in law is a general term referring to more than one relationship by marriage. It may well be that all three names refer to the same man. It may also be true that more than one man is involved and the word translated as father in law refers to each of them.

The land of Midian lay to the southeast of the Sinai peninsula where Mount Sinai, or Horeb was located. Jethro was a priest from that land. It was Jethro whose sheep Moses had tended, and whose daughter, Zipporah, he had married.

In some manner Jethro had heard of the wondrous events surrounding the departure of Israel from Egypt. He felt the need to make a visit to his son in law.

**EXO 18:2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,**

Zipporah had become very angry with Moses at the time he obeyed Jehovah in causing the circumcision of his sons. She had called Moses a "bloody husband."

It is not certain whether Zipporah became so angry that she separated from Moses and took her sons with her, or whether Moses recognized the upcoming danger in Egypt and sent her back to her father, along with her sons, to avoid exposing them to those experiences.



Whatever the case, it had been forty years since Moses and Zipporah had separated. The sons were now grown men. Moses was now eighty years of age rather than forty.

**EXO 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:**

**EXO 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:**

Moses was not naming these two sons at this point in time. It is true that he had been an alien in Egypt for some forty years, and he had been delivered from the sword of Pharaoh in the crossing of the Red Sea. However, the reference here is to the time when he escaped from the sword of Pharaoh after he had killed the Egyptian long before. He had been delivered from the sword of Pharaoh at that time also. Those were the events that caused him to name his children as he did. (See Exodus 2:22)

**EXO 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:**

It seems apparent that there was no animosity between either Moses and Zipporah, or Moses and Jethro. Otherwise, Jethro would not have taken steps to bring about a reunion. He realized that it was safe for Zipporah and her sons to rejoin Moses.

The mount of God is Sinai, or Horeb. If the reader will look in a Bible atlas, it will be found that Rephidim, where the battle was fought not long before this was a very short distance from Mount Sinai.

**EXO 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.**

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Jethro anticipated a friendly reunion. He explained who he was and explained that he had also brought Moses wife and his sons.

Do not form the opinion that these were two little boys. They were not.

**EXO 18:7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.**

Jethro was correct in anticipating a friendly reunion. He and Moses greeted one another with a kiss, which is a sign of amiability in that part of the world. Each asked the other how they were doing.

**EXO 18:8 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.**

They entered into a comfortable place and Moses filled Jethro in on the details of that which God had done in delivering Israel from the Egyptians, and also in providing food and water when they became hungry and thirsty.

**EXO 18:9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.**

**EXO 18:10 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.**

Jethro was delighted to hear of Jehovah's miraculous care for His people. He blessed the Lord for all that had been done at His hand.

The word “blessed” carries more than one meaning. God blesses man in giving him so many things he needs. The reverse is not true. Man has nothing that God needs. Nevertheless, man can give credit to God for being what He is. It is in this latter sense that Jethro blessed God. He offered God honor, praise and glory.

**EXO 18:11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them.**

I do not believe Jethro was a priest in a pagan religion which worshipped false gods. I do not think Moses would have married into a pagan family.

Jethro was not recognizing the gods of Egypt as true gods who were just less powerful than Jehovah. He would have known Jehovah from the teaching of his ancestors. He was convinced that no false god can do the things which had been accomplished by the outstretching of the rod of Moses and Aaron.

**EXO 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.**

Jethro offered two different kinds of offerings to Jehovah. There were burnt offerings which were to be completely consumed in the fire. There were also sacrifices which were partly consumed by the worshippers who had offered them. (See Lev. 1:3ff)

**EXO 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.**

The reader will recall that God had told Moses that he would be as God to the people. This seems to have extended to more than just working of miracles. Moses



was acting as a judge in matter of conflict. He had the right to determine whose cause was just, and whose was unjust.

With the vast number of persons in the congregation Moses was occupied from daybreak to dusk in settling their differences.

**EXO 18:14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?**

It did not take Jethro long to recognize Moses had more on his shoulders than he could properly tend to. He asked Moses what he thought he was doing trying to deal with such a vast task. The implication was that Moses needed very badly to make a change in the procedure.

**EXO 18:15 And Moses said unto his father in law, Because the people come unto me to enquire of God:**

**EXO 18:16 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.**

Moses answer was that he had a special relationship with God and the people were coming to him to find out how God would settle their disputes. Moses taught them how God's instructions applied to their individual circumstances.

Be careful here, friends. Some believe this event is out of place in that Moses had not yet received the laws and statutes which were provided to him on Mount Sinai. Those who believe the Bible has been pieced together from many uninspired documents see this as having been inserted out of place. That conclusion depends upon seeing the laws and statutes Moses was teaching as the ones given on Mount Sinai, and including the ten commandments.



That is not necessarily the case. Moses could have received numerous instructions from God before he ascended Mount Sinai. He could have been applying those instructions in his judging.

**EXO 18:17 And Moses' father in law said unto him, The thing that thou doest is not good.**

**EXO 18:18 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.**

Jethro concluded that Moses was going beyond what God expected of him. If he continued as he was doing, he would soon destroy himself and exhaust his strength. Jethro was not urging Moses to disobey God. He was only offering advice which would aid Moses in doing that which God desired.

**EXO 18:19 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:**

Jethro's advice was such that he was certain God would not object. God would be with Moses in following it.

Moses must take the chief responsibility. He would be the ultimate link between the people and Jehovah.

**EXO 18:20 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.**

Moses must teach the people that which God had revealed to him. They must be made to know the will of God as to how they were to live and what things God wished for them to do. He would act as the representative of Jehovah in putting God's expectations before them.





**EXO 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:**

Moses would then need to select certain men to help in the actual judging. This would remove some of the load from his back and allow him to maintain his health.

A system of supervisors needed to be set up. Some men needed to oversee thousands of persons. They would have underlings who would supervise hundreds. These would, in turn, supervise fifties, and those would have authority over some who dealt with tens.

This arrangement should be no surprise to the court system in practically every nation today. We have inferior courts and superior courts. In the United States there is a supreme court, ruled by the Chief Justice of that court. No one man could possibly handle all of the court cases of the entire nation. So it was with Moses.

The qualifications Jethro suggested for these judges is instructive. They were not given in the same sense that those of the elders in the new testament are given. These were advice given to Moses by a loving father in law. Those for the elders came directly from the mind of God.

The men Jethro suggested were to be lovers of truth and haters of covetousness. If all of the judges and lawyers of our own day and time exhibited these same characteristics, we would have an improved system of justice.

**EXO 18:22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.**

These appointed men could handle minor problems. Moses would only have to attend to major problems. His load would be reduced sharply under this system.

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**EXO 18:23 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.**

Jethro was careful not to overstep his bounds. He did not indicate that Moses was to implement the plan without the approval of God. Still, if Moses heeded the advice, and God approved of it, Moses would send the people back in peace with one another.

Some believe Jethro was telling Moses the implementation of the plan would allow the people to go on to Canaan successfully. The “place” would be the land of promise.

**EXO 18:24 So Moses hearkened to the voice of his father in law, and did all that he had said.**

**EXO 18:25 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.**

**EXO 18:26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.**

Jethro's advice was appreciated and followed. Moses was saved from an impossible overload and Israel was judged successfully.

**EXO 18:27 And Moses let his father in law depart; and he went his way into his own land.**

Jethro had made a sizable contribution during his visit. He had reunited Moses and his family. He had praised Jehovah for his care over Israel. He had suggested a system of settling disputes which was successful in bringing peace and also in preserving the health of Moses.



## Chapter 19

**EXO 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.**

Although there are differences of opinion as to the meaning of the word “the same day”, the most generally accepted view is that the Jews arrived at Mount Sinai forty-five days after they left the land of Egypt. They were then two days in making camp and then there were three days before the law was given. This would make a total of fifty days. This harmonizes with the Jewish feast of Pentecost.

It is probably not coincidental that the gospel was first preached on the day of Pentecost, as recorded in the second chapter of Acts.

**EXO 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.**

Rephidim was but a short distance from Mount Sinai. The cloud by day and the fiery pillar by night had led Israel to that location.

Mount Sinai is a dramatically high peak associated with other peaks close by. It rises about seven thousand feet above sea level and has a large plain at its foot. It was in that plain that Israel pitched their encampment.

**EXO 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;**

Moses approached the mountain first for the purpose of communicating with Jehovah. He was not disappointed.



God spoke to him from the mountain. The message was a momentous one. He was told what he was to relay to the people.

Long before this time, Moses had been told that the people would some day worship Him "Upon this mountain" (Exo. 3:12).

**EXO 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.**

Moses was to remind the people just how carefully God had provided for them in their journey from Egypt to Sinai. He had born them on Eagles wings.

When the eagle's young are mature enough to take flying lessons, the mother eagle will push them out of the nest. She carefully watches them to see if they begin to fall. If she sees they are in serious danger, she swoops down under them, catching them on her back and the lesson is repeated until the young are able to fly by themselves.

God had fed his people when they were hungry. He had given them water when they were thirsty. He had saved them from both the Egyptians and the Amalekites. They were now ready to hear what He had to offer them in the way of a covenant.

There was every reason to believe they should be grateful and quite ready to enter into such a covenant.

**EXO 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:**

God would be delighted to continue His care for them if they would hear and heed the instructions and guidance He was prepared to offer. It would not be enough for them to hear Him. It would be also necessary for them to obey.



If they would obey, He would consider them as a special treasure. They would stand above all other people in His sight. He is the Creator and rightful owner of the earth. He could use them in a very unusual way.

**EXO 19:6 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.**

The entire picture here is a type or shadow of things to come. Peter confirmed this when he said in I Peter chapter two and verse 9,

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;”

The function of a priest is to intercede to God for man. The prophet does the opposite. He is a spokesman for God to man. A kingdom of priests would be made up of those who aided others in communicating with God. Israel would someday be the nation through whom the Saviour would come. Jesus Christ was to be prophet, priest and king.

Israel was to be a holy nation in that they would be given the opportunity to offer sacrifices and stand before God approved. Every man was expected to act as a priest. Every man was expected to be holy.

God had a part in this covenant in that He would care for Israel in a special way. Israel had a part in this covenant in that they were to follow God’s commandments and directions.

**EXO 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.**

Elders were uniquely mature persons within the  
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congregation. They would be qualified to relay to the rest of the people, the information Moses gave them

**EXO 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.**

It is apparent that the elders did transfer the information. All of the people were informed of God's offer. Without hesitation, they agreed to enter into the covenant. They may not have clearly recognized just what this would mean in the days to come. But, at the moment they were whole heartedly in agreement. They would obey the Lord if He would guide and provide.

**EXO 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.**

Jehovah explained what He was about to do. He would appear to the people in a thick cloud which would protect them from His full glory. No man in a mortal body can see God in His completeness. We must be changed and given new spiritual bodies before that will be possible.

God would speak to Moses from within the cloud and they would all be able to hear what he said to Moses. There would be no reason for doubting as to Moses role. Moses was but God's representative. But, he was to be heard. God would speak to Moses. The people would hear what God said. The people were then to obey God's will.

**EXO 19:10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and tomorrow, and let them wash their clothes,**



The first thing God commanded was that the people were to sanctify themselves. The word sanctify is a very interesting one. In this passage the people were told to sanctify themselves. In the passage where Moses asked the rebellious Israelites if he must get them water, we are told that Moses failed to sanctify God.

To sanctify is to set apart for pure and holy purposes. When Moses failed to sanctify God, the man had failed to see God as the supremely holy and pure personality which He truly is. When these Israelites were told to sanctify themselves, they were to cleanse themselves and set themselves apart from the filthiness of the world. They were to commit themselves to the service of Jehovah.

**EXO 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.**

After two days of sanctification they were to be ready on the third day for God's appearance on Mount Sinai. They had no excuse for not being prepared. God had blessed them profusely in the journey from Egypt to Sinai. He had asked them if they were ready to enter into a covenant with Him. He had told them when he would appear to establish that covenant.

**EXO 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:**

We do not know what type of bounds these were, or even how far they were from the foot of the mountain. They were, however, sufficiently clear as to their purpose. No one was to pass the bounds and touch even the edge of the mountain. If anyone did so, they were to be killed.

This is not the only place in the scriptures where God says, "Thou shalt surely die." He has his limitations and men are to observe those limits.

**EXO 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.**

The method of enforcing God's warning was that the individual who passed the bounds and touched the mountain was to be either shot with arrows or stoned to death. They were not even to be touched by other Israelites. Such would lead to the death of the one who touched the offender. Even the animals were to observe this limit.

As soon as they heard the sound of the trumpet they were to remain behind the bounds. When the trumpet ceased sounding, they were free to touch the mountain. The trumpet signaled the presence of God. It called their attention. They were to assemble but not to touch the mount.

There is another trumpet which will sound when the Lord Jesus Christ appears in the final judgment. Every man, woman and child on earth, as well as in the grave, will hear that trumpet. (See I Thess. 4:14-17).

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.





Moses was to be recorded later as saying the sound of the trumpet caused him to “exceedingly quake and fear (Heb. 12:21).

**EXO 19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.**

Moses followed God’s instructions in causing the people to sanctify themselves. One of the activities involved was to wash their clothing. We will recall that Their clothing was not to wear out on their journey. They did not need changes of clothing. They did the next best thing. They washed the clothing they wore.

Some of those who come into the presence of the Lord today would do well to take heed to that which took place here. One sees both men and women coming into the worship assembly in wrinkled blue jeans and open necked shirts. At times this type of apparel may even be seen on those who lead singing, serve the Lord’s Supper, or even preach.

It is not a matter of poverty. These same people will dress up in grand style if the event is a wedding or a funeral. Yes, certainly hypocrisy is wrong. The inside of a man is more important that the clothing he wears. At the same time, God desired that these Israelites be presentable when they came into His presence in a special way. We come into His presence in that same way when we congregate for worship services on the first day of the week. Let us also be presentable and show Him the respect He is due.

**EXO 19:15 And he said unto the people, Be ready against the third day: come not at your wives.**

Dirt was certainly to be washed off. Body secretions such as traces of urine, feces, or those produced during sexual intercourse were also to be removed. The people were to be c-l-e-a-n.



**EXO 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.**

As God had promised, He appeared on the third day. He was announced in several ways. There was loud thunder and bright lightning. A thick cloud settled upon the peak of the mountain. This God who was appearing is the Master of heaven and earth. The winds and the waves obey His voice. Thunder and lightning do the same.

Then that sound of the trumpet was heard. The linguists tell us the word means "ram's horn." Whatever the case, the sound sent fear into the hearts of everyone, including Moses.

I do not believe this thick cloud was the same as the cloudy pillar that accompanied Israel on their journey. That cloud would have already been present since either the cloud or the pillar of fire was constantly present. This was something new.

**EXO 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 people well understood God's command not to touch the mountain while the trumpet sounded. They stood at a distance.

**EXO 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.**

This was not a powerful thunderstorm. The fire, the smoke and the quaking of the earth were very evidently manifestations of the presence of the Almighty. They were intended to insure that the people could never forget this experience as long as they lived, and that



they would pass the memories down to one generation after another.

**EXO 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.

**EXO 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.

Moses spoke first. He was indicating to Jehovah that he was ready to hear what was about to be presented.

**EXO 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.

Curiosity is a powerful motivator. Your writer once was involved in a traffic accident in which both cars were unfit for further use. It took only a few minutes for a large number of people to stop and see what had happened. God knew the Israelites would have to contend with their curiosity. He warned that they were to remain behind the bounds which had been set. If not, they would die.

**EXO 19:22** And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

Even the priests, who would normally be allowed to approach God closer than the rest of the people, were to be cautious to set themselves apart from all impurity.

I assume this does not mean the priests were allowed to touch the mountain. That restriction applied to all except Moses and Aaron.

**EXO 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.

Moses assured God that everything had been done which He had commanded. The people were instructed to sanctify the entire mountain.

**EXO 19:24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.**

**EXO 19:25 So Moses went down unto the people, and spake unto them.**

Only Aaron and Moses were to ascend the mountain. Otherwise the wrath of the Lord would be vented upon them. Death was certain!



## *Chapter 20*

**EXO 20:1 And God spake all these words, saying,**

At the risk of being challenged by the reader with other extremely important chapters in the Bible, I wish to suggest the following five mountain peak chapters. I begin with Genesis 1 and the creation of the universe. Second, we have this present great chapter where Israel received the law through Moses. Third, we have the fifth chapter of Matthew which begins the sermon on the mount. Fourth is the second chapter of the book of Acts where the Church of Christ was established. Fifth, and finally, we have the twenty-second chapter of Revelation with the promise of heaven.

The twentieth chapter of Exodus records a code of law which transcended everything before it. There were other lists of dos and don'ts, but the ten commandments have had more influence on the moral conscience of man than any other, with the exception of Christ's life and teachings.

God was providing a schoolmaster to lead men to the perfect life which was exemplified by His own Son. The book of Revelation speaks of two great witnesses who suffered for some time at the hands of godless men. I believe those two witness were the law and the prophets.

**EXO 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**

Why should Israel pay any attention to what Jehovah had to say? This seems to be a ridiculous question in view of the events of the first nineteen chapters of Exodus. It is not. In one simple statement, God gives the reason. He had delivered the people from the clutches of Pharaoh. He had quenched their thirst and fed them with manna.



He had guided them with the cloud and the pillar of fire. He had aided them in defeating those who had attacked them. Now He expected them to pay Him the respect which was due.

He loved them and wished only the best for them. He would continue to do for them that which they could not do for themselves. But, they must be willing to hear and obey Him.

Commandment No. 1

**EXO 20:3 Thou shalt have no other gods before me.**

This is not an admission that other gods of lesser, or equal, power exist. It expresses Jehovah's knowledge that Israel was surrounded by nations that worshipped almost everything in the creation. He was not about to tolerate polytheism among His people.

They had come out of a land where the citizens worshipped a host of false gods. Jehovah had demonstrated that these false gods were powerless. One by one, the plagues had pointed this out.

Commandment No. 2

**EXO 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.**

To break this second commandment is to replace the worship of the Creator with the worship of that which He has created. How foolish it is to fashion an image of wood, stone or metal and worship it! The words of the Psalmist come to mind here.

Psa 135:15 The idols of the heathen are silver and gold, the work of men's hands.

Psa 135:16 They have mouths, but they speak not; eyes have they, but they see not;



Psa 135:17 They have ears, but they hear not; neither is there any breath in their mouths.

Psa 135:18 They that make them are like unto them: so is every one that trusteth in them.

**EXO 20:5 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;**

The Lord is concerned that the affections and service of His people can be stolen away by these gods which are no gods. In another place He spoke of His attitude toward Israel when they had betrayed Him. I beg the reader to examine the entire sixteenth chapter of Ezekiel. I will take the liberty of presenting the sixth through the seventeenth verses below.

Eze 16:6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

Eze 16:7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

Eze 16:8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

Eze 16:9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

Eze 16:10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

Eze 16:11 I decked thee also with ornaments, and



I put bracelets upon thy hands, and a chain on thy neck.

Eze 16:12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

Eze 16:13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

Eze 16:14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

Eze 16:15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

Eze 16:16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

Eze 16:17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

Does God truly punish the third and fourth generation for the sins of their grandfathers? Only in the sense that the consequences of the punishment of the ancestors will reverberate for decades. As an example, let us consider the financial condition of a child which may come about through the imprisonment of a father who has been convicted of murder. The father who could have financed his child's education does not do so. The child may be forced to live in poverty, without the advantages a loving father could have made available. This effect may be felt for three or four generations.

Israel was sent into bondage for over four hundred years as a result of their ingratitude to God. Those





generations who grew up in Egypt should have known very well how the sins of their fathers had effected them.

The sinful attitudes of the fathers are also often passed on to their children. A righteous father and mother leave a precious teaching heritage to their children. A corrupt mother and father leave a curse.

**EXO 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.**

Just as the corrupt lives of ancestors may bring about wayward children who follow them and suffer, the holy lives of those who love God and keep His commandments will influence their children to walk in such way that blessings and happiness are theirs.

Commandment No. 3

**EXO 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.**

To take the name of the Lord in vain is to treat His name as if it was empty and meaningless. Such expressions as “Oh my God!” ,or “God damn it!” place the one who utters them in serious danger. Moses lost the opportunity to lead Israel into the promised land because he spoke inadvisably with his lips and failed to sanctify God. It would be far better to be mute than to blaspheme the name of Jehovah. The Christian who uses such language places himself or herself in the company of atheists when he or she empties God’s name of its’ dignity.

Please also consider the following. There are other expressions that do damage to the qualities of God. Is it right to use the expressions “My goodness”, or “Mercy” in frivolous ways. Neither God’s name or His character should be blemished by men’s unthinking words.

Commandment No. 4



**EXO 20:8 Remember the sabbath day, to keep it holy.**

It is believed by some that the command to keep the sabbath day holy goes all the way back to the creation, in that God created the universe in six days and rested on the seventh. Many of these persons see keeping the sabbath as a memorial that is to continue until the faithful rest in heaven.

The first time the word sabbath is used is found in the sixteenth chapter of Exodus. In the collection of the manna, Israel was told to gather enough on the sixth day to provide for the seventh. The seventh was to be a day of rest and honor to the Lord. It was to be a holiday, or holy day.

The fact that this present verse uses the word "remember" is not a reference to a memorial that had been observed since the creation. It is God's way of telling them to remember in the future that which He had commanded them a very short time before.

**EXO 20:9 Six days shalt thou labour, and do all thy work:**

This part of the commandment is equal in importance with the latter part. Men are to labor and work for a living. They were not to poach off others who did work. The person who failed to apply himself to honest labor was just as guilty as the one who worked when God had forbidden it.

This is not to say that the labor must be manual labor. The intellectual who does mental work is just as truly working as is the plumber or the carpenter.

**EXO 20:10 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:**



There are at least two strong reasons for setting aside one day of the week for rest. First, it is a time for special communion with Jehovah. We may become far too busy with daily affairs and forget to worship He who made it all possible. Second, man needs to break away from the continuous pressure that builds up over long periods of work time.

We do need to pause here to mention the need for reason. A dairy farmer will soon find the production of his milk cows dropping off sharply if he fails to milk them one day of the week. A medical surgeon must surely be ready to perform an operation that will save a person's life. Such things were true even in the time of Christ. It was he who said if a man's ox fell into the ditch on the Sabbath, he would be justified in pulling it out of the ditch, or could it not be led to water? (See Luke 13:14-16).

The real point is that God desired men to use the seventh day of the week to rest and worship Him.

**EXO 20:11 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.**

This is the verse upon which the Seventh Day Adventists make the backbone of their case for present day observance of the Sabbath.

If there were no New Testament references to attend to the case might be stronger. But, there are New Testament considerations which render their argument as incomplete.

This verse does not say God hallowed the Sabbath day until the end of time. All the rest of the ten commandments are repeated somewhere in the New Testament. The command to honor the Sabbath day is not repeated. In fact, the reverse is true. Let us take note of Colossians 2:14-17.

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

Verse 16 clearly states that the Christians is not to be judged with respect to the keeping of a Sabbath day. It was a part of the law which foreshadowed the rest which Christ will provide for the Christian in eternity.

When we examine the New Testament, we find the Christians coming together on the first day of the week rather than on the seventh. Such occasions are recorded Acts 20:7 and I Corinthians 16:2.

Furthermore, it is not said that Sunday, or the first day of the week is the "Christian Sabbath." It is, however, true that the first century Christians provided an approved example. God does deserve worship and glory and honor every day of the week, but especially on the day the week begins.

This brings us to what is usually considered to be the division point between the commandments dealing with man's relationships to God and the commandments dealing with his relationships to his fellowman. As Moses came down from the mountain, he carried two tables of stone. Probably the first four commandments were on one table and the last six were on the second.

#### Commandment No. 5

**EXO 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 commandment attempts to preserve parental respect. Parents are charged to provide for their children. They are to bring them up in the nurture and admonition of the Lord. Many long years are spent in sacrificing their own time and effort in rearing the offspring. Even after the children are married and have left home, the parents love continues to follow them.

It is only right and proper that when the parents become feeble and unable to care for themselves, their children do their best to insure the care they require is made possible.

Some countries are much more responsive to the need for respect on the part of their parents as well as other elderly persons.

God gives a promise along with this commandment. Care of one's parents tends to prolong one's own life. Certainly there are those who love their parents dearly who die even before those parents. Still, when one looks at the entire picture, this commandment and this promise belong together.

Commandment No. 6

**EXO 20:13 Thou shalt not kill.**

Commandment number 6 hearkens back to the first murder when Cain murdered his brother Abel, God punished him sharply. Man was created in the image of God. His murder is open disrespect to the Almighty.

This commandment forbids one person so much disrespecting the value of another man's life that he destroys that life. It does not forbid capital punishment. The evidence for this lies in the fact that God Himself commanded the death penalty for both murder and for adultery. In Genesis 9:6 we read the following.

Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Leviticus 20 and verse ten commanded the death penalty for adultery.

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Lev 20:10 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.

In addition, it is recorded that God commanded every one of the Amalekites be to be killed.

1Sa 15:2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

1Sa 15:3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

There are two major questions related to this command. First, Is it right for Christians to be employed as policemen, since they may be called upon to kill a criminal in the line of duty? There are a number of centurions mentioned in the New Testament. In general, they are not condemned for their selection of employment. In the case of Cornelius, we find God choosing him as the first Gentile to be invited into the church. Obviously the policeman who sought that profession as an avenue for the power that can be exerted under the badge is wrong in his motivation. The job is that of preventing selfish force, not adding to it.

The second question deals with the propriety of a Christian serving in the armed forces of his country. After all, Christ told Peter to "put his sword into it's place." God is a God of peace and not of war. In spite of this; as long as there are thieves, robbers and evil minded dictators, there will need to be restrictive forces to negate them. Christ did tell his followers "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight (Matt. 18:36). Christ did die upon the cross, even though He could have called ten thousand angels to His side. There were unique reasons why each of these events took place. What Jesus was



saying is that His kingdom is not to be expanded by the use of military force. It is to be built through teaching and example.

Hitler set out to conquer the world. He and his kind must be opposed by force. Christ set out to conquer the world. He and His kind must be perpetuated and encouraged.

Commandment No. 7

**EXO 20:14 Thou shalt not commit adultery.**

This commandment guards the sanctity of marriage. God requires that all sexual intercourse be limited to a man and his wife. The man who steals the affections of his neighbor's wife steals far more than gold or silver. Such a man corrupts his own soul. He corrupts the soul of his partner. He corrupts the society in which he lives. If a child is born due to the illicit relationship, that child is robbed of the proper loving care that should be received from a true father and mother.

This commandment covers far more than two married persons who betray their mate. We can have one married person and one unmarried person. We can have two unmarried persons. We can have men lying with other men, or women lying with other women.

The different types of sexual abuse go on and on. God did not grant humans the possibility of sexual pleasure in order that they might make it a plaything. Properly used and respected sex between a man and his lawful wife is a wondrous blessing. Improperly used, it can be a deadly curse.

Commandment No. 8

**EXO 20:15 Thou shalt not steal.**

Possession of private property is condoned in this commandment. You cannot steal that which a man does not own. Christianity does not demand communism.



Christianity requires that if a man owns more than he needs and sees his neighbor in need, he is to give that neighbor that which he does not need.

Ananias and Sapphira were struck dead when they sold only a portion of the property which they claimed to have sold and then lied about how much they had sold. They were not killed for refusal to sell all they had. They were killed for lying to the Holy Spirit.

God condemns taking a man's house, his wife, his livestock, or any other thing that belongs to another.

The taking of that which belongs to another is not limited to robbery or thievery. It can occur through cheating in business transactions, failure to pay that which one owes, etc.

#### Commandment No. 9

**EXO 20:16 Thou shalt not bear false witness against thy neighbour.**

This commandment logically follows the previous one which condemned stealing. Bearing false witness against one's fellowman is stealing his good name.

To bear false witness is to tell something about another that is untrue and which will damage him in some manner. It does not have to take place in a courtroom. It can be done at the dinner table or in the workplace. For some, there is a thrill in telling something exciting about another person. This tempts the speaker to distort the truth to gain a listening audience, even though it may have severe consequences.

The words of the apostle Paul might well apply to this commandment in two ways. Paul said, "Lie not one to another." We might well add, "Lie not one about another."

#### Commandment No. 10

**EXO 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,**

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**nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.**

It is logical that this commandment follows the previous one. Not only does one not steal from another. The Christian is not to even covet that which belongs to his neighbor. Stealing is the outward result of inward coveting. Illicit actions and speech begin in the minds of men. The thoughts then ripen in actions. The man who sets his affections on things above will find that sins such as covetousness will be much easier to combat.

Covetousness is a symptom of selfishness. Concern for the welfare of others takes second place to the desire for that which others possess.

It can lead to loss of our eternal reward. See Ephesians 5:5.

Eph 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

God considers covetousness a form of idolatry. One worships the creation to such an extent that his service and worship of God is relegated to the background.

There is a time and a place for coveting. However, this is a different kind of coveting. It covets that which is precious and in accord with the will of God. We are to covet the best gifts (1 Cor. 12:31).

We have now surveyed the ten commandments given to Moses on Mount Sinai. It would be amiss for us not to notice what is sometimes called the "First and Greatest Commandment." Upon this commandment hang all the commandments and promises of the law and the prophets. Jesus was once asked which of the commandments is the greatest. His answer was as follows.

Mat 22:36 Master, which is the great commandment in the law?

Mat 22:37 Jesus said unto him, <Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.>

Mat 22:38 <This is the first and great commandment.>

Mat 22:39 <And the second is like unto it, Thou shalt love thy neighbour as thyself.>

Mat 22:40 <On these two commandments hang all the law and the prophets.>

One can hardly imagine what kind of world we could enjoy if all men sought with all their hearts to listen to the guidance of the One who is both omniscient and omnibeneficent. He knows and He cares. We should strive to be like Him.

**EXO 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.**

God intended that the giving of the ten commandments be kept in the minds of men throughout centuries without end. The thunder, the lightning, the quaking and smoking of the mountain were all a part of His plan for seeing that this happened.

The people who experienced it would never forget it. They were so awed by what had happened that they not only heeded God's warning to stay behind the boundaries He had set. They removed themselves to a safe distance.

**EXO 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.**

They were truly afraid they might die if God were to speak to them as closely as He was speaking to Moses. They were quite willing to let Moses hear the voice of



God, and then listen as Moses relayed the message to them.

**EXO 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.**

As the spokesman for God, Moses assured the people they were not about to die. God had a set of standards to place before them. These standards were of the greatest importance. If they met the standards they would live. If they did not they would die. It was critical that they realized the importance of these standards, and therefore God had provided the awesome demonstration of His power. If they feared God enough to hear and obey, they would not have to fear for their lives.

As an educator who has dealt with young people all the way from the fifth grade through college seniors, your present writer can well understand what God was doing. If a teacher or professor does not gain both the respect and the affection of the students, many will fail the final tests. Moses made certain the people understood both the love of God and the power of God. If they did, they would prove themselves and pass God's standards.

We must point out that no one other than the Son of God has ever lived in perfect harmony with God's standards. Sometimes we fail through ignorance of the standards. Other times we allow ourselves to sin when we know we are sinning. God's final test is perfection. The only way any man will ever pass that test is by uniting himself with Jesus Christ through faith, repentance, confession and baptism. Then, by constantly attempting to walk in the light, and being sorry for our sins when we do commit them, we have God's promise that we may hear the words, "Enter into the joys of thy Lord."

**EXO 20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.**

**EXO 20:22 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.**

Thus, God spoke to Moses while the people remained at a distance. God told Moses to inform the people that they had seen these things with their own eyes and heard these things with their own ears. These were not Moses words. They were the words of Jehovah Himself. They must be obeyed.

**EXO 20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.**

This was sufficiently dealt with in the comments of commandments No. 1 and 2.

**EXO 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.**

Israel was to worship God. They were to build a mound of earth to use as an altar. Upon that altar of earth they were to sacrifice both burnt offerings and peace offerings consisting of sheep and oxen, or in our present terms, cattle.

The reader will of course remember that sacrifices began long before this. It was because Cain offered the wrong type of sacrifice that he ended up murdering his brother Abel.

Sacrifices indicate our willingness to place God before our own satisfactions. There are many different forms of sacrifice mentioned in the Old Testament. The burnt offering was entirely consumed upon the altar. The peace offering was partially burnt and the rest could be used for a feast in honor of God.



**EXO 20:25** 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.

An altar could be made of stone rather than earth, but it was not to be such that men would be inclined to worship their own workmanship rather than to worship Jehovah. If they did anything other than put the earth or stones in place, God would be displeased.

**EXO 20:26** Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

The altar was not to have steps. It was to be gradually inclined. This would prevent the priests, who wore loose robes, from displaying their nakedness to those who were worshipping at the lower level beneath the high place.



## Chapter 21

**EXO 21:1 Now these are the judgments which thou shalt set before them.**

Moses is still on Mount Sinai receiving instructions from God for the governing of the nation of Israel. The preceding twentieth chapter of Exodus described the giving of the Ten Commandments.

This chapter presents a number of rights of various kinds. It elaborates on the application of the Ten Commandments. Burton Coffman is quite right when he compares these rights to the Bill of Rights of the United States of America. I am pleased to reproduce his list of rights covered in Exodus chapter twenty-one.

1. The rights of male slaves
2. The rights of female slaves
3. The rights of the accused
4. The rights of those suffering punishment
5. The rights of persons dismembered
6. The rights of persons wounded or killed by animals
7. The rights of persons suffering from willful negligence on the part of others

Moses was expected to present these regulations to the people of Israel as a means of raising the social life of His people to the highest possible level at that time. If the reader becomes somewhat disturbed at what appears to be overpermissiveness on the part of God, it would be well to remember the state of preparation of the people for more strict regulations. These would prepare God's people for the system of grace presented by Jesus Christ in this New Testament age. If they were observed, they would provide a degree of order higher than that of the surrounding nations.

**EXO 21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.**

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Slavery was an accepted practice in the world of that day. A man might sell himself to pay off a debt which he was unable to handle financially. A woman might become a maidservant in the hope of becoming a concubine of her master.

God did not condone slavery by giving regulations related to it. Later, Christ indicated that writings of divorcement were permitted in the days of Moses because of the hardness of men's hearts, but that from the beginning it was not so.

The Hebrew who became a slave was not to be required to serve but six years. After that he must be released if he chose to be. In the beginning of the seventh year he was free. His master had no further hold on him. Nor did he have to pay money to receive his freedom.

**EXO 21:3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.**

The condition of the freed slave was to be the same when he departed as it was when he began his service. If he was married when he entered the relationship, he could take his wife with him. The master had no right to free the man and keep his wife in bondage.

**EXO 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.**

Contrariwise, if the man had been provided a wife from among his master's property, he was not to take her with him. He was to leave her behind.

This appears to be extreme cruelty on the part of the master. However, we must remember that these regulations protected both the right of the slave to leave after a reasonable time of service, and also protected the property rights of the master. We must also realize that the freed slave might have extreme difficulty in supporting his wife as well as himself.



I am not at all comfortable with the separation of a man from his wife and children, but God knows far better than I just what was best under the circumstances.

**EXO 21:5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:**

The slave did not have to be freed. If he chose to remain with his master and his family, he could do so. This might well have been the case when the master was kind and treated his slaves with dignity and consideration.

One matter which is not discussed is the freedom of the slaves' wife. Would she also be permitted to gain her freedom after a period of six years service? If so, her husband could remain nearby and could be reunited with his wife and family at the time she became free. We can only speculate here.

**EXO 21:6 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.**

If the male slave chose to remain with his master and his family, the master was to make the choice known to authoritative witness and make arrangements for retaining the slave. He was to a doorpost and bore through his ear with an aul or nail. This would pin him to the doorpost and would signify that he was the permanent property of the master. He was not to leave.

**EXO 21:7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.**

Certain young women were sold either to pay off a debt or with the hope of becoming a wife to the master.





These women did not fall under the same rules as the male servants. She was not to be released after six years of service. She had very likely entered into an agreement that she would be accepted as a wife or concubine in a permanent relationship.

**EXO 21:8 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.**

Such a maidservant was engaged to her master. If the master found that she did not please him, he was allowed to permit her redemption by an Israelite, perhaps one of her own family. The master was not to sell her to one who was not of Israel.

By his refusal to marry her and make her his wife, he had deceived her and he must see that she departed from him with respect.

**EXO 21:9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.**

As time passed, it might be that she had been found pleasing to the master's son and had become his wife. In that case the maidservant was to be treated as the master would treat his own daughters.

**EXO 21:10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.**

It was also possible that the master might marry the maidservant and then decide to marry another wife. If that occurred, the maidservant who had become his wife was not to be neglected. He was to provide food, clothing and any other privileges a wife might expect to enjoy.

**EXO 21:11 And if he do not these three unto her, then shall she go out free without money.**

If the master saw fit to deny the woman any of the mentioned privileges, he must free her without any payment whatsoever.

**EXO 21:12 He that smiteth a man, so that he die, shall be surely put to death.**

The rights of male and female slaves have been outlined. Now we are to consider capital punishment. When should a man be put to death for his misbehavior?

**EXO 21:13 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.**

If a man killed another person without premeditation, God specified a place to which the man might flee in order to avoid punishment. Later, God would list six cities of refuge which were to serve this purpose. At this point, he said the place of safety was the altar. The one who had unintentionally killed another could be justified by the judges and protected from punishment.

**EXO 21:14 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.**

The situation was quite different in the case of deliberate and premeditated murder. If a man deliberately murdered another person, he was not to be protected by fleeing to the altar. He was to be judged, and then removed to die.

**EXO 21:15 And he that smiteth his father, or his mother, shall be surely put to death.**

The youngster who struck either his father or his

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mother was to be executed. God considered this act to be of a major nature.

The passage does not tell who was to kill the youngster. We must assume that if the parents were unwilling to administer the punishment, those who had witnessed the act were to see that it was carried out.

**EXO 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.**

We label this sin as kidnaping. To take a man by force and sell him was a capital crime. It also was to be punished by death. Even if the kidnapped person had not been sold, but was discovered in the possession of the kidnapper, death was the sentence.

**EXO 21:17 And he that curseth his father, or his mother, shall surely be put to death.**

It was not necessary that a youngster actually strike one of his parents to be worthy of death. He might only curse them. This curse was probably not just using some words like "bitch." It was more likely such a statement as "Damn your soul to hell." Such disrespect for those who were attempting to train him up in right ways was a most serious offense.

Commentator after commentator have the same reaction to the above regulations. Society in the latter part of the twentieth century is falling apart as a result of not punishing those who disregard the welfare of others. The jails are full of criminals. The schools are full of guns and drugs. The streets are full of gangs. Unless there is a reversal of the permissiveness which has been developing, we will see conditions arise such as those in the time of Noah when the imaginations of men were on evil continually.

Capital punishment is appropriate when the criminal despises a life which God has brought into being. Spanking of a rebellious child is proper discipline. It is not child abuse unless overdone.

**EXO 21:18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:**

This next case is one in which two men enter into a brawl. One strikes the other with either his fist or a weapon of some kind. The one who is struck is injured, but not seriously enough that he dies. He only becomes bed ridden.

**EXO 21:19 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.**

If the injured man recuperates and goes about his daily activities, the one who injured him is not to be punished by death. He is required to see that the man is recompensed for any loss of wages or healing expenses.

**EXO 21:20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.**

Beating servants was not uncommon. If a master beat his servant so brutally that he died as a result of the beating, the master was to be punished. We are not informed as to what the punishment was to be.

**EXO 21:21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.**

If the beaten servant was only injured seriously enough to be laid up for a few days, the master would have been sufficiently punished by the loss of the service of his slave.

It seems that beating the servants was not prohibited. It was only unmerciful beating which was to be punished.



**EXO 21:22 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.**

If two men were fighting and in the course of doing so, they injured a pregnant woman seriously enough that she miscarried and yet the child and the mother lived, the one responsible was to pay for his actions. The husband could estimate the damages. The case was then to be taken to judges for adjustment.

**EXO 21:23 And if any mischief follow, then thou shalt give life for life,**

**EXO 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,**

**EXO 21:25 Burning for burning, wound for wound, stripe for stripe.**

If the miscarried child died, or lasting injuries resulted, the one responsible was to be punished in accordance with the seriousness of the injuries to both the mother and the babe. If the baby died, the man was to be put to death. If blinding took place the man was to lose his own sight, etc.

Jesus referred to this passage in Matthew 5:38.

Mat 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Mat 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

**EXO 21:26 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.**

**EXO 21:27 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.**

Beating a slave unmercifully to the extent that the slave lost his eye or his teeth required that the slave be freed as compensation for the beating.

Certainly we can see from such passages as this that most of us do not live in such a brutal society now. We would rise up in horror if we found that an employer had beaten one of his workers. We would not only call the police; we would expect to see the employer severely punished, perhaps even jailed, for his actions.

**EXO 21:28 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.**

If an animal injured a person seriously enough to cause their death, the animal was to be killed. He was to be considered unclean because he had caused the death of a human.

If the owner had no reason to expect such violence from the animal, he was not to be guilty of murder or manslaughter.

**EXO 21:29 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.**

In contrast, if the owner of the animal had reason to believe the animal had shown viciousness beforehand, and had killed a person, the owner was responsible for keeping the animal confined. He was to be held guilty and was to be killed.

**EXO 21:30 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.**

**EXO 21:31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.**

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If the guilty man's life was spared, perhaps because of the mercy of the victims's family, he was expected to pay whatsoever fine was laid upon him.

**EXO 21:32 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.**

If an animal injured another man's slave seriously, the owner was to pay the owner thirty shekels of silver. Is it merely coincidence that this is exactly the amount of money that was paid to Judas for the betrayal and injury of the Son of God? Christ came into this world as a servant. He was murdered by beastlike characters. A spear was thrust into his side as He hung upon the cross.

Perhaps we can best understand the responsibilities of the owner of an ox who injured others by thinking about the guilt of a man who owned a vicious dog and failed to keep it confined.

**EXO 21:33 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;**

Some suggest that these pits were cisterns which held water for both human consumption and for watering livestock. They were sometimes large enough that an ox might fall in. I do not know that the verse refers to cisterns. It might have reference to any large hole.

**EXO 21:34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.**

The one who had dug the pit was to be held responsible for the death of the ox. He must pay the owner of the ox and then he could claim the dead animal.

**EXO 21:35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and**

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**divide the money of it; and the dead ox also they shall divide.**

It is to be remembered that fences were far less common then than now. Animals roamed about. If two oxen fought and one killed the other, they were to sell the one that was still alive and share the money. Each of them suffered some loss.

**EXO 21:36 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.**

If the owner knew his ox had gored others in the past, and he had neglected to keep him confined, he was to give the owner of the dead ox an ox to replace it. He could lay claim to the carcass of the dead ox.





## *Chapter 22*

**EXO 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.**

We have little means of knowing why the ox was to be restored by five replacements, and the sheep only restored by four replacements. Perhaps this was related to the relative value of an ox when compared to that of a sheep.

Whichever the case, it was not sufficient to simply replace the animal by another like it. The command to recompense the owner by fourfold or fivefold was a strong discouraging factor to the one who considered such thievery.

**EXO 22:2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.**

If a thief broken into property at night and he was killed as a result of his efforts, the person who killed the thief was not to be killed in return. This was in contrast to what would happen in the next verse.

**EXO 22:3 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.**

If the thief broke in and attempted to steal during the daytime, he was not to be killed. He was to restore greater value than that which he stole. If he did not have means to meet this requirement, he was to be sold as a slave to compensate for his damage.

**EXO 22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.**

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If the stolen livestock was found in his possession, he was to restore it double in number to that which he had stolen. The difference in treatment of one who had killed or sold a stolen animal and one who still had it alive in his possession was that if the could be restored to the owner, it was only to be a twofold replacement rather than fourfold or fivefold.

**EXO 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.**

If a man deliberately turned his livestock loose in another man's field of vineyard in order that it might feed on his neighbor's property, he was to replace the produce with the very best that he owned. Carelessness in allowing one's livestock to feed on a neighbor's property was to be taken seriously and prevented from occurring.

**EXO 22:6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.**

The same principle held true with respect to the careless control of a fire which then consumed the produce of a neighbor's field. Produce of at least equal value was to be offered to the one who had suffered loss.

**EXO 22:7 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.**

Banks were practically unknown in ancient times. Property and money were sometimes placed in the care of some trusted person. If the property was then stolen



from the house of the trusted person, the thief was to pay twice the value of the stolen property if he could be identified.

**EXO 22:8 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.**

In case the thief could not be identified, it would be very difficult to tell whether the trusted neighbor had made off with the property himself. In that case, the situation was to be brought before the judges of the community to determine whether the entrusted neighbor had actually stolen the property and claimed a thief had taken it.

**EXO 22:9 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.**

If the judges determined that the one entrusted had stolen the property for himself, he was to pay double the value of the property under discussion.

**EXO 22:10 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:**

If there was no convincing evidence that the person charged with caring for the livestock had stolen it or killed it, there was a plan for dealing with that situation.

**EXO 22:11 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**

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**of it shall accept thereof, and he shall not make it good.**

The two were to come together. The man who denied that he had stolen or abused his neighbor's stock was to declare with a sworn statement before God that he was innocent. When that was done, the owner was to receive the statement as truth. The Lord was expected to see that justice was done.

**EXO 22:12 And if it be stolen from him, he shall make restitution unto the owner thereof.**

If it was determined that the livestock had been stolen as a result of the carelessness of the one charged with caring for it, he was to be held responsible and was to recompense the owner who had entrusted him with it.

**EXO 22:13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.**

If it could be proven that wild beasts had attacked and torn the animal to pieces, the keeper was not to be held responsible for its loss.

**EXO 22:14 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.**

Let us suppose one person had temporarily arranged to make use of his neighbor's ass. If the animal was injured or hurt, the borrower was to recompense the owner for the value of the animal. This was to be the case if the owner was not present to protect his property.

**EXO 22:15 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.**



Such was not to be the case if the owner of the animal was present and could have prevented the death of the animal. The owner would be expected to aid in the protection of the stock. The latter part of the verse probably does not refer to simple borrowing, but to renting the animal out. In this case the fee which the keeper of the animal paid the owner for the use of the animal would anticipate the possible loss and the hiring price would be the recompense.

**EXO 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.**

**EXO 22:17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.**

The man who persuaded an unmarried and unengaged young woman to have sexual intercourse with him had made a serious mistake if he thought he could act in such manner without facing the consequences. If the woman's father found out about it, the man who had committed this sin was to pay the marriage price. If the father was willing to allow the two to marry, the man was to take the woman as his wife.

If the father of the woman refused to allow his daughter to marry the man, he still had to pay the money which would have been paid for a wife.

**EXO 22:18 Thou shalt not suffer a witch to live.**

The reason that witches were condemned to die for practicing their craft was that they claimed to be capable of communicating with evil spirits and enlisting their help in destroying enemies, etc. Israel was not to go to the witches for assistance, nor were they to allow the witches to live.

They did not always heed God's commandment. Saul, for instance went to the witch of Endor in an attempt to communicate with Samuel.

Witches or sorceresses were sometimes experts in the use of poisons. Enemies could be take care of quite effectively in this way!

**EXO 22:19 Whosoever lieth with a beast shall surely be put to death.**

Beastiality is sometimes called a “crime against nature.” It is a distortion of the natural use of the sexual organs of animals. Pigs, dogs, cattle and horses were not intended to be sexual partners for humans. God considered such acts to be worthy of death under the Old Covenant.

This sin is probably more common than one might think in modern times. There is no reason to think God has changed his mind about it's sinfulness. It is degrading and also dangerous with respect to the transmission of disease. God does not demand the death penalty under the New Covenant, but his faithful children will certainly abhor the practice.

**EXO 22:20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.**

There is one God, and Him only shalt thou serve. Thou shalt have none other God's beside me. Idolatry was a temptation to his people because they could see the images of the idols, whereas Jehovah is invisible. When an Israelite worshipped any other god, he was to be killed. If the entire nation of Israel fell into idolatry, they could expect God to abandon them to their enemies.

**EXO 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.**

The stranger was one who had come into the company of God's people from elsewhere. Often they became proselytes. They were not in full and complete fellowship

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with the Jews, but they were allowed to live in their midst. These persons were not to be abused nor taken advantage of. They also had been made in the image of God.

The Jews knew very well what it was like to be mistreated in a land where they were not in power. They were to remember their own discomfort and avoid oppressing those who came into their midst. Jesus commanded that his followers treat others as they would like others to treat them (Matt. 7:12).

**EXO 22:22 Ye shall not afflict any widow, or fatherless child.**

**EXO 22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;**

**EXO 22:24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.**

God's people are to be known for kindness and concern for others. They are not to take advantage of the helpless. This principle has been true from the beginning.

A widow in primitive societies was in dire straits. She depended upon the grace of others to stay alive. Often she was reduced to begging for the necessities of life. There were some who would ignore their pleas for help. There were even some who would attempt profit at the expense of these unfortunate persons.

A widow who had children was especially needy. She had to find food, shelter and clothing for her children as well as for herself. God expected his people to demonstrate the same mercy and grace toward both widows and children as he manifested toward those who cried out for His help.

**EXO 22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.**

The word usury had a somewhat different meaning in Old Testament times than it does in later centuries. Today, usury has a somewhat negative definition. It is associated with charging excessive interest rates, beyond that which would be reasonable. In the verse under consideration the word simply means charging for the use of money used by others. If a widow, an orphan, or any other dependent person was in need, those around them were expected to help them without charge.

There are some to understand this verse to disallow any taking of interest whatsoever for the use of money. There is a vast difference in a reasonable charge for the use of money by one who has the ability and desire to pay it back, and the mistreatment of the poor by forcing them to pay back the money loaned, along with usury which they cannot afford.

**EXO 22:26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:**

Closely related to the abuse described in the previous verse was the taking of surety and keeping it for unexpected periods of time. If someone placed property in the hands of a loaner to insure that he would repay a loan, that property was to be returned promptly.

**EXO 22:27 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.**

It is difficult for us in modern times to understand the raiment for one's skin to also be his bed covering. However, that was the case at the time the law of Moses was delivered. The person used the same cloak which was worn in the daytime to cover himself when he lay down at night.

To deprive the individual of his very clothing as a surety for a loan was the same as stealing the coat off his back.





**EXO 22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.**

This verse is not a reversal of Jehovah's attitude toward the recognition of other gods. The original word is *elohim* which normally refers to the Godhead. Cursing God is the height of folly. Those who use the name of the Lord in vain are inviting the wrath of Jehovah upon themselves.

Since the latter part of this verse refers to the civil officials, there are many who believe the "gods" mentioned here are those civil officials who have control over the common people through laws and courts. I believe the verse is teaching that those in properly designated authority, whether it be the Father, the Son and the Holy Spirit, or whether it be the duly appointed officials of the civil government, are to be respected and obeyed as long as they act in harmony with divine principles.

The attitude of God's people toward the civil government is to be one of submission as long as the laws of the land do not conflict with the laws of God. The New Testament instructs men to be subject to the powers that be. When Jesus was asked if one should pay tribute to Caesar, he replied that one is to give unto Caesar that which belongs to Caesar. Taxes are a means of organizing society for the benefit of all. Rebellion against either God or the civil authorities is condemned unless their is a contradiction between the two.

**EXO 22:29 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.**

Before the follower of God makes use of his income he is to see that God gets that which He has requested. In the days of Moses, the tenth part belonged to God. The first and finest of that which God had provided for man was to be returned to the service of the Creator and Sustainer of the universe. This included the crops, the livestock and even the firstborn son. It is true that the

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son could be redeemed by substituting other valuables, but until this was done, the son was to be dedicated to the service of Jehovah.

**EXO 22:30 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.**

The first, and best of the cattle and the sheep all were God's own. They were not to be taken from their mother for seven days. Then they were to be offered.

**EXO 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.**

Israel was to never to forget their dependence upon the Lord. They were to refrain from such actions as had been listed as hateful to God.

They were not to eat the meat of animals that had died without being properly bled. The life is in the blood. Such meat was unclean for human consumption. It was to be discarded and fed to the dogs. This command is indication that God knew long before man, that meat was dangerous to human health when not butchered and eaten before it became corrupted.

## Chapter 23

**EXO 23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.**

Accusing others of things concerning which they are not guilty is prohibited by God. It was just such false witness that caused Jesus to be crucified. We have no way of knowing how many other persons have suffered because of false accusations. It is serious enough when one steps up to lie about another. The sin is magnified when a group of the wicked decided to join forces to cause suffering for the innocent.

**EXO 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:**

Humans are all too prone to let others do their thinking for them. Some belong to a certain religious group just because their parents belonged to it. Some dress in outlandish clothing just because others are doing so.

It is a sad fact the gangs of thieves and robbers, or even unruly school children will align themselves with a number of others who are stealing, killing or misbehaving in school just because others are daring them to do these things. After all, it must be exciting to do evil. Why not join the crowd?

The reason for avoiding such associations is that God despises evil, whether it is one individual, or a multitude of persons. Speaking in a cause to decline after many to wrest judgment is apparently supporting actions which cause justice to be ignored and partiality to be shown.

**EXO 23:3 Neither shalt thou countenance a poor man in his cause.**



Most of the time God warns men against the oppression of the poor man. This time He tells his people that they are not even to give an advantage in judgment to a man or woman just because he or she is poor. Sympathy does not justify partiality toward either the rich or the poor.

**EXO 23:4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.**

Jehovah's followers are even justified in passing by the ox or ass of one who has mistreated them if the animal is in difficulty. Jesus urged his disciples to do good to those who despitefully use you. He was following the same line of thought as is presented in this verse. If they see the animal of one who has done them wrong wandering away, they are to return it to the owner, even if that owner has abused them in the past.

**EXO 23:5 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.**

If the donkey of one's enemy was to have been found unable to carry on under the weight of the burden which had been placed upon him, God expected his faithful to step in and do whatever was possible to get the beast to it's feet and on it's way.

**EXO 23:6 Thou shalt not wrest the judgment of thy poor in his cause.**

The teaching here is much like that in verse three, except that this time it seems to prohibit hurtful actions directed at the poor, where verse three tended to the opposite distortion of justice.



**EXO 23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.**

The directions given to Israel in the long ago are very much pertinent in our own day. Society can only thrive if the truth is held high. When good and innocent persons are killed unjustly, God looks on in disgust. The one who does these things when God has strictly forbidden it will find that they have opened themselves up to the wrath of Jehovah. Unless they genuinely repent of their evil deeds, they will burn in hell.

**EXO 23:8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.**

Bribery is wicked. The taking of bribes is wicked. It becomes nauseating to upright men to even read of this type of sin. We have all heard the saying that “Money talks.” How would you like it if you found that a student who had just barely missed becoming the valedictorian of his class had given a gift to one of the teachers to raise his grade a letter in order that he would beat out another student who actually deserved the honor?

Weak men will close their eyes to justice and will accept a bribe. They are then willing to accuse good persons of saying and doing things which they have not done.

**EXO 23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.**

For over four hundred years the Israelites had been slaves in the land of Egypt. With little power to resist, they had been forced to make bricks and perform other distasteful tasks. After having experienced such oppression it would seem that they would understand the need for compassion upon those who were strangers

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in their land. They should not have even required this commandment.

Yet it has been true in most lands that those who are different in skin color or physical characteristics are too often mocked and ridiculed. Italians may be called wops. Those from Poland may be labeled as Polocks. Oppression is not looked on with favor by God. He sends his rain upon those of every race. They were all made in His image.

**EXO 23:10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:**

**EXO 23:11 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.**

The number seven is special to God. In six days he created the universe, and rested on the seventh. He instructed the Israelites to work seven days and rest on the seventh.

Now He added that every seventh year was special. They were to work the land for six years, but on the seventh year the land was to lie idle. The poor were to be invited to come in and feed from it's produce. What the poor did not consume, the animals were to be free to feed upon. Wheat, olives and grapes were staple crops. The same was to be the case with all three of these foodstuffs.

**EXO 23:12 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.**

Even the servants were to be allowed to rest on the seventh day. The beasts of burden were to join in the relaxation of the seventh day. That day was to be a day of refreshing.



Our present calendar is about to turn over six thousand years since the creation. There were about four thousand years from the creation to the birth of Christ. There have been about two thousand years from the birth of Christ to the present. For this reason, some believe we may expect to see some type of sharp change in living conditions during the seventh thousand years. We will just have to wait and see.

**EXO 23:13 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.**

The Lord Jehovah is a jealous God. He does not expect his people to worship false gods any more than a husband wishes for his wife to spend her affections on other men. It does not bother me much to hear my wife tell about how she enjoyed dates with her boy friends before she met me. But, woe be unto her if I find that she went back and had a date with one of them after she married me!

**EXO 23:14 Three times thou shalt keep a feast unto me in the year.**

Jehovah was to be kept in the center of Israel's thoughts. This accomplished by weekly sabbaths. It was to be accomplished by three feasts dedicated to Him each and every year.

**EXO 23:15 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:)**

**EXO 23:16 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**

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**the year, when thou hast gathered in thy labours out of the field.**

**EXO 23:17 Three times in the year all thy males shall appear before the Lord GOD.**

The first of the three feasts was celebrated in the month of Abib or Nisan. It was the feast of unleavened bread. It memorialized the fact that Israel had to leave Egypt hurriedly and had no time to allow their bread to rise. This month of Abib was the first month of the Jewish calendar.

The second major feast was the feast of Pentecost. It took place fifty days after the feast of unleavened bread, or the Passover. It was on the day of Pentecost that the first gospel sermon was preached by Peter, the apostle.

The third of the feasts was the feast of ingathering, or feast of Tabernacles. This feast took place at the end of the Jewish year. Every seventh year during the feast of Tabernacles the law was to be read.

All the males among Israel were commanded to be present for each of these three feasts. There were punishment when the attendance at the feasts was neglected (See Zech. 14:16-19).

**EXO 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.**

This command obviously has reference to the Passover Feast. No part of the Passover lamb was to be left over until the following morning. The fat of the sacrifice belonged to the Lord. It was not to be eaten (See Lev. 3:16-17; 7:23).

**EXO 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.**

Jehovah was to be placed first. When the harvest began to be reaped, the first and finest was to be sacrificed





to Him. After that, the people were free to eat that which was classified as clean.

It is not a very pleasant thought that one might kill the offspring of a goat and then boil it in it's own mother's milk. It is notable that the majority of the commentators omit any discussion of this command. It is abominable to think about it. The Jews have strong negative feelings to the present day with respect to mixing meat and milk in the same dish.

**EXO 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.**

**EXO 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.**

God promised to provide angelic help for Israel if they would be faithful to His directions. The identity of this angel is a matter of dispute. Some believe it to be the rock which followed them in the wilderness. That rock was Christ (I Cor. 10:4.) This angel seems to have had some power over the pardoning of sins.

Others contend that it was Moses, or even the Captain of the Host, mentioned in Joshua 5:14. The reader will note that he is not called "the angel." He is "an angel." Let us be satisfied with the knowledge that this angel was to give directions to them, and that if they wished to receive God's help they were to obey the angel.

The fact that God's name was in the angel could mean it was Christ. It could also mean the angel had the authority of God.

**EXO 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.**

**EXO 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.**

Cooperation with the angel of God would bring the assistance of God in their endeavors. Their enemies would be God's enemies. Six of the seven nations that were to be conquered in the land of Canaan are listed here. The intent is that Israel would inherit the land if they feared Jehovah. Their enemies would be cut off and they would dwell in the promised land.

**EXO 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.**

Was it right that God intended to force these tribes out of the land in order to establish Israel in their place? We do not know all of the details of the situation. For instance, we do not know what communications God had with these nations before this time.

What we do know is that they were worshipping false gods. Such worship is not acceptable to Jehovah. It not only demeans the true God. It leaves the worshippers with false hopes and corrupt lives. It is harmful to both God and man.

Israel was to avoid worshipping the false gods. They were not to follow the life patterns of those who worshipped those gods. They were to rid the land of every vestige of their influence. The images of these gods were to be broken to pieces.

**EXO 23:25 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.**

**EXO 23:26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.**



The promise is made that Jehovah would be with Israel and cause them to prosper in many ways if they obeyed Him. They would have a plenteous supply of food and water. They would be healthy in body and mind. They would find that their livestock produced abundantly. They would live long and find life complete.

**EXO 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.**

**EXO 23:28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.**

The reader will recall that later on the spies came back from an inspection of the land and reported that they could not take it because of the giants who dwelt in it. God did not appear to be daunted by the size of the enemies. David is an example of what can be done when God is on the side of the righteous.

God's promise was that with Him at their side, they would be supported with power far beyond that of the six nations mentioned.

**EXO 23:29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.**

**EXO 23:30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.**

Sometimes we expect God to follow our schedule of help, and not His own. We pray for help and anticipate immediate answers in the precise way and time that we desire it. It will not be so. God does that which is best for the faithful, not that which they think might be best.

There is little doubt but that Israel would have wished for their nations to be driven out of the land within a very short time period. If this had been the case, the

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land would have grown up in underbrush and the wild animals would have become their enemies, replacing the nations which had been ousted.

We might ask the question as to why God did not simply strike the inhabitants of the land dead without enlisting the assistance of the Israelites. A possible answer is that God expects His people to do all they are able to do; then assists them to whatever degree His power is needed.

**EXO 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.**

The territory described here is much larger than present day Palestine. The reader is invited to look at the map of that area of the world and see how much land is included within the borders of the Mediterranean sea and the Red Sea, and from the desert to the Euphrates River. This territory was not claimed until the days of David and Solomon.

**EXO 23:32 Thou shalt make no covenant with them, nor with their gods.**

**EXO 23:33 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.**

In these last two verses we have God's strict prohibition of mixing and mingling with the nations which were to be driven out. No partnerships were to be entered with them. Their false gods were to be abhorred. To whatever extent they were allowed to remain in Canaan, they would be a serious threat to the faith of the Israelites.

The present day Christian should take heed. Close association with unbelievers very often leads to the destruction of the Christian's faith. It is true that on



rare occasions the infidel is converted and becomes a Christian. However, it behooves God's people to "Be not unequally yoked with unbelievers (2 Cor. 6:14).

## Chapter 24

### A Note of Introduction to this chapter:

This chapter is a transition chapter. The ten commandments have been written by the Finger of God on tables of stone. This was followed by what is known as "The Book of the Covenant." The chapter before us will set the scene for the presentation of much more detailed instruction by Jehovah, with respect to that which He expects of the Israelites if they are to be His people and He is to be their God.

God has carefully brought the human race along from the time of the fall in the Garden, to the time of Moses. Just as a human father would teach his children as they grew older and became more mature, God has nurtured those who were created in His image.

In the beginning was the Word. And the Word was with God, and the Word was God. Since it is not in man that walketh to direct his own steps, God has spoken in every age. His thoughts are higher than our thoughts, even as the heavens are higher than the earth. God's thoughts are expressed in words. They are also presented to men through the lives of the faithful, particularly in the life of His Son, Jesus Christ.

When God speaks, He makes certain that man has the opportunity to know the seriousness of the occasion. We will see just how He surrounded the presentation of the Old Covenant with such impressive events that man could hardly deny His authority to lead us in paths of righteousness.

We need also to recognize that Bible critics have attempted to prove that Exodus was a compilation from a number of documents written by various authors rather than the work of Moses. They point out that at one place Moses was told to come alone. At another place Joshua is said to have accompanied him. They also believe there are discrepancies in the number of times Moses ascended the mountain. Was it once? Was it twice? Or was it three times? We will discuss each of

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these questions. In connection with these questions it is wise to make comparisons between the nineteenth and twentieth chapters of Exodus, and the ninth chapter of Deuteronomy with this present chapter.

**EXO 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.**

Seventy-four men were chosen from among the entire multitude of the Israelites. These men were told to come closer to the top of the mountain, but they were still to keep a distance from the Divine presence.

The word elder in this instance is not identical with the word elder in the New Testament. No specific qualifications were given. It appears that they were experienced and respected men upon whom Jehovah could depend. It is possible that there is a connection here with the priests who are mentioned in Exodus 19:22-24.

**EXO 24:2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.**

At that point, Moses was separated from Aaron, Nadab, Abihu and the other seventy. He alone was to draw even nearer to the top of the mount than the rest were. We must draw the conclusion that Moses had the proper character and the proper experience to act as an intermediary between God and the people of Israel.

**EXO 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.**

After having received the facts, commands and promises of the Lord, Moses returned to the people and

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presented such to them. The question then was, "What will the reaction of the people be? Will they be willing to obey the voice of the Lord, or will they reject Him and attempt to direct their own paths?" God had said in chapter 19 that if Israel would respect Him as God, He would make them a holy nation and would be their God.

The answer was immediate and it was certainly the sort of answer God would have desired. They were ready to hear and obey every word He had given.

To avoid confusion, it is important to note that Moses did not write these words of the Lord at this point. He **told** the words to the people. As soon as they "heard" they were ready to obey.

**EXO 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.**

Now that the people had voiced their willingness to obey, Moses wrote down the words. Previously, he had only told them. There have been some who doubted that writing existed in the time of Moses. This position is ridiculous. Well before the time of Moses, the code of Hammurabi had been written.

The Bible declares that Moses wrote down all of that which God had said. Thus we have both the ten commandments, and the more detailed Book of the Covenant.

In the patriarchal days there was no temple. As Abraham moved from place to place, he built altars upon which he sacrificed. Now, Moses built such an altar, and surrounded it with twelve pillars, one for each of the twelve tribes of Israel.

As we will see, there was a very special reason for the construction of this altar and its surrounding pillars. The covenant between God and the Israelites was to be established by mutual agreement.





**EXO 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.**

In the New Testament the shedding of the blood of Jesus Christ is contrasted with the blood of bulls, sheep and goats. This event in Exodus is a major occasion on which such animal sacrifices were offered.

Burnt offerings were intended to cause a pleasing odor to go up before the nostrils of Jehovah. Peace offerings were for the purpose of demonstrating the need of the people for the favor of God rather than His wrath.

**EXO 24:6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.**

Moses then took half of the blood which had been collected from the sacrifices and sprinkled it on the altar. This was as close as he could come to sprinkling it upon God Himself.

**EXO 24:7 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.**

Then Moses read from the Book of the Covenant which he had written. The people could hear what God had been written. Once again, they made a solemn promise that they would obey.

How fickle men are! When Moses later joined the people after having been with God, Moses found the people worshipping a golden calf!

**EXO 24:8 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.**

Previously Moses had sprinkled one half of the blood on the altar. Now he took the other half and sprinkled it upon the people who had promised they would keep God's covenant. The covenant had been ratified by both parties.

**EXO 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:**

We must conclude that the ones mentioned in this verse were privileged to come closer to the area where the Lord had spoken to Moses. This does not mean all of them went to the summit of the mountain where the cloud of God's glory was.

**EXO 24:10 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.**

Now we have a problem. John 1:18 states the following: No man hath seen God at any time. Yet, here we find that over seventy persons saw God. I believe the solution to this apparent contradiction is that these individuals saw a manifestation of God rather than God Himself. God is a spirit. He is not composed of flesh, blood and bones.

This type of manifestation of God's glory is sometimes called a "Theophany." These privileged men saw enough to know the beauty and power of God yet not the essence of God. John saw a similar vision of God, as recorded in the fourth chapter of the book of Revelation.

**EXO 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.**

It was not just Moses who saw these wonders. The seventy, plus Aaron, Nadab and Abihu saw. Though they



might have feared the loss of their lives under these conditions, God did not even lay a hand upon them. They had met with His approval.

One has to search through the various commentators to find any possible explanation of the last words of this verse. The first impression is that they ate and drank with God. After all, when Jesus appeared to his disciples after His resurrection, he invited them to feel of him and to eat and drink with him as proof that He had arisen.

That is probably not the correct explanation of what took place here. One eats and drinks when he is alive and healthy. These men had not been killed because of their nearness to Jehovah. They were still in good health.

Adam Clarke suggests that the eating and drinking could have been a part of the sacrificial ceremonies. I frankly admit that I would like to know a bit more about this eating and drinking than I do know.

**EXO 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.**

Moses alone is now summoned to come to the summit of the mountain where he will receive the ten commandments as they were written on stone tablets by the Finger of God - The Holy Spirit. (Compare Luke 11:20 with Matt. 12:28)

**EXO 24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.**

**EXO 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.**

At first glance this verse seems to say that Moses disregarded God's command that he alone come to the

summit and enter into the cloud. That is not necessarily so. He did tell the rest to wait for the two of them to return. However, Joshua likely waited at some point between where the rest of the seventy-four persons had stopped and the cloud into which Moses alone was permitted to enter.

**EXO 24:15 And Moses went up into the mount, and a cloud covered the mount.**

Joshua's name is not included here. He had not accompanied Moses all the way.

**EXO 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.**

This must have been a period of great anxiety for Moses. He had to wait for six days before being called to enter the cloud. On the seventh day he heard the voice of Jehovah inviting him to come in.

**EXO 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.**

The reader can hardly miss the similarity of this cloud of glory to that which the Israelites followed through the wilderness as a cloud by day and a pillar of fire by night. Between the glory of the Lord which was like devouring fire, and the trumpet sound which caused the people to ask that they not be exposed to it again, it is not difficult to see that Israel had good reason to believe Jehovah was to be heard and respected.

All of those who had come with Moses were scattered at various intervals. The majority of the people were at the foot of the mountain. The seventy elders were part way up. Joshua was even farther up but Moses alone was allowed to reach the summit and enter into the cloud of

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glory. Everyone was able to see the cloud. Only Moses entered into it.

**EXO 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.**

After those six days of waiting, Moses was permitted to actually move into the cloud. He was to remain there in communion with Jehovah for forty days and forty nights. He was to be the leader of Israel for forty years as they wandered in the wilderness. He needed the spiritual strength gained from this association.

We must ask whether the account in chapters 19 through 23 of Exodus and chapters 24 through 31 are two different sets of occurrences, or whether they are intended to operate as a tandem, each supplementing and clarifying the other with respect to a single set of actions.

I believe the two refer to a single set of actions, with the two working harmoniously to give all the information God desired to record. If the reader will turn to the ninth chapter of Deuteronomy, further details will be furnished. Deuteronomy repeatedly talks about Moses returning as at the first. It does not speak of several ascents. See Deut. 9:25-31 and 9:34. The first time he received the ten commandments on tables of stone, plus the details of the law, as recorded in the book of the covenant. The second time he ascended was after he had broken the tables of stone, after come back down and finding the people worshipping a golden calf. He was apparently with God for forty days and forty nights both times.

## Chapter 25

**EXO 25:1 And the LORD spake unto Moses, saying,**

**EXO 25:2 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.**

While communing with God, Moses received explicit instructions as to what expected in the worship services they were to offer. From the time of Adam and Eve, men had been making offerings. No doubt these offerings were hindered greatly during the over four hundred years the Israelites had been serving as slaves in Egypt. At this time the situation had changed drastically. God knew they would be wandering forty years in the wilderness. They needed an expression of His will as to how the worship was to be handled.

He first required that the people bring a free will offering. Remember, God has always loved a cheerful giver. They were not to begrudge what they were about to give.

**EXO 25:3 And this is the offering which ye shall take of them; gold, and silver, and brass,**

It has been estimated that the total value of that which was offered was over five million dollars, as of the dollar value of the year 2000 A.D. The question immediately arises as to where they found access to such an enormous amount.

One suggestion was that the patriarchs such as Abraham, Isaac and Jacob were wealthy, and that much of this wealth had remained with them, plus even more which they had accumulated over the four hundred years. I cannot accept that as an explanation. I doubt very seriously that a slave population would have been permitted to retain any sizable amount of property.



There are two plausible sources. First, God had told the Israelites to “borrow” from the Egyptians at the time of the last plague. The Egyptians were happy to “lend” to them in order to be rid of the repeated plagues which were obviously a result of Pharaoh’s orders not to let them go. Some two million persons could have carried off a very large amount of valuables.

The second possible source is their defeat of the Amelakites. It is not unlikely that they harvested a bounteous supply of goods from those captives.

**EXO 25:4 And blue, and purple, and scarlet, and fine linen, and goats’ hair,**

**EXO 25:5 And rams’ skins dyed red, and badgers’ skins, and shittim wood,**

There were abundant supplies of materials that could be used for fabric and coverings. Goat hair is used even to the present for temporary shelter in that part of the world. Blue, purple and scarlet are rich and luxuriant colors.

The absence of badgers in that territory now raises a question as to the translation of the original word here. It may have been some other animal.

Shittim wood was the same as acacia. It was very attractive, and also a very durable wood, which served to make fine furniture.

**EXO 25:6 Oil for the light, spices for anointing oil, and for sweet incense,**

The oil would be needed for burning in the golden candlestick and for anointing of the priests. Spices of several kinds were to create the pleasant odor which was to rise toward heaven.

**EXO 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.**

These precious stones were to be used for settings in  
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the garments worn by the priests. No one was to approach the Lord without being properly clothed.

**EXO 25:8 And let them make me a sanctuary; that I may dwell among them.**

A sanctuary is a holy place. The structure which was to be erected was to be known as a location where God could dwell. We must take notice here that God is not confined to any particular location. He is omnipresent. At the same time, He has made it clear that certain locations are to be dedicated to drawing near him in worship. The tabernacle area and the later temple were such places.

It is also true that God may dwell in the hearts of men in the Christian age. That does not mean He cannot dwell in the farthest reaches of the heavens as well.

**EXO 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.**

This is an extremely important verse. When God gives such instructions, He expects those instructions to be carried out to the letter. Uzzah found this out later when he reached out and touched the ark when God had commanded that it not be touched, but was to be carried by poles inserted in staves which passed through the rings at the corners of it.

Nadab and Abihu also learned the same lesson when they were killed as a result of offering strange fire to God. By this we mean fire which God had not commanded. Men would do well to take heed to God's displeasure when they stray from His guidelines.

**EXO 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.**

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Rather than beginning with an overall look at the entire area of the sanctuary, God began by giving specifics concerning the ark. This was the center of communication with Him. He would move from His throne outward rather than from the curtain which surrounded the entire sanctuary and then move inward.

The ark was to be made of shittim or acacia wood. When God specified acacia He did not mean oak or pine. By telling which wood he did want, He excluded all others.

The ark was to be two and one half cubits long, one and one half cubits wide, and one and one half cubits tall. No one knows precisely how long the cubit was. One suggestion is that it was the distance from the tip of a man's middle finger to the point of his elbow. If we knew the identity and the physical structure of the man, we could define the length of the cubit. We do not know. There were two different cubits. One was the Egyptian cubit which was 20.24 inches. The other was the sacred cubit which was 21.888 inches. The figure which is most often suggested today is eighteen inches. If an average man measure the distance from the end of his middle finger to the point of his elbow, he will find it about eighteen inches.

If we accept eighteen inches as the length of a cubit, the ark was 45 inches by 27 inches by 27 inches. This gives us some information as to the size of the tables of stone which were written by the finger of God and given to Moses. These were to be kept in the ark. They must have been no longer than forty-five inches, and no wider than twenty-seven inches.

**EXO 25:11 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.**

In daylight, the ark would have glistened like polished gold, for that was the entire outer covering. It was gold plated, both inside and outside. Around the top was to be a more massive crown upon which the mercy seat would rest.



Why do Christians normally build beautiful buildings in which to worship in these latter days, and why do they dress in nice suits and dresses. It is because of respect for the Lord. We fully understand that one can worship God while fishing at a riverside in overalls, or while vacuuming the house in a calico housedress. However, a congregational worship service should be held in dignity. Those who deliberately dress in baggy jeans and rumpled sweaters on the Lord's day need to consider God's pattern here in the building of the sanctuary.

**EXO 25:12 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.**

God left no doubt about details. They were to make four gold rings and fasten them into each of the four corners of the ark.

**EXO 25:13 And thou shalt make staves of shittim wood, and overlay them with gold.**

**EXO 25:14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.**

**EXO 25:15 The staves shall be in the rings of the ark: they shall not be taken from it.**

Two staves or poles were to be made of the same acacia wood as the ark itself. These staves were to be long enough that they could be slipped into the rings. They were also to be overlaid with gold. I thin we may gather from this that the gold overlay was of considerable thickness. Gold is very malleable and the gold plating on the staves would soon have been worn through unless it was fairly thick.

The ark was to be carried through use of these staves. No wagon or chariot was to be used to transport it. Men were to carry it wherever it to be moved. If a new cart had not been substituted for God's way, Uzzah would

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not have lost his life as he reached up and touched it in trying to steady it. When God speaks, men would be wise to listen. He did not tell Israel the many ways they were not to carry the ark. He simply told them how they were to do it.

**EXO 25:16 And thou shalt put into the ark the testimony which I shall give thee.**

Very clearly, the two tables of stone upon which the ten commandments were written by the Finger of God were to be placed in the ark. That still leaves some question as to the use of the word testimony. Was the book of the covenant a part of the testimony, or was it only the two tables of stone? The two tables of stone were only about four feet by two feet. Even if they had been written on in small letters, and on both sides, it seems questionable that they could have held all of the details of the law that were spelled out for Moses.

Other scriptures list only three items that were placed in the ark. See Hebrews 9:4

Heb 9:3-4 And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

The above items were to be taken with them wherever they went. They were evidences of God's oversight.

**EXO 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.**

This cover for the ark was to be of the same length and width as the ark upon which it was to rest. Like the ark and the staves, it was to be of gold. This time it was not to be overlaid. It was to be of solid gold.

It was called a mercy seat because it symbolized the

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throne from which the God of mercy reigned. If God was not a God of mercy, every man or woman who has reached the age of accountability would have been killed and the soul cast into hell.

**EXO 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.**

**EXO 25:19 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.**

A cherubim is an angelic being. The cherubim serve God in numerous ways. These two which were placed at each end of the mercy seat allowed the people of Israel to realize the entire band of faithful angels were at Jehovah's beck and call and would be available for their care and protection.

**EXO 25:20 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.**

One of the reasons angels are pictured with wings is the description we have here. Each of these cherubim had wings which were to be extended across the mercy seat toward the other.

The face of each of the cherubims was to look toward the other. The last part of the verse is considered by some to indicate that the cherubim were looking downward toward the ark, as well as across it toward the other. That is not necessarily true. Looking toward the mercy seat may only have meant that they were not facing backward or sideways.

**EXO 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put**

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**the testimony that I shall give thee.**

**EXO 25:22 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.**

A shekinah, or cloud of God's glory later appeared when the High Priest went into the Most Holy place. Through this cloud God gave directions to the people. When Israel was to move forward through the wilderness, the cloud went before them and led the way.

**EXO 25:23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.**

**EXO 25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.**

A table of shewbread was to be made. It was to be about three feet long and eighteen inches wide. It was to be twenty-seven inches in height. This table was also to be overlaid with gold. A heavier layer of gold a hand breadth wide was to be support for a crown of gold which would prevent the falling of the shewbread from the table.

**EXO 25:25 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.**

**EXO 25:26 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.**

**EXO 25:27 Over against the border shall the rings be for places of the staves to bear the table.**

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**EXO 25:28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.**

As in the case of the ark, this table was to have four gold rings in the four corners, and staves of acacia or shittim wood were to be slipped through the rings when the table was carried from one place to another. These staves were also to be covered with gold.

It is difficult for our minds to grasp the glorious appearance of the items which have been described thus far. Our God is more precious than fine gold.

**EXO 25:29 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.**

**EXO 25:30 And thou shalt set upon the table shewbread before me alway.**

There are four utensils listed here which were utilized in some manner in connection with the services.

The dishes may have been deep containers in which the dough was kneaded for making the bread.

The spoons are connected with the burning of incense, as shown by the seventh chapter of Numbers.

The covers may be containers for the wine which was kept on the table of shewbread.

The bowls were related to taking away something. The Hebrew word which is translated as " " literally "bowls means to means remove, or to take out.

Most commentators are cautious about suggesting uses for these items. Adam Clarke gives as much information as most do.

There was always to be shewbread upon the table. There were twelve of these loaves, one for each of the twelve tribes.

It is evident that there is a strong relationship between the table of shewbread with it's wine and bread and the Lord's Supper of our own day. When Jesus



instituted the Lord's supper, he commanded that his followers share this fruit of the vine and unleavened bread through the centuries (Mt. 26:26-29).

**EXO 25:31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.**

This golden candlestick was to provide the only source of light for the Holy Place. Like the mercy seat with the cherubim, it was to be made of solid gold.

**EXO 25:32 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:**

There was to be a central spine with three branches coming out of each side. Counting the spine itself this gave seven prongs which held up seven lamps.

**EXO 25:33 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.**

These three bowls with their knops and flowers were decorations found on each branch of the candlestick. They were like petals which extended from the main part of the branch. The knops were like the green part of the flower below the petals. They were not all at one point on the branch but were spaced at a distance from one another.

**EXO 25:34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.**

The main stem of the candlestick had four of these knobs and flowers.

**EXO 25:35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.**

The knobs and flowers on the main stem were located at the points where the branches were joined to the main stem. Since there were four of these combinations, and only three sets of branches, it is thought that the fourth knob and flower was located part way down the stem, between the last set of branches and the base of the candlestick.

**EXO 25:36 Their knobs and their branches shall be of the same: all it shall be one beaten work of pure gold.**

The only color to be seen was that of polished gold, since gold was the composition of the entire candlestick.

**EXO 25:37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.**

Six lamps were at the ends of each of the six branches and one was at the end of the main stem, making a total of seven lamps. The lamps were to be lighted each evening and snuffed out in the morning.

**EXO 25:38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.**

The tongs were for trimming the lamps and were placed in the snuffdishes when not in use.





**EXO 25:39 Of a talent of pure gold shall he make it, with all these vessels.**

A talent was 96 pounds in weight. The reader can fairly easily estimate the value of the gold in the candlestick by multiplying 96 x 16 to obtain the number of ounces of gold, and then multiplying that product times the price of gold per ounce in his own day. Try it! It comes out pretty high.

**EXO 25:40 And look that thou make them after their pattern, which was shewed thee in the mount.**

The Lord did not intend for His instructions to be taken lightly. Every item mentioned was to be fashioned exactly as He specified.

The reader may wonder how long these detailed instructions are to continue. He may be assured that we are far from finished at this point. Diagrams of the entire sanctuary may appear very simple. If we were to have seen the reality, we would most certainly get a different impression.

## Chapter 26

**EXO 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.**

The instructions now turn to the structure of the tabernacle itself. This tabernacle is to be built very carefully, according to the instructions given to Moses on Mount Sinai. Not every detail will be supplied, but the details which have major significance to both the Israelites of that day and the Christians of the present dispensation are spelled out. We could not build an exact replica of the original temple. We can see that God was presenting many types and shadows of things to come.

The Israelites had previously built altars for the purpose of sacrificing to God. They are now told to construct a portable tent which can be carried along with them. This tent would act as a dwelling place for Jehovah, where He would make His presence known to them.

God is a spiritual being. As it is impossible for one to see the spirit leaving a dying human, it is impossible to see God without some sensual manifestation of His presence. The tabernacle with its contents served as God's way of making Himself manifest.

A point needs to be made here. Preachers and their hearers face a serious problem. God cannot be seen. The preacher can be seen. It is altogether too easy for the hearers to unconsciously transfer their loyalty from the unseen God to the visible preacher. The preacher must be aware of this possibility and make absolutely certain that he does not hunger for such adoration and allow himself to take the glory which belongs only to the Creator.

At the same time, the hearers must make a special effort to avoid offering undue praise and subjection to the preacher, no matter how personable or eloquent he may be.

Ten curtains made of very fine linen were to be  
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fashioned. They were to be of three colors, blue, purple and scarlet, and they were to be embroidered with cherubims. Cherubim were angelic beings which were often pictured as being near the throne of God and giving Him praise. God chose Bezalel as an overseer with the proper skill to see that the work was done beautifully.

Even at this early point, we must be careful about assigning symbolic meaning to the various items. Without doubt, there are a host of types involved. We must strive to note these types when it is possible to identify them. At the same time, we must be cautious that we not go overboard and make assignments that grow out of our own imagination rather than the scriptures.

It is possible that the blue color symbolizes heaven. Much of the symbolism of the tabernacle seems to be associated with Christ and the church. Christ came from the heavenly places and came to take His followers back to heaven. The purple color could represent royalty. Jesus is the “King of kings.” The scarlet, or red color, could represent the blood which the Lord shed on the cross for the forgiveness of sins.

Note that I said, “It is **possible** that these colors represent the above. I Bible does not actually say this was the case. What we do have is an extremely beautiful covering on the inside of the tabernacle closes to the manifestation of God.

**EXO 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.**

Each of the ten curtains was to be twenty-eight cubits in length. Since the outer side walls of the tabernacle were to be ten cubits high, and the width of the tabernacle was to be ten cubits, there would be one cubit on each side of the structure from the bottom of the curtain to the ground.

There is some argument as to whether the roof of the tent was flat or whether it was sloped from the edges



to the center. I believe the information in this verse indicates a flat roof.

Each of the ten curtains was to be four cubits wide. Every curtain was to be the same length and width as all of the others.

**EXO 26:3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.**

Five of these ten curtains were to be fastened together such that the five curtains would form a block of fabric twenty cubits in width and twenty eight cubits long.

**EXO 26:4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.**

The manner in which the five curtains were to be coupled together was by loops of blue which were fastened to the edges of each curtain. The selvedge was the hem at the edge of each.

**EXO 26:5 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.**

There were to be fifty loops in the edge of each of the curtains. These loops were to be matched with those on the adjacent curtain.

**EXO 26:6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.**

We are not told what the shape of these taches was to be. They were to be made of gold and were obviously fasteners which held the loops together.



**EXO 26:7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.**

We now move on to a description of the set of curtains which rested on top of the first set. This time the material of which they were to be made was goat's hair. There were to be eleven of them rather than ten as was the case in the inner layer of fine linen.

Adam Clarke reports that certain goats had very fine and silky hair which could be woven into expensive fabric. This is probably the case here.

**EXO 26:8 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.**

Each of these eleven curtains was to be thirty cubits in length. Note that this was two cubits longer than the twenty-eight cubits assigned to the first set. Each of the eleven was to be four cubits in width, giving an extra four cubits when all eleven were placed side by side. Thus they hung one cubit farther down on each side of the tabernacle. The inner layer of curtains was completely covered, While the inner covering lacked one cubit of touching the ground on each side, the goatskin covering hung all the way to the ground on both sides.

**EXO 26:9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.**

Since there were eleven curtains in this second covering, they could not be fastened in two five curtain sections. One must be five wide and the other six wide. The sixth curtain was to be doubled and one half of it was to be allowed to hang down in the front of the tabernacle.

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**EXO 26:10 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.**

Just as was the case with the first covering, each curtain was to have fifty loops which were to be matched with the fifty loops on the adjacent curtain.

**EXO 26:11 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.**

This time the clasps which held the loops of the curtains together was not to be of gold, but of brass. The value of the metal decreases as we move farther from the ark of the covenant.

**EXO 26:12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.**

Since there was one extra curtain in the second covering, and since one half a curtain hung down in the front, we find that the other half curtain hung down over the backside.

**EXO 26:13 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.**

This verse makes it clear that the extra two cubits of the second covering hung down one cubit beyond the first covering on each side of the tent.

**EXO 26:14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.**



Here we have what is usually considered to be two more coverings, making four in all. Some consider this to be a single covering, but most see it as two. As the reader can see, there is very little said about these two outer coverings. Ram's skin would be the pelt from a male sheep. We are all familiar with sheepskin. This covering was to be died red. That which is called badger's skin is thought by several to be sealskin from a species of seal which lived in the waters of the Red Sea.

**EXO 26:15 And thou shalt make boards for the tabernacle of shittim wood standing up.**

**EXO 26:16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.**

It is not certain whether these boards were solid, or perhaps frames. If they were to be the walls of the tabernacle. They would stand on end and support the coverings which had just been described.

The boards were to be made of acacia, or shittim wood. They were to be ten cubits long and one and one half cubits wide. If a cubit is assumed to be approximately eighteen inches, these boards would have been fifteen feet in length. This would have been the height of the outside walls of the tent.

**EXO 26:17 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.**

The tenons were projections from the end of the boards such that they could be fitted into sockets below them. There were to be two of these on each of the boards.

**EXO 26:18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.**

**EXO 26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under**

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**one board for his two tenons, and two sockets under another board for his two tenons.**

The tabernacle faced east toward the rising of the sun. Each time Israel encamped, it was necessary to align the tabernacle in this same direction. The south wall was to be twenty boards from end to end. This means that the entire structure would have been twenty times one and one half cubits since each board was one and one half cubits in width. This would have meant the tent was thirty cubits, or forty-five feet in length.

The two tenons of each board were to rest in two sockets of silver. The cost of this silver alone would be quite impressive.

**EXO 26:20 And for the second side of the tabernacle on the north side there shall be twenty boards:**

**EXO 26:21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.**

The north side of the tabernacle was to be identical in structure to the south side.

**EXO 26:22 And for the sides of the tabernacle westward thou shalt make six boards.**

**EXO 26:23 And two boards shalt thou make for the corners of the tabernacle in the two sides.**

The word "sides" here would be considered as ends in our present day terminology. The end of the tent farthest from the east entrance was to be made of eight boards. Six of these boards were to be similar to those on the two long walls. The other two were to be corner posts.

**EXO 26:24 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.**





The two corner posts are difficult to envision. These boards must have been of a different width than the other six. The Most Holy Place was a perfect cube of ten cubits in length, width and height. Six boards of one and one half cubits would have given a total of nine cubits. Thus, the two cornerposts must have been one half cubit each to account for the other one cubit.

**EXO 26:25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.**

Each of these eight boards was to be set in two sockets of silver just as the boards of the longer walls were.

**EXO 26:26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,**

**EXO 26:27 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.**

**EXO 26:28 And the middle bar in the midst of the boards shall reach from end to end.**

These bars were apparently horizontal pieces of acacia or shittim wood. There would have been five rows of these bars. The four on the top and the bottom would have been shorter than the middle row. It is evident that the middle row provided basic support for the entire wall, while the other four appear to have joined a limited number of boards. I must confess that I do not have a clear picture of these bars. Moses was certainly given a detailed plan which it was not seen fit to pass on to future generations.

**EXO 26:29 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.**

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A thick layer of gold would have caused each of the boards to be extremely heavy. The gold overlay was likely not very thick. Each board was to have a ring of gold for the bars to pass through.

**EXO 26:30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.**

Moses was not left to make any changes in the plan which God had given him. There was good reason. Many of these features foreshadowed Christ and His church.

We must add that just as Moses and his helpers were to follow God's pattern, we take our eternal destiny in our hands when we decide to modify the God given instructions for the nature of the church and the worship which He commanded. Nadab and Abihu did this in their day and lost their lives. We should be terrified to follow in their footsteps.

**EXO 26:31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:**

This veil of blue, purple and scarlet embroidered with cherubims is identical in appearance with the inner covering of the entire tabernacle. The cherubim are always associated with the presence of Jehovah. The veil was to provide a separation between the Holy Place and the Most Holy where the ark of the covenant with its mercy set as placed.

**EXO 26:32 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.**

**EXO 26:33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.**



Some type of support for the veil was to be stretched across four pillars of shittim wood and hooks of gold were to be used to hold the veil upright. These four pillars were set in sockets of silver, just as the boards in the walls of the tabernacle were.

The gold hooks are then referred to as taches. The ark of the testimony was to be hidden behind the veil in the Most Holy. Only the High Priest was permitted to enter the Most Holy Place. Even then he was to produce a cloud of incense which would dim the brilliance of the shekinah glory.

**EXO 26:34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.**

Only after the veil was put in place was the ark to be set in place inside the Most Holy Place.

**EXO 26:35 And thou shalt set the table without the veil, 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.**

The table of shewbread was to be positioned near the south side of the Holy Place. The golden candlestick with its seven lamps was to set near the north side. Neither of them was to be put in the Most Holy.

**EXO 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.**

Another curtain was to be made to hang at the entrance, or door of the tabernacle. It was also to be made of fine twined linen in blue, purple and scarlet. This time, however, there is no mention of embroidered cherubim. Since God was silent on this matter, we may be sure He did not desire that any cherubim be worked into this curtain.

This is an important point. Where God is silent, his people must also be silent. God authorized the use of musical instruments in the time of David. He has said nothing about them in the worship of the first century Christians. The conclusion is quite clear.

**EXO 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.**

This time there were to be five pillars rather than the four which are mentioned as support for the veil of separation. The entrance curtain was to be a separation between the outer court and the tabernacle itself.

We also note that the sockets into which these pillars were set were of brass rather silver. Again we can see the gradation of value as one moves closer to, or farther from, the ark of the covenant and the mercy seat.

## *Chapter 27*

**EXO 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.**

This chapter will describe the brazen altar upon which the burnt offerings were sacrificed, the courtyard enclosure and the use of the golden candlestick. First we will discuss the brazen altar.

God had some reason for the use of shittim wood in so many places in the tabernacle. This time the supporting frame of the altar is to be composed of this wood.

Depending upon the type of cubit used, we have disagreement as to the exact size of the altar. If the cubit was eighteen inches we have seven and one half feet for both the width and the breadth and four and one half feet for the height. Some suppose the twenty-one inch cubit is meant. Since we have assumed the eighteen inch cubit in other measurements of the tabernacle, we will be consistent here and use the same eighteen inch cubit. This would not make a major difference in the overall size.

**EXO 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 were probably projections from the grating network upon which the sacrifices were laid. Later we find that certain criminals could flee to the horns of the altar and they could not be attacked without certain investigations being made first.

**EXO 27:3 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.**



The burning of the sacrifices left ashes which fell through the grating and needed to be dealt with. I will not presume to go beyond what the Bible has written on the use of the basons and firepans. We can be fairly certain of the purpose of the fleshhooks. The priests were given the opportunity to reach in with the fleshhooks and bring out the amount of meat with clung to the hooks. This meat was then theirs to eat.

**EXO 27:4 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.**

Not only were there horns associated with the brass network. There were brass rings which were to be used to insert the staves by which the altar was to be carried when it was moved.

**EXO 27:5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.**

**EXO 27:6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.**

**EXO 27:7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.**

The dimensions of the staves are not given. We are told that they were covered with a brass overlay which would make them much more durable. Note that neither gold nor silver was used at this point.

**EXO 27:8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.**

There are two possibilities for the meaning of the word "hollow." The first is that the boards were only a framework to keep them from being so heavy to carry.



The second is that underneath the brass grating there was to be empty space, perhaps only interrupted by the ashpans, etc.

**EXO 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:**

Now we turn to the construction of the boundary curtain for the courtyard.

The same fine twined linen which was used for the inner covering of the tent was to be utilized for this curtain. The south side was to one hundred cubits, or one hundred-fifty feet in length from the east end to the west.

**EXO 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.**

The curtain was to be supported by twenty pillars of brass with hooks on one side and fillets on the other. The hooks on one pillar were to be connected to the fillets on the next.

**EXO 27:11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.**

The same conditions were to be found on the hanging on the south side. The curtain was to be hung on twenty pillars, each with their hooks and their fillets.

**EXO 27:12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.**

The west end of the boundary was to be fifty cubits, or seventy-five feet in length. Thus the boundary was to be twice as long as it was wide.

**EXO 27:13 And the breadth of the court on the east side eastward shall be fifty cubits.**

The east side of the court was also to be fifty cubits in length. However, this time there was to be an entrance

**EXO 27:14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.**

**EXO 27:15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.**

The linen curtains were to extend fifteen cubits from the corners of the east side, leaving an entrance twenty cubits in width. There were to be three pillars on each side of the entrance, with their brass sockets supporting the curtain on that side of the entrance.

**EXO 27:16 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.**

The hanging for the door, or entrance of the courtyard was to be different from the curtain which surrounded the rest of the court. We are told nothing about blue, purple and scarlet with needle work on the other portion of the curtain. This time we are informed that each of these is to be present on this hanging. We are not told that this needle work is to be cherubim as it was nearer to the mercy seat.





**EXO 27:17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.**

**EXO 27:18 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.**

Every five cubits around the courtyard there was to be a pillar with silver hooks and fillets and a socket of brass beneath it.

**EXO 27:19 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.**

Whereas gold was used in both the most holy and the holy place, we do not have a mention of gold in the courtyard. There is brass and there is silver but no gold.

**EXO 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.**

These last two verses of the chapter explain the use of the golden candlestick. The olive oil which is mentioned here is said to be of especially high quality. The word “beaten” is considered by some to be better translated as “pressed.” This would then be oil which was first squeezed from the olives without crushing them into small pieces. The oil from the olives was burned in the seven bowls on the seven pronged candlestick.

**EXO 27:21 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.**

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Most commentators are puzzled by this discussion of the use of the candlestick at this point in the presentation. It may not be that difficult. God was preparing for the activities which would take place with respect to worship. Just as light was brought into being very early in the creation of the heavens and the earth in the beginning, light was critical for these worship services within the tabernacle.

There is some discussion as to whether the light burned continually night and day, or whether it was extinguished each morning and it was only the ceremony of lighting it that continued as a statute through the generations for Israel. In the Christian age the most holy where the candlestick was located was replaced by the church. The light of Christ is to burn until he returns in the day of judgment.



## Chapter 28

**EXO 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 instructions for the construction of the tabernacle had been given in the chapters just previous to this one. God now turned his attention to the appointment of priests who would serve in the tabernacle, and the clothing which was to be worn by those priests.

Moses brother Aaron was to be appointed as High Priest. Aaron's sons were to serve as lesser priests under his supervision. The careful student of the Bible will immediately recognize the names of Nadab and Abihu as the ones who offered strange fire and lost their lives as a consequence.

It is wise for the reader to remember that a host of these persons, items and actions were types and shadows of the reality which was to come in the Christian age. Jesus Christ was a Prophet, a Priest and a King. The dignity of the High Priest was indicative of the much greater dignity possessed by the Son of God as He conveyed God's wisdom to us and as He offered the greatest sacrifice of all, His own life

If one does not see the shadows of that which is perfect in the Israelite worship services, he will likely find this chapter to be most tedious. It is not. It contains precious lessons. God was using a fairly primitive people, compared to present day standards, and was carefully introducing the Christian system.

**EXO 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.**

Holy garments were those which had been set aside for the work the priests were to do. Just as Christians are a royal priesthood today, and are to be clothed in purity

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and dignity, so were these first priests to be clothed in impressive manner. This was especially true of Aaron, the High Priest.

**EXO 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.**

There is a difference of opinion as to whether the wisdom mentioned here was a special gift which was given at the time for the purpose of producing the tabernacle and the various items which were associated with it.

Some believe this was unique wisdom, greater than would have been the case if God had not intervened in the natural process. They point to the wisdom which was given to Solomon in answer to his prayer.

Others believe God was only telling Moses to look for men who had natural creative skills and assign them the tasks for which they were already qualified. After all, some of us are musicians. Others are athletes. Still others are political leaders.

Your present author believes that when God said He had filled these persons with wisdom, that He did so for this occasion, and at this special time.

**EXO 28:4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.**

How many items of clothing are mentioned here for the High Priest? This depends on whether the robe and the embroidered coat were the same or not. This verse seems to say they were not the same. In that case we have the following:

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1. The ephod.
2. The breastplate for the ephod.
3. A robe.
4. An embroidered coat.
5. A mitre for the head.
6. A girdle to wrap around the waist.

Later, we will point out the possibility that the robe and the coat were the same garment.

**EXO 28:5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.**

The basic cloth was to be fine white linen. It was then to be beautified by various colored thread. For some time in the history of Christianity, it was deemed wise for those who filled the pulpit to wear black suits. This is interesting in view of the beautiful colors the High Priest was to wear. Even the sons of Aaron seem to have been clothed in white linen.

**EXO 28:6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.**

The Bible gives specific information about some of the items. At other times, it leaves us wondering just what appearance the item had. For example, we know the four colors of the ephod. We do not know how long it was. Did it hang all the way to the feet? Did it stop at the knees? Or was there some other length? Many dignitaries in the religious world today wear robes which reach the ground. This may, or may not have been true of Aaron's ephod.

The fine twined linen would have been cloth of the finest quality available. The embroidery on it was called cunning work because it would have required the best workmanship to create it.

**EXO 28:7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.**



There was to be a front and a back section of the ephod. The two pieces were to be fastened at the shoulders and sewn together to make one garment. The picture we get is something like an apron which is slipped over the head, having an opening for the head and two openings for the arms.

**EXO 28:8 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.**

There was to be a cloth girdle or sash which encircled the waistline and held the garment close to the body. It was to be of the same material and of the same colors as the ephod. The word "curious" is not a problem. It was as unique as the ephod itself. In that sense it was curious.

The above description leaves one with the impression that the ephod was worn on the outside of the other garments and was visible to an onlooker. The curious girdle would have circled the waist and held all of the garments in place.

**EXO 28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:**

Now we need to know the appearance of the onyx stones which were to be engraven with the names of the twelve tribes of Israel. The word which is translated as onyx has the literal meaning of "nail" or "claw." This stone has the color of hooves or fingernails. It is somewhat variegated with subtle colors running through it.

**EXO 28:10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.**

As was the case of the loaves on the table of shewbread

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where there were two clusters of six, there were to be six of the names on one stone and six on the other

**EXO 28:11 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.**

Each of the two stones was to be engraved in the manner in which signet rings were engraved. Historians tell us the engraving arts were amazing in these early times.

The stones were then to be set into gold sockets to hold them in place.

**EXO 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.**

The two sockets of gold, containing the two engraved stones, were to be fastened to the shoulders of the ephod. Aaron was to represent all of the people of Israel when he entered into the Most Holy Place.

Remember, dear reader, that Jesus Christ passed through the vail of the temple at the time of His death and now represents the new Spiritual Israel.

**EXO 28:13 And thou shalt make ouches of gold;**

**EXO 28:14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.**

Two sockets of gold were to be made, and two chains of gold, which likely looked like some of our gold necklaces or wristbands of the present day. The two gold chains were to be fastened into the two sockets at one end.



**EXO 28:15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.**

This item is called the breastplate of judgment for two reasons. First, it was placed on the breast of Aaron, the High Priest. Second, it was used to determine God's judgments. It was not used primarily for the purpose of determining the innocence or guilt of individuals.

It was to be somewhat similar to the ephod in the colors used. It was composed of fine linen cloth with gold, blue, purple and scarlet embroidered on the cloth.

**EXO 28:16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.**

It was to be one span in width and one span in height. However, this was after the cloth had been doubled. A span was the width of an outstretched hand with the fingers spread. It was approximately nine inches. Thus the breastplate was a pocket nine inches in width and nine inches in height in which objects could be placed.

**EXO 28:17 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.**

**EXO 28:18 And the second row shall be an emerald, a sapphire, and a diamond.**

**EXO 28:19 And the third row a ligure, an agate, and an amethyst.**

**EXO 28:20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.**

I will not discuss the color and nature of each of these precious stones. They made up an assortment of

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colors covering a major part of the rainbow. These same gems are mentioned in the book of Revelation as being foundation stones for the New Jerusalem which came down from heaven.

Each of the stones was to be fastened in the breastplate with a gold socket.

**EXO 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.**

Aaron would have names of the twelve tribes of Israel right over his heart while he went about his duties.

**EXO 28:22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.**

**EXO 28:23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.**

The breastplate was to be held in place by four chains of gold. Two of these chains were to be fastened at their lower end by rings of gold which were attached to the two top corners of the breastplate itself.

**EXO 28:24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.**

**EXO 28:25 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.**

The chains were to be fastened at their upper ends to the two shoulders of the ephod.

**EXO 28:26** 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.

**EXO 28:27** 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.

Two more gold rings were to be fastened to the two lower corners of the breastplate. Two corresponding gold rings were to be fastened to the front of the ephod in such position that the rings on the breastplate could be intertwined with the rings on the ephod and hold it in place.

**EXO 28:28** 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.

Since the breastplate was fastened to the two shoulder rings and the two rings on the ephod, it was held steady.

Note that the breastplate was positioned just above the sash or girdle with encircled the waist of the High Priest.

**EXO 28:29** 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.

Both upon his shoulders and upon his heart, Aaron was to bear the interests of the children of Israel when he performed his duties in the Holy Place.



**EXO 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.**

This verse has given rise to as much perplexity as any verse in the Bible. No one knows how the Urim and the Thummim came into existence, or their nature. No instructions are given any where for making them. They are simply referred to as if they were already well known.

Some believe they were some type of material objects which could be used in some manner similar to the rolling of dice. Others think they were not material objects at all. Even the meanings of the original Hebrew words is disputed. Several pairs have been suggested:

1. Light and Perfections.
2. Doctrine and Truth.
3. Manifestations and Truth.

If they were not material objects, it seems strange that Israel would be instructed to put them into Aaron's breastplate. They are, however, a means of determining God's advice on certain issues. They apparently gave only "Yes or No" answers to questions which were asked of God. The student who wishes to pursue the meaning farther may refer to the following seven references. They are the only direct references in the Scriptures.

1. Exo. 28:30
2. Lev. 8:8
3. Num. 27:21
4. Deut. 33:8
5. I Sam. 28:6
6. Ezra 2:63
7. Neh. 7:65

Does the word "continually" mean until the end of time? Certainly not. The role of the High Priest was eliminated when Christ became the High Priest by making the supreme and everlasting sacrifice for the

sins of those who will follow the will of God. Christ is our present High Priest, and every true Christian is a part of the royal priesthood which has replaced that of the Mosaic dispensation. The robes of the Catholic pope are obviously patterned after those of Aaron. Even his name means "papa." **God in heaven** is our Father. How can anyone have the audacity to imitate the High Priest and expect Christians to call him "Father?"

**EXO 28:31 And thou shalt make the robe of the ephod all of blue.**

I confess my ignorance as to why this robe of the ephod was apparently a garment that slipped over the ephod itself. It is obviously not a part of the ephod. The ephod was not all blue. Now, if the robe was to be worn over the ephod, the beauty of the ephod would be unseen. This is a problem similar to the several coverings of the tabernacle itself. The most beautiful covering which was decorated with cherubim seems to have been overlaid with much less meaningful and less attractive ones. There may be spiritual overtones here which have been overlooked.

**EXO 28:32 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.**

This robe seems to have been made of one piece of cloth. The cloth was to have a hole at the top through which Aaron could thrust his head. There was to be a binding around the edge of the hole so it would not be rent or torn. When Christ was being tried, Caiaphas rent his robe. This was a dangerous act on his part.

**EXO 28:33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:**

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**EXO 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.**

We are not told the length of the robe. Most are of the opinion that it extended down near the feet, with sufficient room for the bells to jingle.

A number of pomegranates were to be placed upon the hem of the robe. We do not know the number. God would have informed us if he wished for us to know. The pomegranates were not actual fruit. They were made of blue, purple and scarlet cloth. and, d fastened upon the wide hem of the garment. Note that the word “upon” is used, rather than “fastened to.”

A number of bells made of gold were attached to the hem, alternating in position with the pomegranates.

**EXO 28:35 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.**

The people were not allowed to enter the Holy Place. The common priests were not allowed to enter the Most Holy Place. Aaron alone was to enter into the Most Holy on the Day of Atonement. As he went about his duties, the rest of the people could hear the sound of the bells on the hem of his robe as he walked.

**EXO 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.**

**EXO 28:37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.**

If one is not careful he will be confused by the use of the word “plate” in the breastplate and the use of the word “plate” in this place. They were quite different. This plate was to be worn upon the headpiece of the



High Priest. This pure gold plate was to have the words **HOLINESS TO THE LORD** engraved upon it. The mitre was a headpiece, perhaps similar to the turbans worn by dignitaries in some eastern countries today.

The gold plate was to have a background of blue lace, and was to be placed on the front of the headpiece.

The original word "plate" means the "petals of a flower." The plate was probably formed ornately in the shape of flower petals.

**EXO 28:38 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.**

Aaron represented the children of Israel when he entered the Most Holy Place. He was saying to Jehovah that Israel's thoughts were on the Holiness of God. Their hearts were dedicated to the obedience of His will. Their shoulders would bear whatever burdens might be placed upon them. To the degree that all three of these things were true, their sacrifices would be acceptable to Him as Lord.

**EXO 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.**

The word "the" is used to refer to this coat. That term may mean it has to do with one of the items previously described. We ordinarily think of a coat as being something which is worn on the outside. Both the headpiece and the girdle were outer clothing, and this may apply also to the coat.

Some see the coat as an undergarment with sleeves which could be seen as they extended through the armholes of the outer clothing. If, in fact, it was an undergarment the embroidery could mean that although



the people could not see it, God expected the hidden portions of His children's service to be just as attractive as that which could be easily seen.

**EXO 28:40 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.**

The common priests were not to be arrayed with the same level of glory and beauty as was Aaron. Still, they were to wear clothing which would set them apart from those who were not priests. Since all Christians today are a part of the common priesthood, we should be adorned spiritually in such manner that our dedication to the HOLINESS OF THE LORD.

**EXO 28:41 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.**

All of the priests, both Aaron and his sons, were to be prepared for their service. They were to be anointed, consecrated and sanctified before entering into the work. I might add that, in addition to the words mentioned in the verse, they were to be washed. Every one of these actions is to be observed by the persons who wishes to enter the royal priesthood to which all true Christians belong today.

**EXO 28:42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:**

**EXO 28:43 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.**

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There was to be no display of nudeness. The ephod and the robes were similar to skirts. If the wearer were to be elevated above the people, it was possible that the private parts of the priests could be seen. The wearing of linen breeches would insure that this would not be true. If the nakedness was observed, it could mean death.

The conditions specified by Jehovah with respect to all of the above were to be carried out not only by Aaron and his sons, but by his descendants who held the office of priest.

I believe it is well to close out the discussion on this chapter with a few words about present day attire during worship services. I am well aware of the fact that God considers the inner man to be of greater importance than the outer man. Though this is true, certainly this chapter places very heavy emphasis upon proper respect when in the more direct presence of the Lord during a worship service. There is presently an attitude of independence in clothing styles. Particularly in the case of our young people, they are desiring to demonstrate that they do not have to bow before the customs of the day.

Consequently they are dressing in sloppy clothing during religious services. I would like to ask just one question. Would the person who dresses in this manner during a worship service expect to be hired by an employer if he appeared for his interview dressed in such a way as to show his or her independent attitude. Which is more important, to be approved by a human employer or to be approved by the One who created the heavens and the earth, and who will determine our eternal destiny? God expected his priests to appear before Him in dignity and presentable attire.





## Chapter 29

**EXO 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,**

We have now looked at the clothing Aaron and his sons were to wear as they went about their duties. Now we turn to a discussion of the consecration of the priests.

Do not overlook the importance of this chapter. It is filled with types of the New Testament sacrifices, including those of every Christian as a part of the royal priesthood, and of Christ as He gave Himself upon the cross for the sins of the world. Some of these types are obvious. Others require careful examination to discover the connection. Still others may have meanings which will only be revealed when time shall end.

Aaron and his sons, Nadab, Abihu, Ithamar and Eleazar could not approach the altar of God without both the altar and themselves having been separated and made holy. The same was true of the common priests. The instructions given in these early verses of the present chapter specify what was to be done to make them presentable before God.

First, one male calf and two adult male sheep were to be selected from the flocks. They were to have no blemish whatsoever. We are reminded that Jesus Christ was a sacrifice without blemish.

**EXO 29:2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.**

In addition to the two sheep and the calf, they were to make available unleavened bread. Cakes mixed with olive oil were also needed. Wafers over which olive oil had been poured were added to the list. All three of these  
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forms of bread were to be unleavened, and were to be made from wheat flour.

**EXO 29:3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.**

The loaves, cakes and wafers of unleavened bread were to be placed in the same container as the calf and the two sheep.

**EXO 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.**

The material for the consecration was now ready. The priests were to further prepare themselves for service. The first action was to wash themselves in water. This reminds us that before the present day penitent is allowed to enter the royal priesthood, he must be baptized in water for the remission of sins.

**EXO 29:5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:**

**EXO 29:6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.**

At this point the various garments which had been prepared for the office of the High Priest were to be put on Aaron. The office was to be one of high dignity and prestige. We have already made sufficient comments on the garments, except for the plate which was fastened to the front of the mitre. This was called a plate in the previous chapter. It is now called a crown. This should pose no problem. It was a crown because it was placed on his head. He would rule over the priesthood.



**EXO 29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.**

Oil was the source of light as it burned in the lamps of that day. The anointing of Aaron's head may well be symbolic of the light which he was to receive from God and then transfer to the people.

One of the titles given to Jesus Christ, our own High Priest, was "Anointed of God."

**EXO 29:8 And thou shalt bring his sons, and put coats upon them.**

**EXO 29:9 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.**

The coats, bonnets, girdles and breeches which had been prepared were then to be put on Aaron's sons. They would thus be properly clothed for service.

**EXO 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.**

The bull calf which had been selected before was now to be brought to the entrance of the tabernacle. By placing their hands on the head of the bullock they were indicating that the animal was to carry the sins of which they were guilty.

**EXO 29:11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.**

**EXO 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.**

The bullock was to be killed near the entrance and some of its blood was to be placed on the altar of burnt offering. The rest of the blood was to be poured out at the base of the altar. The reader will recall that Jesus blood was poured out at the foot of the cross. The blood represents life. The animal had given its life in place of the life of the soon to be priests.

**EXO 29:13 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.**

The suet which clings to the intestines, as well as the gall, the kidneys and the suet on them was to be burned upon the altar of burnt offering.

**EXO 29:14 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.**

It is difficult to assess a reason why God chose the particular parts He did for each burning. We can make a connection between the burning of the flesh of the bullock outside the camp with the crucifixion of Christ outside the city (See Hebrews 13:11-13).

**EXO 29:15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.**

There were two of these sheep. One was to be brought forward and the hands of the inductees into the priesthood were to put their hands on the head of the sheep. Again the process has something to do with the removal of the guilt of sin from those who were to be sanctified for the coming work.

**EXO 29:16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.**



The animal was to be slaughtered. Then the blood was to be sprinkled on the altar of burnt offering. Compare this verse with 1 Peter 1:2 and the sprinkling of the blood of Jesus. The blood of the lamb was connected with the sanctification of the altar. The blood of Christ sanctifies the worship of the Christian.

**EXO 29:17 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.**

The typology here is not clear to your commentator. Undoubtedly God had His reasons. Somewhere, sometime we'll understand.

**EXO 29:18 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.**

This time the entire animal was to be burnt on the altar of burnt offering. The result was a pleasant odor in the nostrils of Jehovah. Compare Ephesians 5:2.

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

**EXO 29:19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.**

**EXO 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.**

The second sheep was then to be sacrificed. Before the sacrifice, Aaron and his sons were again to place their hands on the head of the animal.



This time the blood of the lamb was to be touched to three locations on the bodies of Aaron and his sons. First, it was to be touched to the tip of the right ear, then to the thumb of the right hand, and last, to the big toe of the right foot. Then the remainder of the blood was to be sprinkled around and upon the altar.

The meaning is a bit clearer here. The ear represents the hearing. The hand represents the doing, and the foot represents the walk. The one who is sanctified in that day and also in this is the one who hears the Word of God, who puts it into practice, and who is found in the right places.

**EXO 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.**

The life is in the blood. The anointing oil indicates God's acceptance of the anointed ones as pleasing to Him. Both the five new priests, and their garments were acceptable.

**EXO 29:22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:**

The first sheep was burned completely upon the altar. That is not the case this time. The right shoulder of the animal was to be used as a wave offering.

**EXO 29:23 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:**



One morsel of each of the three types of unleavened bread was to be taken from the basket and was to be given to Aaron and also to his sons.

**EXO 29:24 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.**

Jesus Christ is the Bread of Life. God would provide bread for Israel during their wanderings in the wilderness. He has also provided Christ as nourishment for the Christian in his wanderings through this present land of sin and sorrow.

The Jewish historian, Josephus, said the wave offering was waved from side to side horizontally, and that the heave offering was raised and lowered vertically. It has been suggested that the vertical movement corresponds to the upright portion of the cross on which Christ was lifted up, and that the horizontal movement corresponds to the outspread arms which were nailed to the crossbar.

Another suggestion is that the sacrifice of Christ follows men from the highest levels of habitation to the lowest, and also reaches around the world. The reader is left to draw his or her own conclusions. The Scripture does not elaborate.

**EXO 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.**

That which had been waved was to be put into the hands of Moses, who was then to burn them on the altar of burnt offering. As in the case of the first sheep, the wave offering was to go up as a sweet savour to the nostrils of the Almighty.

**EXO 29:26 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.**

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The breast of the wave offering was to be Moses part. The priests were allowed to eat from this portion of the sacrifice in the days to come.

**EXO 29:27 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:**

Both the shoulder and the breast of the animal were to be reserved for the priests. There is a translation difficulty in this verse. The word which is translated as "shoulder" in the King James Version is translated as "thigh" in a number of other translations. The right thigh and the breast of the sheep were to be eaten, but only by the priests.

**EXO 29:28 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.**

As long as the Aaronic priesthood lasted, this portion of the peace offerings which Israel offered to God was to belong to the priests. To give this portion to the priests was to give it to the Lord.

**EXO 29:29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.**

**EXO 29:30 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.**

Both the office of the High Priest and the garments of the High Priest were to pass down through Aaron's





descendants. Just as Aaron had to be consecrated, his successors must also wear the same clothing and go through the seven day consecration.

**EXO 29:31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.**

**EXO 29:32 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 flesh that belonged to the priests was to be boiled within the Holy Place. This is not the Most Holy because only the High Priest was allowed to enter there.

**EXO 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.**

The priests had both meat and bread to eat from the sacrifices during the time of their consecration. No person who was not a priest was permitted to eat of these.

**EXO 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.**

Any of the bread or meat belonging to the priests which was left each night was to be burned. It was holy and for this reason the people were not allowed to eat from it.

**EXO 29:35 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.**

The entire consecration process was to last for seven days. Remember that the number seven is associated with perfection or completeness in the scriptures. Thus, in seven days the consecration was complete.

**EXO 29:36 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.**

Each of the seven days a bull calf was to be offered as an atonement for the sins of Aaron and his sons. They were to be careful that the altar was cleaned each of the days. It was also to have oil applied to it that it might be set apart as holy to the Lord.

**EXO 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.**

This marks the end of the instructions for the seven day consecration period of Aaron and his sons. The next few verses tell of what was to be offered on the altar of burnt offering in the years to come.

**EXO 29:38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.**

**EXO 29:39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:**

Anyone who has had even the slightest association with sheep knows that a young lamb is about the most innocent object on earth. Jesus Christ is known as the "Lamb of God." He was absolutely innocent at the time He was murdered at Golgotha. The murder of a lamb each morning and each night would keep the memories



of the escape from Egyptian bondage fresh in Israel's minds. It would, at the same time, point forward to the coming sacrifice of the Christ.

**EXO 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.**

This tenth deal was the tenth part of an omer, as described in Numbers 28. An omer was about three quarts. This was the amount of flour was to be mixed with one fourth of a hin of oil. This was about one quart and a half pint. See Clarke's commentary Vol. 1, page 455.

We have then, both a meat and a drink offering which were to be sacrificed each morning and each evening.

**EXO 29:41 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.**

**EXO 29:42 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.**

Twice each day these sacrifices rose from the altar to create a pleasant odor in the nostrils of God. It was to be continued until the coming of the Lamb of God with His everlasting sacrifice which lasted once and for all.

If Israel would be faithful in these continual sacrifices, God promised He would be constantly with them. This corresponds with that which He promised them in other passages in which He said He would be their God if they would be His people.

He would speak to them through the priests and lead them to the promised land.

**EXO 29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.**

God will not dwell where He is not appreciated. When He is appreciated He is delighted to bless His people. When the sanctification process was initially completed and the continual offerings were repeated, His glory would become a cloud by day and a pillar of fire by night. His shekinah would rest between the wings of the cherubim in the Most Holy.

**EXO 29:44 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.**

We need to say a bit about God's part and man's part in the sanctification process. Those who are set on faith only doctrine insist that man can do nothing toward his sanctification; that God does it all. It is certainly true that man cannot do anything that will pay the debt of sin. But, it is also true that God lays out his expectations for man before the cleansing is accomplished. Trust and obey, for there is no other way. Salvation is the gift of God; but it is only given to those who demonstrate that they are His friends.

**EXO 29:45 And I will dwell among the children of Israel, and will be their God.**

The sanctification included the priests, the tabernacle, the altar and the people. When the sanctification was completed, God would be with them, leading, strengthening and comforting them in their journeying.

**EXO 29:46 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.**

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Knowing God is more than just recognizing His existence. It is hearing his Word. It is walking by His directions. It is loving both Him and His people, and hating that which is wicked and evil.

## Chapter 30

**EXO 30:1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.**

This chapter is first of all concerned with the two altars, first the altar of burnt offering, then the altar of incense which was to stand near the veil between the Holy Place and the Most Holy Place. Some mention of each of these was made before. This time the discussion will be more extensive.

Shittim or acacia wood was used in nearly every part of the tabernacle. It was a highly durable wood and was available in the area. This altar did not receive the bullocks, rams or goats. It was only to be used for burning incense that would be pleasing as the odor reached up to heaven. There is reason to believe it typified the prayers of the saints as they come up before His throne.

**EXO 30:2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.**

Again there is debate as to whether we should consider the cubit as 21 inches or 18 inches. Eighteen inches is accepted by most of the writers. This would make the altar of incense about three feet tall and eighteen inches square.

**EXO 30:3 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.**

The shittim wood base was to be covered with pure gold. No wood was to show. There was to be a rim of gold around the top and horns, or prongs extending from each corner.

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**EXO 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.**

As in the case of the Ark of the Covenant, there were to be gold rings toward the upper end just under the crown. They were to be fastened on two corners diagonal to each other. Both the Ark and the Altar of incense were to be carried by staves which were passed through the gold rings. Even the staves were to be covered with gold.

**EXO 30:5 And thou shalt make the staves of shittim wood, and overlay them with gold.**

**EXO 30:6 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.**

**EXO 30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.**

**EXO 30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.**

There is a problem with the location of the altar of incense. The above passage indicates that it was outside the Most Holy place and positioned near the mercy seat on the Ark of the testimony. If we go to the book of Hebrews we find the following words.

Heb 6:19-20 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

The latter passage places the altar of incense within the veil rather than before it. I have read some attempted

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explanations for the apparent discrepancy here, but have not felt completely satisfied with them.

My conclusion is that it must have been just before the veil that separated the Most Holy from the Holy Place. When Aaron lighted the seven lamps on the golden candlestick, he was to burn incense on it. However, the only time Aaron was to enter the Most Holy was on the Day of Atonement, once during the year. The altar of incense must have been outside the Most Holy for Aaron to have burned incense on it each evening.

**EXO 30:9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.**

God would provide a recipe for the composition of the incense. No other recipe was to be used. Neither burnt offerings, drink offerings or meat offerings were to be placed upon it. It was exclusively for the burning of incense.

**EXO 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.**

The only blood which was to be placed on the altar of incense was a very small amount taken from the animals which were offered as sin offerings. That small amount was to be touched to the four horns extending from the upper corners of the altar. This practice was to be repeated until the New Atonement was offered on the cross of Calvary.

**EXO 30:11 And the LORD spake unto Moses, saying,**

**EXO 30:12 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**

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**the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.**

God commanded Moses to take a census of the entire congregation. After the number was determined, a small payment was to be taken from each person as a ransom for his soul. If the ransom was not taken a plague would come upon them.

The numbering of the people was not to be a means of determining their ability to defend themselves against their potential enemies. It was a means of reminding them they owed their very lives to the Lord. The word ransom is used in the New Testament to refer to Jesus paying our ransom.

**EXO 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 a very small amount of money. It is difficult to assign present day money value to such Biblical statements. One writer suggested the amount would be about 33 cents at the time he wrote his comments. It would no doubt be somewhat more at present, but would still be only a reminder of the great debt each owed to God.

**EXO 30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.**

**EXO 30:15 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.**

Everyone who had reached the age of twenty was to make this offering. It was not sufficiently large that the



wealthier could boast about what they had been able to give. Nor was it sufficiently large that the poorer of the people could not afford to offer it.

**EXO 30:16 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.**

This atonement money was to be used only for the services which the priests conducted in the tabernacle. In no sense did it pay the Lord for damage done by the sins of the people. It only reminded them through the years that they had sinned and that they continued to sin.

**EXO 30:17 And the LORD spake unto Moses, saying,**

**EXO 30:18 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.**

In the courtyard, outside the tabernacle God required that a laver be built. The word "laver" comes from an original meaning "to wash." The dimensions are not revealed to us. It surely was larger than a kitchen wash basin which was used in many country homes to wash before eating a meal. It contained enough water that both the hands and the feet of the priests could be washed before entering the tabernacle to conduct the services. It may have had spigots of some type to allow the water to flow out over the hands and the feet of the priests.

**EXO 30:19 For Aaron and his sons shall wash their hands and their feet thereat:**

**EXO 30:20 When they go into the tabernacle of the congregation, they shall wash with water,**

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**that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:**

The reader will note that this altar was for the cleansing of the priests before they were able to present themselves for offering sacrifices. They were not to burn offerings at the brazen altar, nor were they to enter the tabernacle until they were washed.

**EXO 30:21 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.**

The hands and the feet became unclean in more ways than one as the priests came into contact with dirt and grime, and also as they made contact with that which was declared unclean spiritually.

This was another type or shadow of things to come. Water was connected with the cleansing of the flesh, but even more importantly, a connection was made between water and the symbolic cleansing of the inner man. If the priest offended God by offering sacrifices or entering the tabernacle without washing he was subject to death.

Acts 2:38 connects the washing of the water of baptism with the remission of sins.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Titus 3:5 speaks of the water of regeneration. Pay heed, dear reader. Baptism is necessary before one can enter into the temple of God today. That temple is the Church of our Lord. One who presumes to enter without having been washed in the waters of baptism does not have remission of sins, and is not presentable for service in the church.

**EXO 30:22 Moreover the LORD spake unto Moses, saying,**

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Instructions were now to be given for preparing what was known as the holy anointing oil. It was to be compounded according to the recipe given from Jehovah. Any modification would have rendered it useless.

**EXO 30:23 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,**

**EXO 30:24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:**

Four different spices were to be weighed out.

500 shekels weight of myrrh.

500 shekels weight of cassia.

250 shekels weight of sweet cinnamon.

250 shekels weight of sweet calamus

These were to be added to one hin of olive oil.

**EXO 30:25 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.**

The mixing was to be done as carefully as a druggist or pharmacist would mix his medicines.

**EXO 30:26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,**

The process of anointing was of the highest importance. Kings were anointed when taking their throne. Priests were anointed when inducted into the priesthood. Even inanimate objects were anointed when they were to be used utilized in acceptable services of God's tabernacle.



**EXO 30:27** And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

**EXO 30:28** And the altar of burnt offering with all his vessels, and the laver and his foot.

**EXO 30:29** And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

**EXO 30:30** And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

There is no need to make further comment on each of the persons and items upon which the holy anointing oil was applied. It is sufficient to observe that both the words sanctify and consecrate are used with respect to these persons and objects after they were anointed.

Let us return to Acts 2:38. I take the privilege of inserting the verse again.

And Peter said unto them, Repent and be baptised, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Through the lips of Peter, God commanded that those to whom he spoke do two things. He had already given them sufficient evidence to believe in Jesus Christ and confess Him as the Only Begotten Son of God. Now he required that to be cleansed they must repent of their sins, and they must be baptized.

When they had repented and been baptised, God made two promises. He would remit those sins and they would receive the gift of the Holy Spirit.

Compare this with 1 John 2:20-21 and also 2:27.

1Jo 2:20-21 But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

1Jo 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath

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taught you, ye shall abide in him.

When the priests washed in the laver, they were provided with anointing oil which provided sanctification and consecration. When an unclean sinner today repents and is baptised for the remission of sins, he is made clean and he becomes one of God's anointed. He is then fit for service in God's spiritual temple which is the body of Christ or the Church of Christ.

This is an exciting chapter my friends. There is nothing boring or tedious about it!

**EXO 30:31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.**

**EXO 30:32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.**

This anointing oil was not to be used by the Israelites for any trivial purposes such as we might today use a deodorant. The only reason it was ever to be made was for sanctification and consecration.

**EXO 30:33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.**

Any instance of disobedience to the command above was to result in excommunication, or disfellowship from the rest of the people.

**EXO 30:34 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:**

Now we have second recipe. This one was to be a perfume of a solid nature. As before, it was to be prepared



as carefully as a pharmacist would mix the ingredients of a medicine.

**EXO 30:35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:**

**EXO 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.**

This was not a liquid like the holy anointing oil. It was of such nature that it could be beaten into very small pieces. Those pieces were to be burned upon the golden altar of incense every morning by Aaron, the High Priest, when he dressed or trimmed the lamps which had been burning through the night.

There is no problem with the statement that it was before the ark of the testimony. It was truly before it, just before the veil between the Holy Place and the Most Holy.

**EXO 30:37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.**

**EXO 30:38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.**

If anyone made any of this perfume to burn in their own home, they were to be excommunicated.

## Chapter 31

**EXO 31:1 And the LORD spake unto Moses, saying,**

**EXO 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:**

The reader needs to remember that Moses is still on the mountain top receiving instructions from Jehovah. The people were getting restless at the foot of the mountain because he had been gone longer than they had anticipated. We have looked at the instructions for the building of the tabernacle and for the clothing and consecration of the priests, as well as the kinds of sacrifices the priests were to offer.

In this chapter we will be concerned with two main subjects. First, we have the selection of those who were to lead in the building of the tabernacle, and also those who were to assist them. The other topic is the binding of the Sabbath as a sign between God and Israel that they are His people and He is their God.

We need also to remember that when it tells us God spoke to Moses, He was not speaking in a wee small voice. He was speaking in thunderous tones which had caused the people to tremble with fear.

This time He informed Moses that he had selected one particular man to lead in the building of the tabernacle. He mentioned that He had called him by name, and that the name was Bezaleel. Some writers omit one of the letters e in the name and spell it Bezalel. This is capable of causing confusion if one sees it spelled one way than then reads from another source and finds it spelled differently. God knew precisely which man He desired to the task and made this clear to Moses.

This is not the only person who was called of the Lord by name. It is quite an honor to have God select you and call your name for a given task. As an example of this, Samuel was called during the night by his name. God had work for him to do.

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Bezaleel was of the tribe of Judah, which may be significant in that he was to supervise the building of the tabernacle, while Christ who was also of the tribe of Judah was the builder of the church, which is the present day temple of God.

**EXO 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,**

God had filled Bezaleel with His Spirit. Four areas of expertise are mentioned.

1. Wisdom—The ability to make wise judgments.
2. Understanding—The ability to see how various parts of something fit into the whole.
3. Knowledge—Information gained from practical experience.
4. Workmanship—The ability to produce excellent products such as woodfitting, carving and embroidery.

**EXO 31:4 To devise cunning works, to work in gold, and in silver, and in brass,**

**EXO 31:5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.**

It would be Bezaleel's task to oversee all of the work done on the tabernacle. He was to have a number of helpers, but he would be responsible for insuring that the work was done as God intended.

God does not ask us to do the impossible. With the assigning of a task, He gives whatever is needed to accomplish it. It sometimes takes some time to realize what our individual skills are. One man may find himself at ease and quite proficient in writing. Another, who is more extraverted and finds it easy to meet people may find it difficult to write but much easier to preach or evangelize. Some are natural leaders. Others are much better at following and taking directions.



Bezaleel had special inspiration which allowed him to direct the construction of the tabernacle. Men today may not have such special inspiration, however, they will have their own skills and abilities which God expects them to put to use in His service.

**EXO 31:6 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;**

Aholiab was to be Bezaleel's right hand man. A number of wise hearted men were to work under the two of them. We understand these men to be wise hearted for two reasons. They were those who would offer their time and ability to God. They were also to be blessed with special skill and understanding for the work which would soon begin.

**EXO 31:7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the the mercy seat that is thereupon, and all the furniture of the tabernacle,**

**EXO 31:8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,**

**EXO 31:9 And the altar of burnt offering with all his furniture, and the laver and his foot,**

**EXO 31:10 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,**

**EXO 31:11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.**

There seems to be little need for further comment on this list of items in that they have been discussed

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previously. This is probably the best place for us to note the strange position of some of the material found in this chapter. Human wisdom would have placed all of the details of the tabernacle and its services in one unit. God did not see fit to do that. This is hardly proof that the instructions were written at two different time periods by different authors. If men had written the material, it would have not been arranged in the way it is. God was the author.

**EXO 31:12 And the LORD spake unto Moses, saying,**

**EXO 31:13 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.**

Long before this, God had set up circumcision as a sign between Abraham and Himself that the descendants of Abraham were his peculiar people. This is a further sign or proof. Circumcision had been adopted by other nations. Other nations were not observing a sabbath.

The word “sabbath” is said to mean “rest.” That is not quite the whole story. God created the universe in six days and rested on the seventh. This does not mean God need to take a rest. The word can very well mean “ceased activity.” The Israelites were to cease other activities and devote the seventh day in a special way to Jehovah. The people were sanctified, or set apart, as His own.

This sabbath commandment was to be observed throughout their generations. This lasted until fleshly Israel was replaced by today’s spiritual, which is the Church of God.

**EXO 31:14 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.**

Some were no doubt put to death for breaking the sabbath in those early days. But later Israel in general began to ignore the sabbath and as a result was taken into captivity as a consequence.

One of the accusations placed upon Jesus Christ was that he broke the sabbath. His reply was that the sabbath was made for man, and not man for the sabbath.,

**EXO 31:15 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.**

**Exo 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.**

The seventh day of the week has been taken out of the way today. The day to observe the worship of the Lord now is the first day of the week. The church came into existence on Pentecost which was the first day of the week. This was the day the first century disciples met to pray, sing, listen to the Word of God, break bread and enjoy fellowship. It continues to serve that purpose until the Lord returns.

**EXO 31:17 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.**

This verse does indicate one of the reasons for a day of the week being devoted to God is that this is a time of spiritual refreshment. God is wiser than we. Men would be far better off if they would pause once a week to concentrate on that which is Divine.

**EXO 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.**

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It is wise to realize these two tables of stone were given to Moses **after** they had been engraved by the Finger of God. Moses did not write the ten commandments on the tables at the command of God. The writing was there when Moses received them.

The term “Finger of God” says God’s power and wisdom were involved. When Jesus was accused of casting out demons by the power of Beelzebub, He replied that such was not the truth. He was casting them out by the Finger of God. The parallel reading uses the words Holy Spirit. God works through the power of the Holy Spirit to accomplish a number of things. The writing on the tables of stone was one of them. The Finger of God is attached to the Mighty Hand of God. The Mighty Hand is attached to the Outstretched Arm of God.

Some writers are convinced that the writing on the tables of stone was the introduction of alphabetic writing to mankind. Hieroglyphics, or picture writing had existed before the time of Moses. There seems to be no solid evidence that alphabets were in existence.

## *Chapter 32*

**EXO 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.

We must remember that Moses had been on the mountain top receiving the law from Jehovah. He had been there for many days. As a whole, humans are not known for their patience. Israel was no different. There had been fire on the mountain. Perhaps Moses had been consumed in the fire. He had been their leader as they left Egypt and crossed the Red Sea. What were they to do?

They decided they needed supernatural help. Aaron was with them, but he had acted an assistant to Moses. Moses was the one who had provided the miracles through the mighty hand of Jehovah. That channel of help appeared to be gone. They concluded that they needed gods they could see. Aaron was the logical person to whom they might go.

There is a question with regard to the form of the word translated as “gods.” Some believe it could have been singular and meant “a god.” Others are of the opinion that the translation is accurate and they were remembering the plurality of gods they had seen worshipped back in Egypt.

One false god that was worshipped in Egypt was Apis. Apis was a bull, representing strength and power. The Israelites felt helpless. A bull god would be just the answer. They went to Aaron and insisted that he help them.

**EXO 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.

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As far as the Biblical record goes, Aaron made not objection. He was apparently much weaker as a leader than Moses. He reminds us of many politicians and other leaders of our own day who lift up an anemometer to which way the wind is blowing. After all, if one resists the will of the majority of the people, he may well find himself isolated and replaced by someone else.

Aaron suggested a solution. The people were to remove their earrings and give them to him. This tells us something about the style of the day. Husbands, wives, daughters and sons were all wearing earrings. Earrings are still worn by prestigious males in some parts of the world. The custom is being adopted now in the United States. This practice suggests femininity to many. Most of those who wear them do not see it that way, although it is sometimes a sign of homosexuality.

**EXO 32:3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.**

The earrings had come from Egypt. When they were preparing to leave, God had instructed them to borrow jewelry from the Egyptians. The Egyptians had been glad to comply in order to relieve themselves of the plagues which they had been suffering.

Women, in particular, do not part with their adornments very easily. In this case they must have decided a god made from gold which they could see was more important than their jewelry.

**EXO 32:4 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.**

Aaron first melted the gold and then either sculptured it himself, or caused one of the artisans such as Bezaleel to give form to it. The final product was a golden calf.

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What folly! A calf is now to replace Jehovah as sustainer and guide.

However, this is not as shocking as it might seem at first. There are many today who have replaced Jehovah with a dollar bill.

The calf was then presented to the people with the statement that "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Again the word "gods" is used. This is the reason some believe it should have been translated as "a god." This position is supported by the supporting statement that the golden calf was only a visible symbol and that Israel was really worshipping the True God, but were using the calf as a representative of Jehovah's strength and power. The Bible does not allow that argument. Psalm 106:21 flatly declares that they "forgot God."

Psa 106:21 They forgot God their saviour, which had done great things in Egypt;

**EXO 32:5 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.**

This verse has brought forth the idea that Aaron had only gone part way with the people. He had made the calf, but he was ready to hold a feast honoring Jehovah. Was Aaron trying to hold back the tide just a little by announcing a feast to Jehovah, or was he using the word "lord" to refer to a "new" lord, the golden calf.

**EXO 32:6 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.**

This verse does give some indication that the feast was intended to be a form of worship to Jehovah. Burnt offerings and peace offerings were made. These were the type of offerings Jehovah had just been instructing Moses to put into practice when the tabernacle was built.

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Nevertheless, it is true that a number of primitive religions used both burnt offerings and peace offerings in their worship services. The Israelites had not yet been informed of God's instructions on the mount.

The people were ready for a party. They first ate and drank. Then they arose from the table to "play." The Hebrew word "play" used here suggests more than just "Ring around the Rosie." There is a sexual implication in the word. This was the same type of play that was found in pagan orgies.

**EXO 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:**

Though Moses had no way of knowing what was occurring at the foot of the mountain, God did! He informed Moses that he was to descend from the mount and rejoin the people whom he had led out of Egypt. They had made themselves spiritually filthy in His sight.

The reader should take note that God called the Israelites "thy people" as though they were no longer fit to be called His people.

**EXO 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.**

God knew exactly what had taken place. I might add that He is just as observant today as He was then. Sins are not hidden from God.

Of course, God knew what the people would do even before He appointed Moses to lead them from captivity. But God sees from the beginning to the end of all things. His ultimate purpose for a family in heaven eternally will be completed. This was a sad part of the history of man,



but it must have been a necessary part. God's thoughts are higher than our own.

Notice that God did not say they were worshipping Him through the golden calf. He said they were worshipping the calf. They had affirmed that the calf had made escape from Egypt possible.

**EXO 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:**

Ask any school teacher what is meant by a stiff neck. You will receive a quick answer. This writer has taught students all the way from seventh grade through the university. I can recall junior high school students challenging me to punish them for misbehavior. As I approached their desk, I can still see them brace themselves in their seat rather than comply with my requirements. Israel was a stubborn people who were foolishly bracing themselves in opposition to the Only True and Living God who had loved them and led them.

**EXO 32:10 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.**

God was ready to take action. They deserved to be destroyed and replaced by another nation which would be sired by Moses. God had made such a promise to Abraham. Now he suggested to Moses that he would do the same for Moses.

**EXO 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?**



Moses dared to object. That was dangerous. He could have been killed on the spot for his defense of the sinful nation. He pleaded with Jehovah not to annihilate the people he loved. God had brought them out of Egypt through His great power. Would He now cancel out all that had been accomplished?

**EXO 32:12 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.**

Surely the Egyptians would hear of the destruction and would accuse God of folly in releasing the people and then killing them. Would God not reconsider and turn from His anger, allowing the people to live?

**EXO 32:13 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.**

Not only would the Egyptians accuse God of being fickle, God had made a solemn promise to Abraham that he would make a great nation from the seed of the patriarch and would cause his descendants to inherit the land in which he found himself as a stranger.

God had gone even farther. After He made the promise to Abraham, He had repeated it to Isaac and to Jacob. Was it really true that now He would ignore His own promise and destroy Abraham's seed?

**EXO 32:14 And the LORD repented of the evil which he thought to do unto his people.**

God repented! Repentance on the part of man indicates a mistake which requires reversing past behavior and  
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taking a new direction. Jehovah does not sin. He does not make mistakes that require the cleansing of His conscience. When God repented, it only tells us that He determined to turn and go in a new direction. He undoubtedly knew from before the creation that this event would be a part of the plan. That, however, does not mean man's behavior is predetermined and he cannot choose for himself. It means God knows beforehand precisely how each of man's choices will be made.

**EXO 32:15 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.**

Two stone tables would not hold all the details of the law. It seems quite clear that only the decalogue, or the ten commandments, was engraved upon the two stone tablets. We have no indication in the scriptures as to the exact size of the tablets. We do know they were small enough to fit into the ark which was about the size of a cedar chest. In addition to the two tablets of stone, there was enough room for Aaron's rod which budded and also the pot of manna.

**EXO 32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.**

Moses did not do the writing. It was the writing of God and the work of God. It would be difficult to make it any clearer than this verse does.

**EXO 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.**

Aaron, Hur and the elders of Israel had been left at the foot of the mountain. Joshua had accompanied Moses



part way up, and then Moses had gone the rest of the way by himself. Now, as Moses came back down with the tables of stone, he made contact with Joshua and the two of them were moving down the mount together.

The two of them heard a high volume of noise below. Joshua, being a military leader, quickly surmised that the camp had been attack by some enemy.

**EXO 32:18 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.**

Moses quickly corrected Joshua. This was not the sound of men crying out for victory in battle, or was it that of those who were being defeated. It was a noise of excitement. It was singing.

**EXO 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.**

Before long, the two of them were able to see what was taking place. The people were dancing and singing around the golden calf which Aaron had made.

Moses was furious! He threw the stone tablets to the ground with such force they were broken in pieces. Was this symbolic of the breaking of the covenant on God's part. The people had broken their agreement that they would keep God's commandments. Was God ready to discard the covenant and begin anew? We do not hear of God discarding the old covenant until it was replaced in the Christian age.

**EXO 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.**



Moses burnt the gold calf in the fire. It has been suggested that the calf was not made of solid gold, but was wood covered with gold. It is true that gold will not burn. Still, it could be melted until it was unrecognizable. Gold is quite ductile and is more difficult to be ground into pieces than some other metals would be. Yet, it is possible to take a gold ring and pulverize it.

After the gold was crumbled, Moses threw it into the drinking supplies and the people found it necessary to drink the god of their own creation.

**EXO 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?**

Moses turned to his brother Aaron and demanded to know what kind of persuasion the people had applied on him to cause him to make the calf. Moses would definitely not have bowed to pressure and committed such an act of rebellion against the Lord. Aaron was a priest. He should have rejected the request of the people.

**EXO 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.**

Aaron replied that surely Moses knew the people had been somewhat unhappy with their situation even before this. Did Moses not realize the people might have insisted on action of some kind?

Aaron did as many young children do when accused of misbehavior. He attempted to shift the blame to others.

**EXO 32:23 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.**

According to Aaron, Moses should have realized that after many days the people would cry out for guidance



from a supernatural source. They had wanted gods to lead them. Aaron was claiming he had only honored their demand.

**EXO 32:24 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.**

How comical is his description of what happened. All he had done was tell the people to give him their gold. They had done that. When Aaron threw it into the fire, out came the calf!! That was an outright lie and Moses well knew it.

**EXO 32:25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)**

The word “naked” here literally means “let loose.” When one lets loose his clothing he is left naked. The word “shame” is also connected with the word naked, leaving the reader to conclude the people had shed their clothing and were dancing and singing around the golden calf without clothing. This may, or may not be the case. The verse says Aaron had made them naked. Even if Aaron’s production of the calf had induced them to shed their clothing and begin an orgy, it is a bit hasty to say he made them naked. They would have made themselves naked.

The alternate explanation of this is that Aaron allowed them to loosen their dedication to Jehovah and the result was that they went wild, or let loose. The shame before their enemies would then have been the ludicrous position in which they had placed themselves before those who wished to attack them.

**EXO 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.**

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Moses declared that it was time to make a choice. Who was ready to side with the Lord, and who was determined to ignore His authority? Those who were on the side of Jehovah were to indicate this by gathering around Moses.

The entire tribe of Levi stepped forward. No doubt this placed that tribe in a favored position in the eyes of God.

**EXO 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.**

The Levites who had shown their loyalty were told to take up their swords and move through the camp, killing the rebellious, even their own brethren, their friends and their neighbors. Perhaps, since no more were killed than were, the ones who were killed were those who were still engaged in fornication, adultery and wicked actions.

It is interesting to compare the number killed here with the number of persons baptized into Christ on the day of Pentecost, as recorded in Acts.

**EXO 32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.**

Would there have been no resistance on the part of the ones who were being slain? Strong resistance is not likely. God had commanded. He would have seen to it that the command could be enforced.

**EXO 32:29 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.**





Moses ordered everyone who was faithful to the Lord to separate himself from the wickedness which had been done and persuade his loved ones to do the same. It might be that the anger of God would be reduced and He would bless them rather than slaying them.

**EXO 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.**

Moses left no doubt that the sins of the people were of hideous proportions. It was not surprising that God was angry. In spite of that Moses was willing to approach God and plead for their lives. He would try to get God to accept an atonement for their terrible rebellion.

**EXO 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.**

Moses began his pleading with the Lord by admitting the seriousness of what they had done. They had forsaken the True God and turned to worship an idol of gold. As mentioned in other passages of scripture, this idol could not see. It could not hear. It could not offer help in any way.

**EXO 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.**

Even though the sins they had committed were unbelievable, was it still possible that God could forgive them? If it was not possible, Moses was ready to be blotted out of the book of life along with them.

Did God have some account of those who were alive on earth? Did the blotting out mean only that Moses was talking about losing one's physical life? Though



some have presented such a view, it seems much more likely that God's book of life has to do with His approval or disapproval of each and every man on earth. If one is blotted out of that book, he is destined to spiritual death which is far more serious than the separation of flesh and spirit.

**EXO 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.**

God replied that every man must answer for his own sin. The man who had committed the sin was the one who would be punished for that sin. Moses, who had not sinned, was not able to take the place of the people who had sinned.

**EXO 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.**

God said that He still remembered the promise He had made to Abraham, Isaac and Jacob that He would lead them to a land flowing with milk and honey. Moses was to set out with them and lead them to that promised land. He would even allow His angel to point out the path they should take.

Even though He was willing to allow them to move in the direction of Canaan, they would still be required to suffer punishment for their great sin. He would visit that punishment on them in the time and place which He chose.

**EXO 32:35 And the LORD plagued the people, because they made the calf, which Aaron made.**

A plague of some type was brought upon Israel as a result of their transgression at the foot of Mount Sinai. Whether that was the extent of the punishment God



intended for them is unclear. The day of God's visitation is sometimes declared to be the day of final judgment when the books will be opened and every man will be told to either enter into the joys of the Lord, or depart from His presence forever. Let the reader give attention to Revelation 20:12.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.



## Chapter 33

**EXO 33:1** 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 swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

In chapter thirty-two Moses had begged God not to destroy the people of Israel. One of the arguments which Moses made was that God had made a solemn promise to Abraham, Isaac and Jacob that he would make a great nation from the seed of Abraham, and that He would give them a land flowing with milk and honey. God had heard Moses plea and had instructed him to lead the people. He had said that he would send His angel to go before the people. As this chapter begins, God assures Moses that He does remember His promise to the three patriarchs. He intends to honor that promise

**EXO 33:2** 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:

It appears here that God is saying He did not intend to be in as close contact with the people as He had been previously. He would not be with them in person. He would guide them through an angel.

The angel would, however, make it possible for them to drive out the wicked inhabitants of Caanan and possess it for their own land.

**EXO 33:3** 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.

Because of their obstinate and rebellious actions God did not desire to have such close association with them  
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as had been the case before. It would be dangerous to them if they were to demonstrate the same sinful ways He had just observed at the foot of Sinai. His wrath could become so intense that He would utterly destroy them.

**EXO 33:4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.**

We must ask ourselves what ornaments they were abstaining from wearing. Aaron had requested that they take off some of these decorations and they had done so in order that the golden calf could be formed.

The answer to this question is no doubt that they had removed only enough of their ornaments that there was sufficient gold to produce the calf. They still had more that they had not given to Aaron.

Ornaments normally are worn in light hearted and joyous times. This was a time of mourning and grief in that God had chastised them severely.

**EXO 33:5 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.**

These ornaments may well have had idolatrous meanings. There are people even today who bow down before crucifixes and other religious objects. God may well have been commanding that they show their willingness to separate themselves from idolatry such as that of worshipping the golden calf.

If they would do as He commanded, He would know whether to help them or to leave them to fend for themselves.

**EXO 33:6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.**

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The people did as God commanded. They were willing to depend on Him rather than seek security in false gods or in revelry.

**EXO 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 King James does not show the difference between two original Hebrew terms. These words are *eth haohel* and *eth hammiscan*. The first is the tent of Moses. The second is the dwelling place of Jehovah, which was still in the future. There is a serious danger here that the average Bible student may wonder if we have a contradiction. We do not! There are other translations which translate the two words differently. That is much wiser.

Moses took his tent and pitched it a considerable distance outside the camp. It was necessary to go outside the camp to commune with the Lord.

**EXO 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.**

The people knew very well that God was displeased with them. They knew Moses was far better able to converse with the Lord than they were. Therefore, they anxiously waited at the doors of their tents while Moses left the camp, approached the tent and entered into it.

The objection some have made that all of the people would not have been able to watch Moses is not a valid one. The tent could have been pitched on a higher elevation than the camp.



**EXO 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.**

The cloudy pillar was an indication of God's presence. When it descended and stood at the door of the tent, the people realized Moses and God were entering into communication.

**EXO 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.**

Here was at least some faint sign that God was open to discussion concerning the future of Israel. The people realized the importance of that which was taking place. They dared not leave the camp and approach the cloudy pillar. They did worship in hope that God would forgive them and come to their aid.

**EXO 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.**

The fact that God spoke to Moses face to face is not a contradiction to verse twenty of this same chapter, or to the three different times that the apostle John declared that no man has ever seen God. The passage does not say Moses saw the face of God. It says God spoke with him face to face. The intent here is to say that God did not speak in dreams and visions. Moses actually heard words from the mouth of the Lord. See John 1:18, John 6:46 and 1 John 4:12.

Joh 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

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Joh 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

There was one man who went to the tent of Moses. This man was Joshua. He had been on the mountainside while Moses was at the summit. He had not entered into the revelry around the golden calf. Moses caused Joshua to stay in the tent while the conversation between Moses and Jehovah was taking place.

**EXO 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.**

Moses needed assurance that he would not be left on his own to lead the people. This was an impossible assignment. God had said he would send an angel, but Moses wanted more specific information. What he really wanted was for God to tell him He would renew His presence in their midst just as He had been with them before their sinful conduct.

**EXO 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.**

Moses wanted the Lord to allow him to know Him more intimately than even before. He reminded God that Israel was His people. What should Moses do. He needed to know God's will in more detail. Just how was he to know what Jehovah expected of him?

**EXO 33:14 And he said, My presence shall go with thee, and I will give thee rest.**





Moses was very disturbed. He was trying to find peace of mind. God replied that He would not utterly forsake the people. He would oversee their journey to Canaan. Moses was to be at peace.

**EXO 33:15 And he said unto him, If thy presence go not with me, carry us not up hence.**

**EXO 33:16 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.**

As far as Moses was concerned it was better to be where they were if God did not guide and protect them. If God would go with them, they would separate themselves from all other people on earth and would seek out His grace. The rest of the world might attempt to direct their own steps. Israel would trust in Jehovah and lean upon His word.

**EXO 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.**

The Lord consented to be with the people. Moses' pleading had proven successful in showing God there would be an honest effort to be faithful if He would only point out the way.

**EXO 33:18 And he said, I beseech thee, shew me thy glory.**

Moses wanted certain proof that the divine presence would accompany him. He asked for some visible sign that this would be the case. He wished to see the glory of God. Then he would know!



**EXO 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.**

The answer which came back to Moses was that God's goodness would go before him. God's name would rest upon the people. God would show mercy and grace to them insofar as He saw fit.

**EXO 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.**

When we add this verse to those from the apostle John, as listed above, we know with surety that it is impossible for a human to live in the direct presence of God in all of His glory. Moses came as close as any man who ever live, except for perhaps Saul of Tarsus, and Saul was struck blind when he was caught up into the third heaven and saw Christ. Only after men have been resurrected and given new spiritual bodies will they be able to exist in the full glory of Jehovah.

Moses would be able to see enough evidence of God's presence that he could be satisfied with His promise to be with them.

**EXO 33:21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:**

Moses was assured that God would cause him to stand upon a rock. Remember friends, Jesus Christ is called the "Rock of Ages." Christ said, "He that hath seen me hath seen the Father." Look very carefully in the pages of your Bible and see the Son of God. When you have seen Him, you will have come as close to seeing the divine glory as you may come in this body of flesh.

**EXO 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of**

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**the rock, and will cover thee with my hand while I pass by:**

Moses was to be put into a crevice in the rock. This would protect him from full exposure to the brilliance of God's goodness. The hand of the Lord would see that he was not injured as that goodness passed by.

**EXO 33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.**

Then, after the full glare of the glory had passed, God would remove the protecting hand and Moses would be able to see all that he could see and still survive. That would be seen from inside the cleft in the rock. The Rock of Ages has been presented to the world today. His side was cleft and His blood was shed on the cross at Calvary. We close the discussion of this chapter with a few words from the beautiful hymn "Rock of Ages."

Rock of Ages, cleft for me,  
Let me hide myself in thee.

## Chapter 34

**EXO 34:1 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.**

In his anger at the actions of the people in worshipping the golden calf, Moses had cast the two tables of stone to the ground and had broken them. Even so, he held them so dearly in his heart that he had interceded with God to have mercy upon them and not to utterly forsake them. God had heard his plea and repented of His intention to kill them.

It was time now for the covenant to be reestablished. Another pair of tables of stone would replace those which represented the broken covenant. This time Moses was not given the tables. He had to hew them out himself. This may indicate that God did not hold Moses completely innocent in having broken the first ones.

When Moses had hewn the new tablets out and presented them before Jehovah, the Lord promised to write the same words which He had written on the others. Take note that God said "I" will write upon these tablets. That writing was not the writing of Moses. It was writing by the "Finger of God."

**EXO 34:2 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.**

Moses was to return to the top of Mount Sinai. God would make Himself manifest to Moses, and would insure that the covenant was to be reestablished.

**EXO 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.**

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Only Moses was to go up. No one else was to be found on the mountain. This prohibition included even the livestock which might otherwise move up the mountainside in search of pasture.

**EXO 34:4 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.**

Moses did what God had commanded. He did not postpone his response. He went up early the next morning as he had been instructed. He carried the two tablets of stone which he had hewn out with him.

**EXO 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.**

Is God not everywhere? Unbelievers in the scriptures laugh at such passages as these where God makes Himself manifest in certain specific locations and say they find contradictions. These accusations are untrue. Because of the limitations of humans, we are unable to see God as True Spirit. God sees fit to appear to man in ways that get around these limitations.

God came down in a visible manifestation which Moses was able to see. The cloud was no doubt for the purpose of protecting Moses from God's full glory.

God then proceeded to proclaim His name before Moses. When people hear your name, dear reader, what does your name proclaim? What does the name Adolf Hitler mean to you? What meaning do you associate with the name Jesus Christ? God was proclaiming to Moses just what His own name should mean to mankind.

**EXO 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,**



If Jehovah had not been merciful, gracious and longsuffering, Israel would have been destroyed for their rebellion. His willingness to tolerate their sin without killing them was proof of God's nature.

God was also the perfect model of goodness and truth. There is no evil in Him. There is no lie in Him. When He makes a promise, that promise will be kept.

**EXO 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.**

The words "iniquity, transgression and sin" are intended to cover all the variations of human and angelic misbehavior.

Will a man be lost in hell because of something his father, grandfather or great grandfather did? No! This verse does not teach that. How then is the iniquity of their ancestors visited upon those who descend from them?

Let us illustrate. A man may gamble away all his property and his money. If the man does not repent he, and he alone will be held responsible for his sins. At the same time, those children which were born into his family will begin life having to overcome poverty and want. If a man carouses around with numerous women while he is young, he may bring terrible affliction to his offspring. They will not be held guilty for his sins. They will be forced to overcome blindness or mental deficiencies. The guilt of sin is placed upon the man who sins. The consequences of his sins may pass down for several generations.

This information which God was proclaiming about His name was not disconnected with the reestablishment of the covenant. God had been merciful, gracious and longsuffering in that He had been willing to bless them in the future rather than cursing them. He was dependable and his goodness prevented Him from making



false promises. He would not ignore their sins. They must hear Him and obey Him if they expected Him to be their God.

**EXO 34:8 And Moses made haste, and bowed his head toward the earth, and worshipped.**

**EXO 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.**

Moses was most grateful. He quickly bowed deeply and worshipped the Lord. He had received a “Yes” answer to his intercession for the people. He confessed that the people had sinned beyond belief. They were stubborn and ungrateful. Since God had indicated His willingness to bless them in spite of their sins, Moses looked forward to God claiming them as His people. They would then receive God’s guidance and protection along with the land which He had promised them if they would be His people.

**EXO 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.**

This was not Moses speaking now. It was Jehovah. He would promise before the entire nation of Israel that He would do wondrous things on their behalf. He still calls them “thy people” rather than “my people.” But He is ready to use supernatural assistance such as causing the walls of Jericho to fall before them. The word “terrible” could well be translated as “awesome.” The enemies of Israel would cringe in terror before the miracles which He would perform.

**EXO 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.**

If Israel would hear and keep His commandments, He would drive out the idolatrous tribes who inhabited the land of Canaan. Different numbers of nations are listed in different places. Here we have six. Other places may list five or seven. The important point is that by keeping God's commandments Israel would be able to take the land.

This seems cruel to some readers. Why should other nations be driven from their homes to make room for the Israelites? The answer is that these nations were abominable sinners in the sight of God (See Deut. 9:4-5).

Deu 9:4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

Deu 9:5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

**EXO 34:12 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:**

After over four hundred years in the idolatrous land of Egypt, Israel had seen various idols and false gods worshipped. God had delivered them from that land in order that they might be a separate people after His own heart. Then, even while Moses was on the mountaintop

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receiving the covenant, the people decided to forsake Jehovah and turn to a molten image.

They must be ultra cautious that they not become entangled with such idolatry when they came into the promised land. If they did mix and make agreements with these pagan people, they would find themselves corrupted and unacceptable to the Lord.

**EXO 34:13 But ye shall destroy their altars, break their images, and cut down their groves:**

**EXO 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:**

They were not only not to enter into such false worship. They were to make a determined effort to stamp the idolatry out of existence. The altars were places of sacrifice to their gods. The images were just such as the golden calf. The groves were favorite places to build the altars and place the images. They must be eliminated.

**EXO 34:15 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;**

One of the characteristics of Jehovah is that He is a jealous God. He considers it to be spiritual adultery and whoredom when His people spurn Him and adore His competitors.

Jealousy is sometimes sinful. In this case it is not. God's jealousy is not selfish. He loves His people and knows spiritual unfaithfulness will be harmful to them.

This same jealousy is in evidence with respect to Christ and His church. He will not tolerate His bride following after the lust and pride which Satan presents through the world.

**EXO 34:16 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.**

Intermarriage between Israel and the tribes of the land of Canaan could only lead to apostasy. Their unbelieving mates could persuade them to depart from the True and Living God.

It is just as dangerous in the Christian age. On rare occasions a Christian may convert an unbelieving husband or wife. All too often it works in reverse. The Christian gradually loses strength and falls away.

**EXO 34:17 Thou shalt make thee no molten gods.**

Since Jehovah had consented to accompany Israel in their conquest of Canaan, they must not do as they had just done while Moses was receiving the law on Sinai.

**EXO 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.**

The feast of unleavened bread was the Passover. For one week Israel was to limit themselves to unleavened bread rather than leavened bread. This would remind them every year of the haste with which they left Egypt.

**EXO 34:19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.**

Jehovah was to receive first choice of the meat producing animals. Every firstborn belonged to Him. The firstborn males in Egypt had been killed. God would offer



His own Firstborn at Calvary. This command looked both backward and forward.

**EXO 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.**

The donkeys or asses were work animals and not meat producers. The firstborn of these animals was God's, but it could be replaced by giving a lamb in its place. Christ is the Lamb of God. It was centuries before this ultimate sacrifice would be made, but God was already making preparations.

**EXO 34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.**

God had created the heavens and the earth in six days, and ceased his labor on the seventh day. The seventh day was to be hallowed or sanctified to the Lord. Even at the time of harvest, when it might seem unreasonable to refrain from taking in the crops, the sabbath was to be observed. This held in fair or foul weather. As long as the Mosaic covenant was in effect, this command was to be kept.

With the coming of the new covenant under Christ, the sabbath was replaced by Sunday, or the first day of the week. The rest which awaits the Christian is that which is to come when earthly labors are over. The saints in the first century met to break bread and have fellowship on first day, not the seventh (Compare Heb. 4:9).

Heb 4:9 There remaineth therefore a rest to the people of God.

**EXO 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.**



The three great Jewish feasts are enumerated in this verse. They are: The Feast of the Passover, The Feast of Pentecost and The Feast of Tabernacles. Each of these three major feasts had a special significance to Israel.

The Feast of Passover was a memorial to the escape from Egypt when the firstborn male of every Egyptian family died, but for those Israelites who put the blood of a passover lamb on their door the firstborn male was safe. The Feast of Pentecost was also called the Feast of Weeks because it came fifty days, or seven weeks after the Passover. This feast memorialized the birthday of the Israelite nation and the giving of the law of Moses. It came at the time of the barley and wheat harvest. The Feast of Tabernacles was also known as the Feast of ingathering. It was a feast of gratitude to God for the harvest. It also marked the beginning of the wilderness wanderings when Israel began to abide in tents.

**EXO 34:23 Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel.**

Three times each year all of the males of Israel were to gather for these three feasts. This was to appear before Jehovah. As mentioned before, God is not confined to a certain geographical location. Still, He does command that men gather to pay Him honor.

**EXO 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.**

They need not worry about the nations around them taking advantage of the women and invading the land while the men were absent from their homes. The Lord would prevent these nations from even contemplating such an action.



**EXO 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.**

Several instructions are given in a cluster at this point. In addition to the keeping of the three feasts, they were to see that no leaven was to be associated with the feast of the Passover. None of the passover lamb was to be left until the next morning.

**EXO 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.**

God was to be given the first and choice part of the harvest. This should hold today. God should receive the best of what we have. Our obligation to Him stands higher than any other.

No one seems to know just why a kid was not to be seethed or boiled in it's mother's milk. It is suggested that this may have been a pagan custom. It has also been proposed that it was a matter of respect for motherhood. It would be cruelty to deprive the mother of a nursing offspring.

**EXO 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.**

What words was Moses to write. God had written the ten commandments Himself when the tables were first given. Although the next verse states "he" wrote upon the tables the words of the covenant, the ten commandments. The question is, Does the "he" in verse twenty-eight refer back to Moses, or to the Lord? The reader will wish to compare Deut. 10:2.

Deu 10:2 And I will write on the tables the words



that were in the first tables which thou brakest, and thou shalt put them in the ark.

Consider the possibility that the words God commanded Moses to write may have been those which He had just given in the earlier portions of the present chapter.

**EXO 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.**

This is the second time Moses spent forty days and nights on the mountain. He is not the only one to have fasted for this period of time. Elijah did so and Jesus Christ did so just before being tempted by the Devil.

**EXO 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.**

As Moses talked with God his face began to shine from being so near to the radiant glory of the Creator. It is from this Biblical picture that many artists have surrounded pictures of Moses and Christ with a background halo around their head.

**EXO 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.**

His face continued to shine even as he rejoined the people at the foot of the mount. His appearance was so awesome they were fearful of approaching him. God no doubt allowed this phenomenon to take place as a proof that Moses had received the tables of stone from Him.

**EXO 34:31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.**

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Moses dispelled their fear by inviting them to draw near. He then began to share that which the Lord had revealed to him while he had been gone. This time there was no golden calf. The people had momentarily learned a lesson about idolatry.

**EXO 34:32 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.**

All Jehovah had said to Moses was rehearsed in the ears of the people. The law had been declared, and they had heard God's will. They had no excuse for further disobedience.

**EXO 34:33 And till Moses had done speaking with them, he put a vail on his face.**

**EXO 34:34 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.**

Different versions translate the word "till" as "after." This makes a sharp difference. Did Moses place the veil over his face to protect the people from the brightness of his face while he was speaking, or did he place the veil over his face after he ceased speaking because the brilliance began to fade.

In considering the answer to this question we must make comparison with what Paul the apostle had to say in 2 Corinthians 3:14-15.

2Co 3:14-15 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.

As Moses was reading the law to the people, it was necessary to place a veil between his face and the people.



They were unable to bear the brightness of the law as it came from the face of Moses. When Jesus died the veil of the temple was torn from top to bottom. The law of Moses had been done away. In spite of this, the Jews had placed their own veil over their spiritual eyes so they did not appreciate the glory of God as it had appeared in Jesus, the Christ and the Light of the World. Very few fleshly Jews in present times have become Christians. They have truly placed a veil between themselves and the Son of God.

**EXO 34:35 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.**

Those who disagree with the position that Moses placed the veil over his face "while" he was speaking to the people point out that Moses put the veil upon his face when he consulted with Jehovah. They contend that the brightness continued until Moses concluded speaking to the people and then began to fade away. They see the veil as a means of preventing the people from noticing the fading of the glory.

It seems to this writer that the three passages, when combined, support the view that the people were unable to stand the brightness of Moses face while he was reading the law, and that he wore the veil to protect them from the brightness.





## Chapter 35

Chapters 35 through 40 of Exodus are very repetitious of the previous chapters where instructions were given by the Lord for the building of the tabernacle and the worship associated with it. For this reason, it is unnecessary for us to repeat the same comments which were made in those earlier chapters.

The importance of these last chapters is in the emphasis they give to the faithfulness of Israel in doing exactly what God had specified, according to the pattern which He provided for them.

Consequently, in place of the normal procedure, I will make much briefer commands and will place the actual verses of instructions together with the record in this chapter telling of the fact that they did all things “according to the pattern.”

We do need to add a word about the reason for the repetition. It was not, as some have supposed, the result of several authors work being combined to make one account. It was God’s way of informing all men of the importance of following His directions without adding to them, taking from them, or modifying them in any way.

Jer 10:23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

Pro 3:5-6 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

**EXO 35:1 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.**

The following presentation by Moses was not his own words. They were the word of the Lord, and He had given



them with the expectation that they would be carried out just as He had commanded.

**EXO 35:2 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.**

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 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:

Exo 20:11 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.

**EXO 35:3 Ye shall kindle no fire throughout your habitations upon the sabbath day.**

This is an expansion of what had previously been said concerning the sabbath. It explains that no cooking was to be done on that special day.

We can see here that the law of Moses was given to a select group of people, who lived in a limited location. We do not know just how extensively the earth had been populated by this time, but it is highly likely that there were Gentiles living in countries where the warmth and light of fires was vital to life.

**EXO 35:4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,**



Moses repeats the fact that these are not his own commandments. They come from Jehovah.

**EXO 35:5 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,**

**EXO 35:6 And blue, and purple, and scarlet, and fine linen, and goats' hair,**

**EXO 35:7 And rams' skins dyed red, and badgers' skins, and shittim wood,**

**EXO 35:8 And oil for the light, and spices for anointing oil, and for the sweet incense,**

**EXO 35:9 And onyx stones, and stones to be set for the ephod, and for the breastplate.**

There was to be an offering of the materials needed for the tabernacle. It was to be made by those who did so with a willing and cheerful heart.

Exo 25:1 And the LORD spake unto Moses, saying,

Exo 25:2 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.

Exo 25:3 And this is the offering which ye shall take of them; gold, and silver, and brass,

Exo 25:4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

Exo 25:5 And rams' skins dyed red, and badgers' skins, and shittim wood,

Exo 25:6 Oil for the light, spices for anointing oil, and for sweet incense,

Exo 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Exo 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.

Remember the New Testament statement in 2 Corinthians 9:7 that God loveth a cheerful giver.

**EXO 35:10 And every wise hearted among you shall come, and make all that the LORD hath commanded;**

A wise heart is one that decides to follow the will of God. It is also one who uses the skill and ability which God has given him or her.

**EXO 35:11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,**

**EXO 35:12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering,**

**EXO 35:13 The table, and his staves, and all his vessels, and the shewbread,**

**EXO 35:14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,**

**EXO 35:15 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,**

**EXO 35:16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,**

**EXO 35:17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,**

**EXO 35:18 The pins of the tabernacle, and the pins of the court, and their cords,**

**EXO 35:19 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.**

**Exo 25:5 And rams' skins dyed red, and badgers' skins, and shittim wood,**

**Exo 25:6 Oil for the light, spices for anointing oil, and for sweet incense,**

Exo 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Exo 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.

Exo 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.

Exo 25:11 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.

Exo 25:12 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.

Exo 25:13 And thou shalt make staves of shittim wood, and overlay them with gold.

Exo 25:14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

Exo 25:15 The staves shall be in the rings of the ark: they shall not be taken from it.

Exo 25:16 And thou shalt put into the ark the testimony which I shall give thee.

Exo 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.

Exo 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

Exo 25:19 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.

Exo 25:20 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.

Exo 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

Exo 25:22 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.

Exo 25:23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

Exo 25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

Exo 25:25 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.

Exo 25:26 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.

Exo 25:27 Over against the border shall the rings be for places of the staves to bear the table.

Exo 25:28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

Exo 25:29 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.

Exo 25:30 And thou shalt set upon the table shewbread before me alway.

Exo 25:31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

Exo 25:32 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:

Exo 25:33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls

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made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

Exo 25:34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

Exo 25:35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

Exo 25:36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

Exo 25:37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

Exo 25:38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.

Exo 25:39 Of a talent of pure gold shall he make it, with all these vessels.

It is suggested that the reader make the following comparisons on his own.

The altar of incense—Chap. 30:1-10

The altar of burnt offering—Chap. 27:1-8

The hangings of the court—Chap. 27:9

The clothing for the service—Chap. 28:1ff.

**EXO 35:20 And all the congregation of the children of Israel departed from the presence of Moses.**

**EXO 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.**

It is impossible to pass this point in the chapter without making comparison in the attitude of the people now with that which was evident in the call for an idol



which they could see. After the impressive lesson which God had given them, they completely reversed their wicked and rebellious hearts and replaced them with those which were cheerful and willingly obedient.

**EXO 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.**

It was not only the men who brought offerings. The women were ready to sacrifice their adornments in order that the required materials could be ready for the construction.

Could God have brought the tabernacle into existence miraculously, and without the help of men? Absolutely! Why then did He choose to use the hands of men and women to do this work? Is it not because God expects men to do that which they are able to do. He will take care of that which man is unable to do, but assigns men tasks in order that they may work with Him in preparing for eternity.

**EXO 35:23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.**

**EXO 35:24 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.**

**EXO 35:25 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.**

**EXO 35:26 And all the women whose heart stirred them up in wisdom spun goats' hair.**





Some brought gold, silver and brass. Some brought fabric of the specified kinds. Some even brought wood.

**EXO 35:27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;**

The more affluent rulers gave precious gems. They gave more because they had more.

**EXO 35:28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.**

**EXO 35:29 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.**

The fourth chapter of Acts presents a similar picture of a people who were willing hearted.

Act 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

Act 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Act 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

Act 4:35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

**EXO 35:30 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;**

The name Bezaleel had been given to Moses before this. Moses followed the instructions. He appointed the exact person God had named for the oversight of the work.

**EXO 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;**

**EXO 35:32 And to devise curious works, to work in gold, and in silver, and in brass,**

**EXO 35:33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.**

Every man and woman has different skills and experiences which fit that person to do a unique work for God. Not all of us are craftsmen. Not all of us are physically strong. Not all of us are public speakers. But, each of us has something we can do that no one else can do.

Bezaleel was given special wisdom and understanding. Others recognized his authority and when all worked in harmony, the tabernacle was constructed. It is the same with the Church of Jesus Christ. Jealousy and bickering prevent growth. Working together in unity gets the work of God done and creates happiness in the lives of His people.

**EXO 35:34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.**

Bezaleel had the help of Aholiab. The two of them were to teach the rest how to make the various items which were incorporated into the holy tabernacle

**EXO 35:35 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,**

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**and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.**

There is a parallel between what took place here and what happened in the case of the apostles. Bezaleel was inspired by the Spirit of God that he might teach that which God gave to him. As he taught others, they then had the capability of passing the information on to other willing workers.

The apostles were inspired with the teachings God desired to be given to worthy persons that they might in turn teach those truths to others. When both Bezaleel and the apostles did as God commanded, the work progressed and God was pleased.

As we close the chapter I would like to mention the need for following God's instructions according to the pattern. Noah built the ark according to the pattern. Abel offered his offering by faith, or according to God's pattern. In our present chapter God provided a pattern and the Israelites followed it. When the temple was later built God gave a pattern (I Chron. 28:11-12). The church today is to follow the pattern of sound words (2 Tim. 1:13).

There is a way which seemeth right unto a man, but the end thereof are the ways of death (Prov. 14:12). Pattern theology is deplored by some, even within the church. Nevertheless, God gave patterns to men and ignoring those patterns will end in our own destruction.

## *Chapter 36*

**EXO 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.

**EXO 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:

The time had arrived to being the actual construction of the tabernacle. Anyone who has been involved in a church building program knows that this is a time of peak excitement. There are both good and bad aspects to this excitement. It is wonderful that the excitement is there for a labor of the Lord. Yet, on the other hand, it seems much more difficult to get that same degree of excitement over local teaching programs or certain missionary endeavors. The Lord wants cheerful and dedicated workers in every phase of His Kingdom.

Jehovah had invested both Bezeleel and Aholiab with special wisdom and supervising skills. They were the ones taking the lead. But there were many others whose hearts had been stirred up. When you have workers like this the work is done as it should be.

**EXO 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.

**EXO 36:4** And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

**EXO 36:5** And they spake unto Moses, saying, The people bring much more than enough for the  
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service of the work, which the LORD commanded to make.

**EXO 36:6** 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.

**EXO 36:7** For the stuff they had was sufficient for all the work to make it, and too much.

That which happened here does not happen all that often. The Israelites not only offered their labor. They also gave of their possessions. In fact, they gave so much they had to be told there was more than enough for the work which needed to be done.

Where did they get all these materials? After all, they were slaves back in Egypt. Slaves do not own property. They work for those who do own it. At the same time, the plagues had caused the Egyptians to be so anxious to rid themselves of the Israelites that they readily gave them their valuables to avoid any more tribulation.

**EXO 36:8** 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.

**EXO 36:9** 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.

**EXO 36:10** And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

**EXO 36:11** 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.

**EXO 36:12** 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.



**EXO 36:13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.**

First there were made ten curtains of sheets of fine twined linen with cherubim embroidered on them. Each was four cubits, or six feet wide and twenty-eight cubits, or forty-two feet long. The ten were fastened together with gold couplings.

**EXO 36:14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.**

**EXO 36:15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.**

**EXO 36:16 And he coupled five curtains by themselves, and six curtains by themselves.**

**EXO 36:17 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.**

**EXO 36:18 And he made fifty taches of brass to couple the tent together, that it might be one.**

Next, a set of eleven curtains were made of goats hair. These were also four cubits wide, but each was thirty cubits in length, which was two cubits longer than the first linen curtain. This time the curtains were fastened together with couplings of brass. The reader may have noticed that the thirty cubits was just sufficient to reach up one side of the tabernacle, then across the top, and down to the bottom on the other side. It would have covered the first linen covering with one extra cubit on each side.

**EXO 36:19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.**



We are now told that covering of ram's skins dyed red and one of badger's skins were also made according to the instructions the Lord had given to Moses. We are not told the dimensions of these last two coverings, but suppose they were the same as the curtains of goat's hair.

**EXO 36:20** And he made boards for the tabernacle of shittim wood, standing up.

**EXO 36:21** The length of a board was ten cubits, and the breadth of a board one cubit and a half.

**EXO 36:22** One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

**EXO 36:23** And he made boards for the tabernacle; twenty boards for the south side southward:

**EXO 36:24** 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.

**EXO 36:25** And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

**EXO 36:26** And their forty sockets of silver; two sockets under one board, and two sockets under another board.

**EXO 36:27** And for the sides of the tabernacle westward he made six boards.

**EXO 36:28** And two boards made he for the corners of the tabernacle in the two sides.

**EXO 36:29** 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.

**EXO 36:30** And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

**EXO 36:31** And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

**EXO 36:32** 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.**

**EXO 36:33 And he made the middle bar to shoot through the boards from the one end to the other.**

**EXO 36:34 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.**

Three walls of the tabernacle were made of shittim wood boards covered with gold. Each of the boards had two extensions at the bottom. These fit into sockets of silver, two for each board.

**EXO 36:35 And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.**

**EXO 36:36 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.**

**EXO 36:37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;**

**EXO 36:38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.**

A vail of fine twined linen was provided for the entrance of the tabernacle which faced the east. Four pillars of shittim wood, covered with gold, supported this curtain. This was not the vail between the Most Holy and the Holy Place. This was the door of the tabernacle. Only the priests were permitted to pass this vail and enter the tabernacle.





## Chapter 37

There is very little need to make lengthy comments on this chapter. If we today were telling that which included in this chapter, we would merely state that “Moses and the Israelites made everything precisely as God had instructed.

Since this is the case, I will give a brief summary of the types found in these several last chapters of the book of Exodus. If the reader would like to compare what is said here with that which J. Vernon McGee presented in his *Thru The Bible* comments the comparison could prove valuable. The summary is given at the close of this chapter.

**EXO 37:1** 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:

**EXO 37:2** And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

**EXO 37:3** 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.

**EXO 37:4** And he made staves of shittim wood, and overlaid them with gold.

**EXO 37:5** And he put the staves into the rings by the sides of the ark, to bear the ark.

**EXO 37:6** 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.

**EXO 37:7** And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

**EXO 37:8** 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.

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**EXO 37:9** 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.

**EXO 37:10** 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:

**EXO 37:11** And he overlaid it with pure gold, and made thereunto a crown of gold round about.

**EXO 37:12** Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

**EXO 37:13** And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

**EXO 37:14** Over against the border were the rings, the places for the staves to bear the table.

**EXO 37:15** And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

**EXO 37:16** 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.

**EXO 37:17** And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

**EXO 37:18** 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:

**EXO 37:19** 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.

**EXO 37:20** And in the candlestick were four

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**bowls made like almonds, his knops, and his flowers:**

**EXO 37:21 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.**

**EXO 37:22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.**

**EXO 37:23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.**

**EXO 37:24 Of a talent of pure gold made he it, and all the vessels thereof.**

**EXO 37:25 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.**

**EXO 37:26 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.**

**EXO 37:27 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.**

**EXO 37:28 And he made the staves of shittim wood, and overlaid them with gold.**

**EXO 37:29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.**

The Old Testament is filled with types of things to come in the New Testament age. These last chapters of Exodus are one of the best examples we can find of type and antitype. Let us look briefly at the tabernacle and it's furniture to more fully appreciate the fact that God did not act haphazardly. He had a plan for man, and we have solid proof of that fact in comparing these chapters with New Testament events and doctrine.

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We see, first of all, that there was a courtyard. This courtyard was surrounded by the tents of the Israelites when they encamped at a given location. God was with them, even when they were in the fellowship of His people and pausing to rest in their movement through the wilderness of the world toward the promised land.

The courtyard was enclosed by a curtain with an entrance through which the people passed when they were interested in formal worship. Inside the courtyard the brazen altar of burnt offering was found. It is a shadow of things to come in that Christ was offered as a sacrifice for the sins of those who will hear the gospel and are willing to obey it.

A laver was also found in the courtyard before one came to the tabernacle proper. The laver was for the purpose of cleansing the priests. This corresponds to the command in New Testament days to confess one's sins, then to arise and be baptised for the remission of sin, in order that they may be washed away (Acts 2:38). Once purified from sin, the present day Christian is said to be a member of the "royal priesthood."

The common priests of the Mosaic age were allowed to enter into the Holy Place. As they entered the Holy Place, they would see the golden candlestick on the right. Just as the golden candlestick provided light in the Holy Place, Jesus Christ is the "Light of the world." His life and teaching allows the Christian to see where he is going, whereas the world walks in darkness.

On the other side of the Holy Place, opposite the golden candlestick, was the table of shewbread. The priests were to eat from the twelve loaves of unleavened bread which were placed on that table. Remember friends, that Christ is also called the "Bread of Life." The Christian priesthood receives spiritual nourishment by feasting on the teachings of the Master.

Directly in front of the one who entered the Holy Place, and arranged so that it was before the mercy seat, was the golden altar of incense. No animal sacrifices were offered there. It was for the offering of a sweet smelling odor which arose from the incense which was placed



upon it by the high priest. The high priest was the one assigned by Jehovah to burn the incense on the altar of incense (See Exodus 30:7-8). Jesus Christ is our High Priest. He is the intermediary who presents our prayers at the throne of God.

The curtain which separated the Holy Place from the Most Holy place, was rent from top to bottom at the of Christ's crucifixion. Through His sacrifice, and the shedding of His blood, He stands today at the right hand of the heavenly Throne. He is capable of presenting our prayers as a sweet smelling odor in the nostrils of God, cancelling out the foul stench of the world.

The mercy seat and the ark of the covenant were the only pieces of furniture in the Most Holy Place. The ark contained the ten commandments, representing the Word of God. It also contained the pot of manna, representing God's constant desire to offer the daily necessities of life. Thirdly, it contained Aaron's rod that budded, representing God's leadership and divine power.

The mercy seat was a cover for the ark of the covenant. It represented God's throne in heaven. From that throne He communicated with His people, receiving their prayers and ruling over them. A cloud hovered over the mercy seat. When that cloud moved out from the mercy seat and led the way through the wilderness, it was time for Israel to fold their tents and follow the Divine guide.

The one who fails to discern the wisdom of God in the instructions for building and making use of the tabernacle and it's surroundings must deliberately close his spiritual eyes. Otherwise, it is too obvious to be ignored.

## Chapter 38

It would be repetitious to go into detail on each of the items in the construction of the tabernacle. For that reason we will not go back over that material. God no doubt had a valid reason for the repetition. It did fit the style of religious writing in the day in which it was produced.

At the conclusion of this chapter we will present some information on the value of the materials included in the construction of the tabernacle. Hopeful, that will cause the student of the Word of God to reflect upon the importance God places on worshipping Him in any age. The student is invited to move to the end of this chapter for a short discussion.

**EXO 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.**

**EXO 38:2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.**

**EXO 38:3 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.**

**EXO 38:4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.**

**EXO 38:5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.**

**EXO 38:6 And he made the staves of shittim wood, and overlaid them with brass.**

**EXO 38:7 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.**

**EXO 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.

**EXO 38:9** And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:

**EXO 38:10** Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

**EXO 38:11** 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.

**EXO 38:12** 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.

**EXO 38:13** And for the east side eastward fifty cubits.

**EXO 38:14** The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

**EXO 38:15** 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.

**EXO 38:16** All the hangings of the court round about were of fine twined linen.

**EXO 38:17** And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

**EXO 38:18** 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.

**EXO 38:19** And their pillars were four, and their sockets of brass four; their hooks of silver,

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and the overlaying of their chapiters and their fillets of silver.

**EXO 38:20** And all the pins of the tabernacle, and of the court round about, were of brass.

**EXO 38:21** 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.

**EXO 38:22** And Bezaleel the son Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

**EXO 38:23** 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.

**EXO 38:24** 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.

**EXO 38:25** 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:

**EXO 38:26** 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.

**EXO 38:27** 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.

**EXO 38:28** And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.

**EXO 38:29** And the brass of the offering was





seventy talents, and two thousand and four hundred shekels.

**EXO 38:30** 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,

**EXO 38:31** 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.

When the children of Israel left Egypt, they were implored to leave by the Egyptians. Plague after plague had been visited upon the people of Egypt, including the death of their firstborn. The Hebrews borrowed many valuables from the Egyptians. The Egyptians were cooperative in giving these valuables, just to see the Israelites leave.

The chapters in this section of the book of Exodus give us some picture of the valuables Israel took with them when they left.

Since the value of gold, silver and brass varies from century to century and from one geographical region to another, it is difficult for us to draw a completely accurate conclusion as to the value of the materials in these latter days. What we can do is derive an estimate close enough to impress us with the value both Jehovah and the Israelites placed upon the presence of God and the benefits He was able to provide for them.

It is estimated that there were as much as the following amounts of gold, silver and brass, plus embroidered fabric, etc. involved.

Gold—2,400 pounds.

Silver—8,400 pounds.

Brass—5,900 pounds.

In modern day terms this would give a total value of the materials of the tabernacle and it's furnishings of over ten million dollars at current prices of these materials.

Does this mean we must invest millions of dollars in modern buildings of worship to be pleasing to God? Not



necessarily. God does not expect us to deprive ourselves of needed food, clothing and shelter in order to construct an impressive building in which to worship Him. Some can afford such. Others cannot!

It is certainly true, however, that giving honor and glory to God is important to both God and man. It is not possible to outgive God, as long as we use common sense in our giving. He will always see that we receive more than we give. The ten million dollars given to God by the Israelites would not begin to compare with the opportunity of being caught up to heaven in the day of judgment.

If there were 603,550 men plus women and children, there were no doubt over two million persons in the encampment.



## Chapter 39

Chapter thirty-nine is given to an account of the making of the garments for both the High Priest and the common priests. The directions for making them were provided in earlier chapters. This chapter emphasizes the fact that all was done “according to the pattern given to Moses” on the mount.

It is a sad commentary on today’s religious leaders that “pattern theology” is condemned. Certainly it is true that Christian life is intended to be more than going through the motions. It must be dynamic and filled with love for both Jehovah and His people. Mechanically following a recipe leaves much to be desired. But, throwing away the recipe can only lead to confusion, as every man goes his own way. “There is a way that leadeth unto death.”

**EXO 39:1 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.**

We do not know that the colored cloth used was not dyed. However, some have concluded that since no dying process was mentioned, the cloth was naturally colored rather than being dyed.

Two different sets of garments were made. One set was for Aaron’s sons, who served in the Holy Place. The other set was made for Aaron, the High Priest. It was laid aside when Aaron went into the Holy of Holies once a year. His humanity demanded that he humble himself before approaching this close to the Divine Presence. He reclothed himself in the majestic clothing reserved for the High Priest when he left the Holy of Holies.

See Leviticus, chapter sixteen for the taking off and putting back on of the special High Priestly items.

**EXO 39:2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.**

**EXO 39:3 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.**

This was truly delicate workmanship. The gold had to be beaten thin enough that it cut be cut into wires small enough to be threaded through the blue, purple and scarlet linen.

**EXO 39:4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.**

**EXO 39:5 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.**

**EXO 39:6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.**

**EXO 39:7 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.**

**EXO 39:8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.**

**EXO 39:9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.**

**EXO 39:10 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.**

**EXO 39:11 And the second row, an emerald, a sapphire, and a diamond.**

**EXO 39:12 And the third row, a ligure, an agate, and an amethyst.**

**EXO 39:13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.**



**EXO 39:14** 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.

**EXO 39:15** And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

**EXO 39:16** And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

**EXO 39:17** And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

**EXO 39:18** 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.

**EXO 39:19** 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.

**EXO 39:20** 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.

**EXO 39:21** 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.

**EXO 39:22** And he made the robe of the ephod of woven work, all of blue.

**EXO 39:23** 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.

A habergeon was a type of vest which was sometimes used by soldiers for protection. Some have a head cover. Others only had an opening through which the head could be inserted.

**EXO 39:24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.**

The pomegranates were not actual fruit. They were images of the fruit and served to separate the bells which were attached to the hem of the robe.

**EXO 39:25 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;**

**EXO 39:26 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.**

When the common priests were out of the Holy Place and Aaron alone ministered within, the people could hear the bells as he went about his duties.

**EXO 39:27 And they made coats of fine linen of woven work for Aaron, and for his sons,**

It should be noticed that this verse is interjected between a running description of the High Priestly garments. Aaron's sons did not wear the ephod, the breastplate, girdle and mitre with a crown. They wore bonnets, coats and linen breeches.

**EXO 39:28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,**

**EXO 39:29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.**



**EXO 39:30** 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.**

**EXO 39:31** And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the **LORD** commanded Moses.

**EXO 39:32** 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.

**EXO 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,

By saying they brought the tabernacle to Moses, we are not to understand that they carried the finished tabernacle to Moses for approval. What we are to understand is that Moses inspected every detail of the work to see that all was done according to the pattern which the Lord had given to him.

Christ is our High Priest today. He sits at the right hand of the Father in heaven. He has sacrificed his own life as an atonement for human sins. He will be the final inspector of those who serve on earth. Let us be absolutely certain that we who claim to be Christians follow the pattern which He placed before us.

**EXO 39:34** And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

**EXO 39:35** The ark of the testimony, and the staves thereof, and the mercy seat,

**EXO 39:36** The table, and all the vessels thereof, and the shewbread,

**EXO 39:37** 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,

**EXO 39:38** And the golden altar, and the

**anointing oil, and the sweet incense, and the hanging for the tabernacle door,**

**EXO 39:39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,**

**EXO 39:40 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,**

**EXO 39:41 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.**

**EXO 39:42 According to all that the LORD commanded Moses, so the children of Israel made all the work.**

**EXO 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 was not the one who must be pleased. Jehovah had given Moses complete instructions. Moses only inspected the tabernacle to insure that God's commandments had been followed to the letter.





## Chapter 40

This last chapter of Exodus describes the setting of the tabernacle in order. The cloud of God's presence had, up to this time been associated with Moses tent. After this chapter is concluded, the cloud and the glory of God will move to the newly constructed tabernacle.

We have three main divisions of the book of Exodus. The first division tells of God giving the law and the instructions for building the tabernacle. The second section tells of the building of the tabernacle according to the pattern God gave through Moses. The third section tells of the erection and sanctification of the sacred place of worship.

**EXO 40:1 And the LORD spake unto Moses, saying,**

**EXO 40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.**

It had been nearly a year since Israel had left the land of Egypt. They had crossed the Red Sea and moved through the desert with the guidance of the cloud of God's presence leading them. They had received the instructions for the tabernacle, and had carefully built it according to God's specifications. They are now commanded to set it up and put everything in it's proper location within it.

**EXO 40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.**

The ark of the covenant with it's precious contents, Aaron's rod, the pot of manna and the two tables of stone with the ten commandments was placed within the Most Holy Place and secured from view by the veil separating the Most Holy from the Holy Place.

**EXO 40:4 And thou shalt bring in the table, and set in order the things that are to be set in order**

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**upon it; and thou shalt bring in the candlestick, and light the lamps thereof.**

**EXO 40:5 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.**

The golden candlestick and the table for the shewbread were to be placed in the Holy Place. The golden altar of incense was placed in the Holy Place right in front of the ark and the mercy seat, but separated from them by the veil.

The curtain was then placed at the entrance of the Holy Place, separating it from the courtyard outside.

**EXO 40:6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.**

The altar of burnt offering was set up in the courtyard east of the curtain leading into the Holy Place. It was the first major item seen when entering the courtyard.

**EXO 40:7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.**

The laver was to be set between the altar of burnt offering and the curtain leading into the Holy place. The laver was used by the priests to wash before entering the Holy Place and serving there.

**EXO 40:8 And thou shalt set up the court round about, and hang up the hanging at the court gate.**

There were three hangings at three different locations. Upon entering the courtyard, the people had to pass through the first hanging. The next was the curtain at the entrance of the Holy Place, beyond which

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only the priests were allowed to go. The third was the veil separating the Most Holy Place from the Holy Place. Only the High Priest could pass that curtain after the tabernacle was erected at any given location. Even the High Priest was only allowed to pass the veil one during the year, on the Day of Atonement.

**EXO 40:9 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.**

The anointing set the entire tabernacle and contents apart as being dedicated to the service of the Lord. In New Testament times the word anointed is associated with the indwelling of the Holy Spirit. It was only after the anointing took place that God's presence entered into the tabernacle. It is only when the anointing of the Holy Spirit is accomplished that the Christian today is energized by the God of Heaven.

**EXO 40:10 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.**

**EXO 40:11 And thou shalt anoint the laver and his foot, and sanctify it.**

**EXO 40:12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.**

The priests in that time washed their bodies with water before entering the tabernacle to serve God. Christians are the priests of God today. They also must employ water to qualify for the indwelling of the Holy Spirit. See Acts 2:38.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

**EXO 40:13 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.**

As pointed out before, Aaron's priestly garments were more majestic and glorious than those of the common priests. He wore the Ephod, the mitre and the breastplate within which the Urim and Thummim were placed.

**EXO 40:14 And thou shalt bring his sons, and clothe them with coats:**

The sons of Aaron did have coats, bonnets and linen breeches which set them apart from the rest of the people.

**EXO 40:15 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.**

The anointing of the priests was to continue until the shadows of the Old Testament were replaced by the realities of the New. Christ is now our High Priest. Every Christian is a part of what the Bible refers to as the Royal Priesthood. Each Christian is a common priest today.

**EXO 40:16 Thus did Moses: according to all that the LORD commanded him, so did he.**

**EXO 40:17 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.**

**EXO 40:18 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.**

**EXO 40:19 And he spread abroad the tent over**



**the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.**

**EXO 40:20 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:**

No one was to touch the ark of the covenant lest they die. Apparently it was permissible to touch the staves by which it was carried. Nevertheless Uzzah found out God meant what He said about touching the ark itself. He died as a result.

**EXO 40:21 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.**

**EXO 40:22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.**

**EXO 40:23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.**

**EXO 40:24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.**

**EXO 40:25 And he lighted the lamps before the LORD; as the LORD commanded Moses.**

**EXO 40:26 And he put the golden altar in the tent of the congregation before the vail:**

**EXO 40:27 And he burnt sweet incense thereon; as the LORD commanded Moses.**

**EXO 40:28 And he set up the hanging at the door of the tabernacle.**

**EXO 40:29 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.**

Note how many times in this chapter the statement is made that Moses did everything as the Lord had commanded him. Let us follow his lead by first hearing the Word of the Lord, and then following it explicitly.

**EXO 40:30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.**

**EXO 40:31 And Moses and Aaron and his sons washed their hands and their feet thereat:**

**EXO 40:32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.**

**EXO 40:33 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.**

**EXO 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.**

**EXO 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.**

Even though Moses had been close enough to the glory of God that his face shone when he returned from the top of the mount, he was unable to enter the tabernacle and remain there after the glory filled it. I assume we are talking about the Most Holy when such brilliant glory is spoken of. At the same time that the glory of God filled the tabernacle, the cloud which had been associated with Moses tent before this moved over the tabernacle and hovered there.

**EXO 40:36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:**

**EXO 40:37 But if the cloud were not taken up,**

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**then they journeyed not till the day that it was taken up.**

The cloud was Israel's guide. When it moved, they were expected to follow. If the cloud did not move from over the tabernacle, the people remained at that location.

**EXO 40:38 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.**

The presence of the Lord was evident both during the day and the night. In the light of day the cloud was visible. At night a pillar of fire replaced the cloud and the people were constantly assured that Jehovah was with them.

Today we have the Bible as our guide. When the Word of God informs us of God's will, we must pay strict attention. When the Word of God bids us not to move in a certain direction, we risk out eternal destiny if we ignore it.

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